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THE
WESTERN
ODD FELLOWS' MAGAZINE.

REV. G. B. JOCELYN, G. H. P.,
J. B. ANDERSON, P. H. P., } EDITORS.

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THE WESTERN ODD FELLOWS' MAGAZINE.

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NO. I.

Original Story.

[Written for the Western Odd Fellows' Magazine.]

LIGHT IN DARKNESS;

OR THE UNEXPECTED VISIT.

BY KATE BEMIES.

CHAPTER I.

"MOTHER," said a sick girl, in a feeble voice.

"What, dear?" replied the mother as she bent over the couch of straw, upon which the emaciated girl lay suffering.

"Do you think I am going to die soon?"

"I hope not, dear. But why do you ask?" she added, turning away to hide the tears that involuntarily gathered in her eyes.

"Something here," said the daughter, laying her hand upon her sunken bosom, "tells me that I shall soon die."

"Are you afraid to die, Emma?"

"Afraid, Mother? Why should I be afraid? Do I not love God, and has he not whispered peace to my once sorrowing heart, through the mercy of his Son?"

"Yes, yes, dear; but you are so young, and I can not spare you now. I want you to comfort my poor heart in its distress."

"I know mother, that it is hard to leave you, and my dear brothers and sisters and my poor father, but it is all for the best. I am only an expense and a burden to you here—I am helpless, and all that I eat is that much taken from the younger ones."

"Hush, hush, dear! You must not talk so."

"Why, mother?" asked Emma, in an unusually strong voice, "is not all I say true? Have we not suffered here for months? O, how often have you and I gone whole days without food that the little ones might not cry for something to eat. And during this winter I have been more burdensome to you than ever. If I die I shall be where there is no want, and my only regret will be, that you and the rest are left in this cold and cruel world."

The mother could not reply. To hear her child, over whose young head scarcely fifteen summers had passed, talk so coolly about her death's lessening the expenses of the family, went like a bolt of ice to her heart. She turned aside her head and wept. 'Twas more than her poor heart could endure. For years she had struggled with disease and poverty, until hope itself had died out of her heart, and left her to despair, and struggle on through life. Her cup seemed fuller now than ever—yes it was running over.

"Don't cry, mother," said Emma. "Where is father! Hasn't he been home to-day?"

"No, dear. He has not been here since yesterday morning."

"Do you think he would scold me now, if he were to come! I should like to see him and talk to him now. I don't think he would strike me now, if I were to ask him not to take your money, and spend it for whisky. Did father always drink?"

"Why do you ask, Emma?"

"I just wanted to know. I wish he would come home now. I should like to see him."

"Ma, ma," said a thin-faced, little girl of about five years, "ma, wont you give me some bread. I am so hungry."

Just then a little fellow, about three years old, came toddling from her side, crying, "B'ed, b'ed, mammy, b'ed, mammy!"

The mother clasped her hands together nervously, raised her eyes to heaven, and exclaimed, "Merciful Father, what am I to do!"

"Did I not say right, mother, when I said I was an expense. That piece of toast you gave me was the last bread in the house. And, now, little Hannah and George come crying for it, and you have none to give. Hungry and faint as I was, I wish I had not eaten it."

"B'ed, mammy, b'ed, mammy!" still cried little George, and the tears stole down his pinched and sallow features.

The mother dropped upon her knees. She knew not what else to do. And with her head bowed nearly to the floor, she prayed. O! who may fathom the agony of that mother's heart, as she there kneels by the side of her dying daughter, in that house of want

and woe, and prays! She, certainly, can not fix her faith on heaven, for her attention is distracted by the voice of her little one, crying, "B'ed, mammy, b'ed, mammy!" Yet she tries to pray, for her only hope is in God.—Over that scene, let me, fair reader, for a few moments draw a veil, and tell you who and what are these to whom we have introduced you.

Twenty years ago, there was no one in the city of B——, more beautiful, more happy or more contented than Emily Carson. Born of wealthy parents, and nurtured in the lap of luxury and ease, she had no practical knowledge of life beyond that which she saw at home, or in the company of her associates, who were children of pleasure. Being an only child, and left motherless at the age of twelve, a rich and doating father had spared neither expense nor labor to give her all the accomplishments of the day. As she matured into womanhood she gave full proof that the expense and care had not been bestowed in vain. Scarcely had she been introduced into company ere a score of suitors were at her feet, drawn thither by the united attraction of her charms and her wealth. Possessing an unusually strong mind the luxuries and heartlessness of fashionable life had not ruined her. Education had only expanded an excellent intellect and created a fondness for literary pursuits. It rendered dull and insipid to her the tasteless twaddle and puerile pursuits with which the fashionable murder both mind and heart while they profess to "kill time."

Emily sought her pleasures in the varied fields of literature. Her reading was not confined to the light and ornamental, but embraced, in its scope, almost every department of learning. Occasionally she would descend to the ordinary level of the drawing-room conversation and amuse herself and those around her by her brilliant wit and repartee; but her greatest delight was in the company of the talented and the educated. Thus enjoying life, she passed her time until after her twenty-third year.

Among the many suitors that sought her favor, was William Carlton, a young man of about twenty-five years, a law graduate of Yale. He possessed a splendid intellect, and his friends viewed him as one upon whose brow Fame would one day bestow her greenest bays. Courted, caressed and flattered, he unfortunately became addicted to that most fearful of all fashionable vices—fashionable drinking—and it was not long ere he found the stimulus of the wine-cup necessary to his happiness. He felt not—nay did not dream that he was in the least danger of becoming a drunkard. He, like thousands of others, saw not that the precipice upon which he

was standing was crumbling beneath him—he felt not that he was nursing in his heart the infant giant of appetite that would one day rise and destroy him.

Possessing superior talents and conversant with ancient and modern literature, he was competent to entertain any company into which he might be thrown. There was a brilliancy in his wit, a keenness in his satire, an aptness in his repartees, a charm in his conversation and a fascination in his manners that always made him a welcome visitor in the drawing-room or at the social club. In Emily Carson, he saw one, who, he thought, would make him a fit companion for life; and as her position in society was every way equal to his, he resolved to become, if possible, her successful suitor.

And such he became.

Ah! little did the happy and gay Emily Carson dream, as she stood beside William Carlton, and pronounced, with him, the marriage vow, that the day would ever come, when her sun of joy would go down in a night of clouds.

* * * * *

Five years of their married life had not passed away ere the noble and talented Carlton began to manifest evident signs of almost daily intoxication. I need not attempt to portray the misery and anguish that increased in her heart and enveloped her with the gloominess of a funeral pall, as she saw the ruinous effect of the alcoholic poison upon her husband. I need not tell you how step by step he went down—how day after day she plead with him by the memory of their early love and former happiness—how, for the sake of their children and the memory of the past, she clung to him and endured his cruel and shameful treatment without murmur or complaint—how she besought him for the sake of the same little ones to desist in his mad career! These, all these, you have seen exemplified among those where you reside. You have seen the fashionable tippler become the unfashionable sot. You can follow him through all the various meanderings of that terrible way, for all along its fiery path stand human guide posts with their trembling hands ever pointing down—down—down—to infamy and ruin!

It was in vain that she plead with her husband to desist. A demon—the demon of the Bottle—had possessed him. At times he would repent and resolve to reform, but the Demon always triumphed in the first hour of temptation, and his victim was more furious than before.

* * * * *

Five more years had passed. Carlton had become a beastly drunkard. His own property and that of his wife had all been offered at

the shrine of this Moloch. Respectability had long since departed. Their home had been sacrificed to appease the ever-craving appetite of the Destroyer. Emily had been an orphan for more than seven years, and having nothing to bind her to the East but the graves of her parents and two of her children, with a sad heart, she bade adieu to these and accompanied by her husband and her only living child, moved to the town of A, in the State of Indiana. Here she faintly hoped for better days.

That hope was vain.

* * * * *

The lapse of another decade of years brings us to the time of which I am writing.

For years prior to the opening of our story, Carlton had, as you have already learned, been a common drunkard. Alcohol had destroyed all that had made him manly in soul or appearance. There was left the bloated and trembling form; the high, though blotched forehead; the swollen and blistered cheeks; the cracked and bleeding lips; the red and pimpled nose; all ocular evidences of the wreck that whisky had made. This, awful as it is, is but a secondary consideration. The body is but the shrine of the soul. Alcohol had not only made the shrine unsightly and corrupt, but had cast out the good spirit and replaced it with a fiend.

He long since ceased to provide for his wife and children. Her whom he once loved, he now not only neglects, but robs of her hard-earned and scanty funds, and gives them to the inhuman wretch who panders to his depraved appetite. Once he spoke words of comfort, now curses and blows frequently fall on Emily and her children. Of late, however, he has not injured them often, for he had become so low and debased that the larger portion of his time is spent at the grog-shop or in the streets.

All the comforts that once graced their home have, in the long night of more than fifteen years, that has been deepening its gloom around them, disappeared. A miserable hovel is their present abode. A carpetless floor, a few stools and broken chairs, an old, rickety table, a couple of worn-out beds, a few ragged bed clothes and a small number of culinary articles, compose the turniture of the rude hovel. In it dwell Mrs. Carlton and her children; Emma, the eldest living, a poor cripple, made such by the drunken cruelty of her father; Hannah and George, with whom the reader is already acquainted, and Harry, a lad of about ten years. In her eighth year Emma received a blow from her father which had so injured her spine that she had been unable to walk for about six years, most of which time she had spent upon her couch. Her mind, however, was

uninjured, and suffering confinement and thought had given her a maturity of intellect far beyond her age.

Mrs. Carlton had struggled year after year in want and affliction, toiling for a bare subsistence, and, very frequently, robbed by her husband of the little pittance earned by her and Harry. Beneath the accumulation of her duties and miseries she was failing and was unable to provide as before. Emma's physical strength had been failing rapidly, and she required a great deal of attention. Harry, young as he was, did all he could for the support of his mother and the family, but the efforts of both of them could not drive the demon away.

Mrs. Carlton had, owing to her inability to pay rent, been driven from house to house, until the only place where she and her family could obtain a shelter, was an old hovel about half a mile above town, in "the bottom," formed by small branch that emptied into the Ohio. Here, with no neighbors or friends to assist and comfort her, she had spent the last year, her strength becoming weaker, her heart sadder, her pathway through life darker, her children poorer, and her husband (?) more cruel and beastly.

It was on the evening of a dark and stormy day in the month of January, 1847, that this family was introduced to the reader. The winter had been bitterly cold until within a week past, when there came on a steady rain. The river had commenced rising rapidly and suddenly, and already were the lower parts of "the bottom" partially submerged, almost cutting off communication with the town. A freshet was feared, and this added much to the distress and anxiety of Mrs. Carlton, for she knew not what would become of them, should the river overflow its banks.

We left Mrs. Carlton upon her knees beside the bed of her afflicted daughter, trying to pray, with two starving children crying unto her for bread.

While her heart is endeavoring to utter petitions—"Give us our daily bread," and "Thy will be done," Harry entered the room. In an instant Hannah ran to meet him, crying

"Gi' me some! O, gi' me some, Harry!" and she caught eagerly at a rusk he held out to her; and little George ceased to pull at his mother's dress, staggered across the floor and took the cake handed to him. Their tears were immediately dried up and they were happy, for they had something to eat.

The mother looked up just as he reached the bed where his sister lay, saw who had come and what he had brought, and tears of joy gushed from her eyes and words of thanksgiving escaped from her lips.

"Here, Emma," said Harry, as he placed an orange in her hand, "is something for you that will taste nice. I know it will. And here," he continued, as he placed in his mother's hand change to the amount of about four dollars, "is some thing for you."

"Why Harry! where did you get all this?" eagerly inquired the mother, fearing that hunger might have tempted him to commit crime.

"I earned it at Mr. F's mill, upon the creek."

"How?"

"You know that the river is very high, and that the creek is running out very full, and the low bottom on the other side of the will is all overflowed, so that you cannot get to the mill from that side. Owing to some accident, that large watch dog of his, with his little dog-house was thrown into the water just above the dam, and as the dog-house was entangled in some drift that had lodged at that place it was impossible for the dog to get out. The dog was drowning and no one seemed willing to venture out on the drift and cut the dog loose. Several were standing round, and Mr. F. said he would give any one ten dollars that would cut the rope that held the dog. I knew that I had no breakfast or dinner and that you had no money, and nothing to eat so I determined to make the effort. I went out on the drift, cut the rope and let the dog get safe ashore; but instead of giving me the ten dollars, he handed me five, saying that that was enough for drunken Carlton's son," and his lips quivered as he uttered the last sentence.

"Thank God, Harry, that you escaped alive, and that you have saved us from starvation. But don't risk your life again for money."

"Why mother! I may just as well be killed trying to live, as to starve doing nothing."

At that moment Carlton was heard approaching the house. Uttering a huge oath he opened the door and staggered in and threw himself upon the bed, almost crushing the lower limbs of his crippled child. George and Hannah instantly hushed their innocent prattle about the goodness of the cake Harry had brought them and shrunk away into one corner and fearfully continued to eat in silence.

"So you saved old F's dog, did you Harry?"

"Yes sir."

Mrs. Carlton's heart sank within her, for she knew that some one had told him that Harry had made some money by it, and he would now demand it of him.

"Well, why don't you give me the money you got for it," fiercely exclaimed Carlton rising to the floor.

"I haven't got it"

"You lie, you dog you, you know you do. Didn't the man that keeps the grocery tell me all about it, so give it here."

"Indeed, father, I hav'nt got a cent of it."

"What did you do with it, then, you little rascal," he added, staggering towards him.

"He spent some of it for something to eat, and gave it to the children and —"

"Shut up, you old hag, you, who told you to speak! Do you want to teach him to lie, like you do!"

Mrs. Carlton did not reply to this question.

"What did you do with the rest of the money then?" said the now infuriate husband.

Harry looked at his mother, but did not reply.

"I'll make you answer!" thundered the drunken brute, as he struck the boy a blow that felled him to the floor and rendered him incapable of answering.

"Oh, William! what have you done?" exclaimed Mrs. Carlton, as she sprang to her son, and endeavored to raise him up.

For an instant the sight of his prostrate boy seemed to sober him, or rather to check his passion, and leave him stupified, but only for an instant. As soon as he saw what he had done, with the consistent querulousness of all drunkards, he began to abuse his wife as the author of the mischief.

"This comes of your bidding him not to tell me where the money was. Now see what you have done, you old hag."

Mrs. Carlton still held the head of her insensible boy in her lap, and continued to bathe it. Hannah and George had crawled under the bed to hide from him who had sworn to be their protector. Tears stood in Emma's eyes, and the convulsive heaving of her chest, and the constant twitching of her lips bespoke the emotion of her mind, and her desire and half-formed resolution to speak. Making an effort, she said.

"Father!"

No answer came from him.

"Father won't you speak to me?" again spoke Emma, in a voice so tender, so affectionate, so sweet, that it penetrated down through the whiskey and reached the fragment of a soul that was left within.

"What, Emma?"

Mrs. Carlton, who had succeeded in restoring her son to consciousness, looked up into the face of her husband in blank amazement. Carlton had not spoken that kindly for years. What could it mean! O, how Mrs. Carlton's heart fluttered as the kind words fell upon her ear.

"Come, and sit by my side, won't you, father?" asked Emma.

Carlton did as desired. Harry (now sufficiently recovered to sit up) and his mother wondered what had taken possession of him; and even little Hannah and George came to the edge of the bed and peeped round at their father.

"Father," said Emma, "I want to talk to you. May I do it?"

"Certainly, my child."

At the words "my child," she took his hot and swollen hand in hers.

"Pa, I am going to die."

"Die! What for?" he asked nervously, as though his still drunken mind did not comprehend the meaning of the words.

"Yes, Pa, I shall die. You know that I have been sick for a long time, and I feel that my sickness will kill me. Pa, I love you; don't you love your poor, little Emma!" and she ventured to kiss his bloated hand.

He sat looking into her pale face as if he knew not where he was, or what he was doing. Thus he gazed for several minutes. He seemed more sober than he had been for years. Gradually his face assumed a more thoughtful expression, and the tears came into his eyes, as he answered,

"Yes, Emma," and stooped down and kissed her.

Repulsive as must have been his foul breath and lips to her sensitive nature, she manifested no sign of it—nay, seemed not to feel it, for she threw her arms around his neck and held him to her bosom. Father and daughter wept together. The demon had been driven out, for a time at least.

Mrs. Carlton seeing what had taken place, rushed to the bed, and throwing an arm over his neck, mingled her tears with theirs.

Blessed scene—one over which angels may rejoice! Thank God for the influence of a daughter's love and faith.

Emma had conquered. From the time that her father had entered the room her heart had been going up to God. God had answered her. The heart of the father had been touched and softened.

"Pa, you won't take the money from Ma, that Harry gave her, will you?" asked Emma, some five minutes after he had kissed her.

"No, Emma."

"Thank you, Pa. Now, Pa, won't you promise me to-night, that you will not drink any more!"

Carlton hesitated. His wife was in a tremor of anxiety. Emma's heart was with God. Harry was hoping for the best.

"Promise me Pa, won't you?"

"Yes, Emma, I promise, and may God help me keep it."

"Amen! amen! William! William!" uttered Mrs. Carlton, and fell senseless in his arms. * * * * *

Light had dawned in darkness. That night was a happy one. Mrs. Carlton seemed ten years younger, Emma felt almost well, Harry went to town and procured some food for the family. Hannah and George felt the change, and for the first time in their recollection climb-

ed upon their father's knees, and smiled in his face.

When morning came it found Mr. Carlton very ill, but resolved to abide his last night's decision to drink no more, and for three days he remained at home, partly from the fact that he was too unwell to go to town, and partly because he feared to go. But he was sober and kind. O, never did wife strive harder to win her husband back to the paths of virtue, than Mrs. Carlton;—never did daughter pray more fervently for a father, than did Emma for him;—never was a child kinder and more thoughtful than was George. A new era had dawned upon that family.

CHAPTER II.

There are thousands who recollect the Ohio freshet in 1847. Many of the towns along the river were almost entirely submerged, hundreds of individuals rendered penniless, and thousands reduced to still greater extremities. In truth the vast amount of personal suffering was confined almost entirely to the poor. Many who lived in the lowlands near the town of A—, were compelled to vacate their homes and remove to higher land.

"What is to become of the poor that live in the bottom!" asked Mr. Smith of his neighbor, some day or two after the events narrated at the close of the last chapter.

"I do not know, indeed," replied Andrews.

"I am told that some of the families are unable to move; if so, something ought to be done to assist them."

"Yes, and what is done must be done quickly. The ferryman told me that the river was still rising an inch an hour, and a few hours will make a great difference. We must act, not talk."

"Well, what shall be done?"

"I know no better plan than to call a meeting of the Order, and have several committees appointed, whose duty it shall be to give the necessary assistance and relief at the expense of the Lodge. What say you?"

"Just the thing. You see the N. G. of No. — and I will see the N. G. of No. —, and see that a meeting is called for this night, for there are a good many families that must be attended to early to-morrow morning or it will be too late."

"Well, go and see the N. G. of No. —, and then call at my office as soon as possible, as there are some families that must be cared for this afternoon, and you and I and two or three others, who are always ready to work must do it."

The two friends separated.

That night there was a called meeting of the Order, and several active committees appointed, with power to draw upon the treasury.

for funds to attend to the matter spoken of by the brethren.

These committees found it necessary to begin to work immediately after daylight the next morning after their appointment. Many distressed families were not only moved, but furnished with food, at the expense of the Lodge; and when sundown came, it was concluded that all had been attended to.

"Smith," said Andrews, as he entered the office of the former, "do you suppose that all the families who were endangered by the freshet have been moved?"

"I guess so. How my heart ached for some of the families I saw to-day. Sick husbands and wives, and sick and helpless children—mothers with infants not ten days old driven to the loft of some old hovel that seemed ready to fall. I never want to see again as much misery as I have seen to-day. By the bye, do you know whether Carlton's family has been seen to?"

"No, I do not. I wonder if they have not been overlooked. What a pity that such a noble fellow should ruin himself with liquor. Come, let us go out and ascertain whether he has been moved or not."

"Agreed."

It was soon ascertained that Carlton's house had not been visited, and as he was a poor, worthless drunkard, it must be attended to that night. At least so thought Smith and Andrews.

"Mother," said Emma, Carlton, "what can make father stay so late?"

"I cannot tell. I fear that he has not been able to endure the temptation held out by that miserable place in town."

"O, no, ma, it cannot be."

"I fear it is so. He was safe only so long as he was not tempted. His reformation is too recent to permit him to go near with impunity such places as are kept in A—. And if he don't come before night, I do not know what we can do, for the water already begins to come through the floor on that side."

"Is it rising fast, mother?"

"Yes, indeed."

"How's Harry to-night? I fear that the blow father gave him the other night has injured him."

"Harry is very sick. I am sorry that he was not able to go with his father to-day. He would have kept him away from the grog shop."

"Oh, how I wish father would come," said Emma.

The afternoon wore away and Carlton did not return. Twilight came, still he tarried. What could it mean? Had he been tempted by his appetite to visit one of those hells where liquor is kept? Had he gone? Had he fallen?

What had become of him? Hour after hour went by and still he came not. Mrs. Carlton became alarmed for herself and family. Emma and Harry were helpless, on account of sickness, Hannah and George, on account of age. Already was the water some two inches deep upon the floor. She had placed her children upon the beds, and tried to think what was to be done.

Fearful, indeed, was her situation. In a small and fragile hovel, surrounded by a rapidly rising river, whose waters were already out of its banks, she could not avoid realizing her danger. A fierce wind was blowing and the dashing of the waves against the house, woke in her bosom the most gloomy forebodings. She saw no way of escape. There was no boat—there was no neighbor whom she could call—her house was not visible from the city—her husband was away, perhaps intoxicated, and she and her four children left to perish. Is it any wonder that she was alarmed? Midnight came and found her sitting upon the bed, by the side of Emma. The wind was still blowing, and she fancied that, occasionally, as a wave struck the house, that it shook. Could it be? Must she and her children be swept away by the flood. Fortunately the children slept. Even Emma was overcome by fatigue, and shortly after midnight fell into a somewhat troubled sleep.

Fearfully slow to Mrs. Carlton did that terrible night wear away; and when morning dawned it found her in a still more precarious situation. The water continued to rise during the day; but not a word could she hear of her husband. She began to despair. She, however, determined to make an effort to prolong the lives of her family. The hovel had a small garret in which the children would be secure from the water. With the chairs and the table she made a platform from which she could reach the loft. Into that little hole she got all the children but Harry; him she could not lift, and she was compelled to let him lie on the bed below.

Noon came, but it brought her no tidings of her husband, nor any sign of assistance. The water was still rising, and before another day could pass the water would cover the bed and drown her boy.

The little children cried with hunger and cold the greater portion of that day, and when night began to darken around them, Mrs. Carlton having fixed the children so that they could not fall out of the loft, sat down in despair. She had no fire—not even a candle. She could make no light. Committing herself and children to God, she strove to feel resigned.

How dark was that hour. If other seasons of her life had seemed dark, this seemed gloom itself. All, all was darkness. There was

not a single ray of light. Faith in God began to fail her, and her doom and that of her family, seemed inevitable.

"There's the house, I think," said Smith, pointing in the direction of the hovel.

"Yes, that must be it. But I see no light. Certainly no one can be there without a light," replied Andrews.

Smith and Andrews, true to their word had started to find out and rescue Mrs. Carlton, and although it was late and cold they and three others had resolved to row over to her house, but when they came in sight of it and found no light they were about to put back.

"Let's go a little closer" said Smith, "they may be there."

They rowed some nearer, and Smith rising in the yawl, sung out.

"Helloa, the house!"

No sound was heard but the noise of the current against the trees.

"That house is empty," said one of the men.

"Helloa, the house!" cried Smith in a still louder voice.

The men held their breath to listen.

"Hark," said Andrews.

"Helloa, the house!" again sung out Smith.

"Oh! come and help us!" was faintly borne over the waters to their ears.

"God of heaven. A woman's voice at that. Bend to the oars."

They did pull with a hearty good will, and a few moments found them at the house.

"Can't you show a light?"

"We have none. Come around to the other side of the house."

The yawl was pulled around to the door. Two of the men went in and brought out the children and placed them and their mother in the boat, and started back to town. On their arrival at the town Smith had the whole family carried to his home.

I need not attempt to describe the feelings of that family. The reader must ask his own heart to do it for me.

Mrs. Carlton immediately inquired for her husband. She told all about his incipient reformation and his visit to town to secure a place for his family. Smith knew she must be anxious about him, and immediately went in search of him. About ten o'clock he found him, at the house of a poor laborer, in the outskirts of the town. He was very sick and weak. He had reached there two days before, suffering under a delirium of fever, and had no lucid moments until then. He was telling about his family whom Smith entered and told him that they were safe.

"Take me to them, won't you?"

"Certainly. But wait until I call a carriage."

In a few moments Smith assisted by the

laborer, bore Carlton to the carriage, and it was not long ere he was in the arms of his wife. Mr. Smith soon explained to her the cause of Mr. Carlton's neglect. She was happy, for he had kept his pledge.

* * * * *

Six years have passed away. Little Em went to heaven in a few weeks after the freshest. Hannah and George still live and are happy children. Harry is learning a trade with Mr. Andrews, William Carlton is a reformed man and his wife is one of the happiest of women.

Often have I heard her speak of the past, with a most grateful heart. I knew her in her days of sorrow, and have been intimate with her since the return of peace and joy to her heart. In a letter she wrote me some six months since, is the following. "Often dearest Kate, do I think of the dark hour in the flood of 1847, when I sat down upon the bed beside Harry, never dreaming that I should see the light of another morn. But when hope had gone, the unexpected visit of those Odd Fellows made light in my darkness, and bade me hope again. Not only did they rescue me, and the little ones but they threw an influence around my poor husband that saved him from going back to his cups. Yes, they upheld him by their counsel and some more tangible assistance until he was strong and able to stand alone. You know, Kate, that most of my life has been dark and gloomy, but that Order of which your husband is a member, has scattered the cloud that shaded my pathway and poured a flood of light upon it that will ever cheer, and gladden my heart in its declining years."

May the efforts to redeem and save ever meet with as good success.

ROSE COTTAGE, June 1, 1853.

INDIANAPOLIS, June 15, 1853.

EDS. MAGAZINE:—It affords me no small amount of pleasure to inform you that a sufficient amount of stock has been secured for the erection of the Grand Lodge Hall, and I think it will be put under contract soon after the session of the Grand Lodge.

The Lodges in this place are in good condition, and I think stand among the best in the State. The increase of membership is not fast, but those who are in are determined that the *outs* shall be of the right stamp before they get in.

I shall occasionally write you a short letter from this place, and I hope some brother in each Lodge in the State will do the same, so that by this means we will have an opportunity of hearing of each other through the Magazine.

Yours Fraternally,

C.

[Written for the Western Odd Fellows' Magazine.]

A WORD TO ODD FELLOWS.

BY REV. BRO. H. GILLMORE.

DEAR BROTHERS, your connection with our noble institution is a subject of rejoicing and congratulation. Your calling is one of no ordinary character, and your position in society high and magnanimous. Among the benevolent and mutual relief societies our's must be ranked with the foremost. And the professed objects, and principles of the institution will, as a matter of course, call forth the closest scrutiny and uncompromising criticism. And perhaps no one thing connected with our organization undergoes a more rigid investigation than the *moral conduct* of its members.

If objections have any plausibility, or force they are founded upon what is considered wrong in our actions, and the conclusion is, however unjust, that any departure on our part from the same principles of morality is attributable to, or the necessary result of our principles. But such objections can easily, and best be disposed of by a strict adherence to the moral principles contained in our constitution and by laws, and which we have solemnly obligated ourselves to observe.

Odd Fellows! what have we to do with the common vices prevalent in the land? And what fellowship have Friendship, Love, and Truth, with intemperance, profanity, dishonesty, gambling, &c? And how can we in any degree countenance, or practice those very evils, our benevolent institutions is designed to destroy? Morality never was designed to be a mere *name* with Odd Fellows; or its opposite, (called by Mr. Webster) injustice, dishonesty, fraud, slander, profaneness, gaming, intemperance, lewdness, or any other acts which contravene the divine commands, or the social duties, not to be regarded as evils disgraceful to our characters, or polluting to society? "By unworthy acts we not only pierce our own hearts and stab our own reputation, but aim a dangerous blow at the very vitals of our friends!"

The pure principles of our order should never be compromised in justifying the means by the end; and the force of the objections to our institution strengthened by our proving recreant to the trust committed to our hands. And should we never forget that the *all seeing Eye* is upon us, beholding the evil and the good. In order to prove to the world that the *tree* of Odd Fellowship is good, we must show its abundant, and luxuriant fruit.

Let us beware how we indulge our pas-

sions lest we be brought into captivity by them. Yes, "beware, beware," my brother! You have acknowledged the heavenly origin of our principles; you have solemnly covenanted to govern yourselves by them. How, then, can you look upon them with indifference? What confidence can you expect the world to have in you, unless you are Odd Fellows in heart, and in life? You should not only exhibit the sublime form but also the substance of our moral order, and let the external beauty of our beautiful Temple correspond with its internal glory.

Mutual good will, forbearance and assistance, should ever characterize the members of this great fraternal brotherhood. This will strengthen the golden cords that bind us together, and render us more efficient in performing kind offices to suffering humanity around us. The great principles of our order should especially be applied to strangers. These need our sympathy and our aid. If members in good standing, they have a right to look for attention and relief. The golden rule should be printed indelibly upon our hearts and practically applied in our intercourse with men. "Whatsoever ye would that men should do unto you, do ye even so unto them." Governments by this rule will secure the confidence of others, carry out and inspire a love for the principles of our order, and form a never falling fountain to our own enjoyment.

It behooves us, as Odd Fellows to guard well the entrance to our inner Temple. Indifference on this subject has already introduced among us material that never can, be of utility or honor to the institution. Selfish and designing men will sometimes take the advantage of voluntary benevolent associations for their own aggrandizement or emolument. And as we denounced all selfish motives, when we were initiated into the secrets and honors of the order we cannot be too careful in our recommendation of others to be promoted to the enjoyment of the same. Plato had written upon the door of his academy these words.—"Let no one ignorant of geometry enter here!" And every genuine Odd Fellow feels like saying, and placing over the entrance that leads to our mysterious and consecrated halls, "Let no prompted by improper motives, ever enter here!"

There is great danger in making our union merely mechanical. Therefore, in recommending persons to become members of our fraternal band, and in the regulation of our own moral conduct, we should constantly keep in mind, whatsoever are true, honest, just, pure, lovely, and of good report.

Finally, Brothers, let your sacred principles your endearing relationship, your un-

precedented success, the stability of our institution, and the great good yet to be accomplished, encourage and strengthen you to persevere. The world is before you. This your field of action! Here you are to sow the seeds of benevolence and brotherly kindness, here you may reap a glorious harvest. Here you behold your species sinking into the vortex of crime and misery, and with the lever of unfeigned *Love*, placed upon the fulcrum of sacred *Truth* and pressed by the strong hand of *Friendship*, they shall feel the mighty impulse and be raised from this dead level to a living perpendicular and rejoice with you in the resuscitating, and penetrating influence thus brought to bear upon them! Go on, then, ye benefactors of the world! Let nothing discourage you, in your work and labour of love! Let no weapon prevail against you! And when with others you may meet.

"The oppressive silence of reserve; the frost of failing friendship,

Affection blighted by repulse, or chilled by shallow courtesy,

The unaided struggle, the unconsidered grief, the unesteemed self-sacrifice,

The glance estranged, the letter flung aside, the greeting ill received

The services of unobtrusive care unthanked, perchance unheeded."

And when your cup of sorrow may be drained, perhaps among strangers, may the angel voice of Odd Fellowship fall like music upon your ears and its hand of friendship and brotherly love bring consolation to your bosom!

MADISON, IND., JUNE, 4th, 1853.

As time passes, memory silently records your deeds, which conscience will impressively read to you in after life—especially in sickness and in age—to your joy or sorrow.

TO-MORROW.

TO-MORROW, friend, may burst with light.

And draw the darkest veil aside;

The longest day must have a night,

So dreamless thought must have a guide!

The sunbeams on the cheeks of May,

Their beauteous tints from clouds must borrow

And that which wears a frown to-day,

Perhaps may wear a smile to-morrow!

'Tis well that hours of bliss should fade,

And melt like snowflakes on a stream;

'Tis well the mind is born to wade

Through ills, to test its fairest dream.

The source from whence our troubles flow—

From whence springs forth our deepest sorrow,

In one short hour with hopes may glow,

And burst in beaming smiles to-morrow.

[Written for the Western Odd Fellows' Magazine.]
A LESSON FROM THE PATRIARCHS.

BY PROF. THOMAS H. SINEX

THE Patriarchal age, with the charming simplicity of its government, manners and employments, seems to have been remarkably adapted to the cultivation of virtue. It was the favored age of innocence, faith and love. Far removed from the excitements and busy cares and oppressive labors of those engaged in commerce and the arts and from the spirit stirring scenes of battle-strife, the Patriarch could generally pass his days in quietude and peace, cultivating friendship and love towards the members of his household and worshipping the Deity in the exercise of a sublime faith in his being and attributes.

Much gratification is derived from contemplating the scenes of Patriarchal life, especially when associated with the progress of Revelation and described by the inspired historian. We fancy that in some sequestered and fertile vale, the capacious tent has been erected; before it stands the rude altar, and near at hand are the wells or the fountain pouring its chrysal waters from the clefted rock. The flocks and herds spread themselves throughout the plain and upon the hill sides cropping the rich herbage or reclining in umbrageous groves, attended by gentle shepherds, whose minds are calm and undisturbed as the tranquil sky. The Patriarch sits in the door of his tent, contemplating the prospect with delight. He is happy in the thought of possessing a domain so beautiful, flocks which supply him with food and victims for the altar and servants, faithful and diligent, ever ready to minister to his wants and obey his commands. Conscious authority and dignified independence are stamped upon his thoughtful brow—while meekness and profound humility are also apparent, for altho' he feels himself to be a king, he knows that his crown and scepter belong to God.

In administering the rites of hospitality, there is the greatest simplicity. The travel-worn pilgrims are received with the utmost cordiality—are invited to rest their weary limbs under the shadow of the tent or beneath the branch of the palm-tree while the bountiful repast is prepared and after this they depart accompanied with affectionate benedictions.

How solemn and imposing is the ceremony of worship! The Patriarch with hoary hair and flowing beard, a priest as well as king, having congregated his wife and children and servants around the altar, offers up the slain victim in sacrifice, accompanying it

with devout expressions of gratitude, and covenant vows and invocations for continued blessings to rest upon his household.

But, in the patriarchal life as in other conditions of sinful humanity, there were, sometimes, misfortunes and trouble and scenes of sadness. Drouth would often consume the pastures, the wells would fail, and the tent must be struck, and a weary pilgrimage endured while in search of a better home. Driven by famine and the threatening pestilence, the Patriarch would sometimes seek the corn-land of Egypt, risking the dangers of family separation, his sons being exposed to the doom of slavery and his daughters to that of the seraglio.

Occasionally "grim visaged war would present its horrid front" in their midst, and herdsmen of different tribes would engage in dreadful conflict. Discordant passions would also arise to blight their happiness as envy, pride, jealousy and revenge. Thus was domestic harmony disturbed in the family of Abraham the "Father of Nations."

Hagar was more fortunate than her mistress and is led by her pride to despise her; in return she received harsh treatment and disdaining to submit, she at length flees from the presence of Sarah. As she sits by a fountain on the way to Shur, a weary fugitive, deserted, as she thinks, and alone, brooding with melancholy reflections over her miserable condition, the Angel of the Lord appears and advises her to return; at the same time revealing the good fortune that is awaiting her. And she called the name of the Lord that spake unto her "*Thou God seest me.*" This impressive passage furnishes us a foundation for some remarks on the omniscience of that being whose "*all seeing eye is ever upon us.*"

We are accustomed to associate with the idea of the Deity, that of place or locality, and the Bible presents descriptions of places and circumstances where he seems to be more peculiarly present than in others. These must be considered, however, as being adapted to the nature of man as a finite being and incapable of comprehending, abstractly, the nature of the purely spiritual and infinite. We know God only as he is pleased to manifest himself to us in some form, or in the effects which indicate his presence and illustrate his character. In heaven he is worshipped by angelic hosts in a form unspeakably magnificent, and the vision of his glory fills them with ravishing delights. He frequently appeared on earth to the Patriarchs as the Angel of the Lord, as when entertained by Abraham in the plain of Mamre or as seen by Moses on Mt. Horeb in the midst of the flaming bush. He attended the Israelites in their wanderings in

the wilderness, enveloped by day in a drapery of cloud and guarding them at night in a canopy of fire. And when Sinai trembled beneath his tread and the responding thunder answered to his voice and his glory gleamed in terrifying flashes athwart the sky, his presence was a manifestation of majesty and power. He dwelt on earth for a time as God incarnate, combining his nature with that of man and veiling his divinity that he might be approached by mortals without fear and that by intercourse thus made practicable, he might reveal in his teachings the plan of salvation and effect the redemption of man.

This variety of forms and appearances of the Divine being is not opposed in the least to the idea of his omnipresence but when carefully considered it shows rather, that form and place and time are not essential to his being.

We may arrive at a more definite idea of this attribute by contemplating the nature, of beings more comprehensible. As for man his is plainly a local being and sustains local relations to other beings and things. He has the power of locomotion by which he may transfer himself from one place to another with more or less celerity and ease, and the effects of his power and skill may be produced in various places at different times, but he cannot act in two places at the same time. The modes of conveyance may be so perfected that the whole earth may become the theatre of his deeds but they would be represented in successive acts. Should the facilities of locomotion be so increased that he could travel with lightning speed, still his nature as a local being would remain unchanged, he could never gain the power of ubiquity. Even if unincumbered with gross mortality and furnished with the ethereal vehicles in which we may suppose the angels move, he should pass beyond the confines of material existence and penetrate that darkness yet undisturbed by light. he would find no place where God is not. The greatest possible celerity prolonged into eternal duration would not give him the attribute of omnipresence as it pertains to the Deity for he is *every where present at the same time.*

Man as an intellectual being may extend his knowledge and by well adapted means may discover what is passing in a more or less limited portion of creation around him, but while he sends his thoughts on errands of investigation to distant portions of the earth or to worlds remote, he is himself local and there is no extension of his being. The fact is the same if thought traverses the highway over which the heavy ages have passed in their stately march or onward to the con-

summation of all things earthly. But God comprehends in his omnipresence all space and time for "*He inhabiteth Eternity.*"

The "ministrel king" of Zion addressing him in language of unequalled sublimity exclaims, "Whither shall I go from thy spirit or whither shall I flee from thy presence? If I ascend up into heaven, thou art there! If I make my bed in hell, behold! thou art there! If I take the wings of the morning and dwell in the uttermost parts of the sea even there shall thy hand lead me and thy right hand shall hold me:" and Solomon, with prayer of dedication, exclaims, "Behold, heaven and the heaven of heavens cannot contain thee."

The volume of nature teaches us the same lesson. Matter, even were it eternal, must exist in a chaotic state and motionless, or else exhibit the effects of power and design. But these are shown in all the parts of creation with which we are acquainted and we may presume that they are universal. From the minutest particle, of matter to the great globe itself and the myriad stars that glitter in the diadem of night, from the simplest instinct to the mightiest of giant intellects, we see the effects of an operative cause and thence infer the omnipresence of God. It is true that we may ascribe these effects to the laws of nature. According to these, there are successions of day and night, the seasons make their regular circuits and the planets revolve in their respective orbits and there is order and harmony in the whole physical universe. But it must be remembered that *law* is but a *rule* of action and not action itself, and that wherever applied it has no power to execute itself but requires an agent. Consequently as the execution of the laws of nature implies the presence of the Deity, that presence must be coextensive with the universe and hence he must be omnipresent. If we ascribe these effects to agents in his employment, we arrive at the same conclusion, for their dependence upon him for ability and guidance in the performance of their various duties requires the constant exercise of the same wisdom and power which would directly accomplish the objects whereunto they are sent.

These views are confirmed by the scriptures. "He clothes the lilies of the field." "He maketh the small drops of water." "He saith to the snow, be thou on the earth." "He guardeth the hoarfrost." "He seeth the treasures of the hail." "He sendeth his lightning to the ends of the earth and thundereth with the voice of his excellency." "He has shut up the sea with doors and said "Hitherto shalt thou come but no further, and here shall thy proud waves be stayed." "He brings the sweet influences of the

Hiades and looses the bands of Orion; he brings forth Mazzaroth in his season and guides Arctures with his sons." He is thus every where present forming, directing and governing the universe.

Every thing around us denotes his presence. The clouds are his pavillion, the winds his chariot, and the deep toned thunder, the voice of his excellency. Life is the result of his inspiration, motion of his impulse, and light the gleaming of his glory. All nature acknowledges his presence and the harmonious, universal chanting of his praises constitutes the "music of the spheres."

If we withdraw our observation from the outer world and look within us, lo! the presence of God is there, "An *Eye* hung in the central darkness of our own hearts."

A doctrine thus clearly taught in revelation, corroborated by reason and acknowledged by every one who assumes our obligations, should certainly produce its characteristic fruit in our lives. To the transgressor of the law of God it is a terrible truth. The blasphemous oath, the deceitful lie, the base slander has been uttered in the ear of God! The licentious act, the cunning theft, the daring robbery, the appalling murder has been committed in his presence! Every evil thought, every impulse and desire, every guilt stain upon the heart is seen by the all penetrating eye of him who will fix the eternal destinies of souls!

To the virtuous it is a source of inexpressible delight. In hours of affliction or when the heart is wrung with the anguish of bereavement, and the sympathy of friends can afford no relief, he has a pure fountain of consolation in the thought, "Thou God seest me." In fierce temptations trying hours when desire regards with interest the professed forbidden fruit, and the hand is extended to grasp it, the effort is paralyzed by the thought, "Thou God seest me." The devotions, charities and labors of the virtuous are all seen by him who will reward openly.

Let us then go forth with renewed energy in our mission of love to humanity, striving to effect a "universal brotherhood" among men, cheered at every step with the promise, "Lo! I am with you," and however strong the opposition may be, we cannot fail, for we trust in a present and pledged omnipresence.

NEW ALBANY, JUNE, 1853.

A worthy divine having wearied the patience of a portion of his congregation by a somewhat lengthy sermon, and noticing persons stepping out of the church very quietly, sat down in the pulpit, saying—"I will wait till the chaff is blown off." This made the people quiet.

[Written for the Western Odd Fellows' Magazine.]

THE DREAM OF HAPPINESS.

A vision appeared to me as I slept, and I dreamed of the multitude who follow the giddy round of this world in the search for happiness. Each marked out for himself his own peculiar path, yet all tended to this one common goal. They are those who are involved in the maze of fashion. Day after day, and night after night does the false God count their worship, and day and night still find their efforts baffled and fruitless, yet do they still press forward as anxiously as ever, as though to-morrow brought assurances of certain success. Their time is squandered, their youth gone, their spirits broken, and in their despair, they turn with disgust from every thing, even from that which can alone bring true happiness.

Yonder are those who seek happiness in the pursuit of wealth. At the shrine of the gilded god, they pay their daily, nay their hourly devotions. Every nerve is strained, every expedient resorted to, every stone turned, which promises the least glimmer of success, and when gray hairs, and a brow ploughed deep with the furrows of time, mark the approaching close of existence, they still pursue it with unrelenting vigor.

In yonder peaceful cot, are those who have sought it in quiet calm retirement, from the busy world without. Around it are showered in rich profusion all the beauties and luxuries which nature in her most lavish manner e'er showered on man. But seek the records of the hearts there found, and see if on those tablets, thou read inscribed "perfect happiness." See if on those pages there be not found many a trace of sorrow, deep and dark; see if afflictions hand hath not pressed heavily upon their hearts, and crushed with its dead weight, flowers that have been nurtured with the tenderest care, buds that unfolded but to the breath of affection, and closed their petals at the first rude blast that surges o'er them.

Dost thou see yonder Christian, as with a heart constantly employed in the contemplation of the future, he passes through life. He too is seeking happiness, though in a channel entirely different from that of the others. He has sought for that happiness which endureth, and a crown of life is laid up for him, beneath whose jeweled tiara, no weight of care, no heart crushing sorrow lies concealed.

L.

A poor widow was asked how she became so much attached to a certain neighbor, and replied that she was bound to him by several cords of wood which he had sent her during a hard winter.

SONG OF THE ODD-FELLOW'S ORPHANS.

F. J. OTTERSON.

Our brightest hopes have perished,
In the morning of our day,
And the happy dreams we cherished,
Like a thought have passed away.

We are sad, but we bewail not
With the sadness of despair;
There's a Comforter will fail not,
When we come to him in prayer.

We are lonely, but not friendless;
For our father was of those
Whose pledge of faith is endless,
And whose love around us throws.

Plenty, science, social feeling,
Guides the slippery path of youth—
Those whose secrets we, revealing,
Learn are Friendship, Love, and Truth.

[Written for the Western Odd Fellows' Magazine.]

THE ORIGIN OF THE BLUSH ROSE.

Of all the beautiful places in the garden, that bower which was shaded by the white rose was the favorite of our first parents. Those pure flowers were fit emblems of their innocence and that spot was considered sacred ground, for it was there that the Angel of the most High had visited them. Day after day did they spend time and labor on that bower, beautifying and adorning it, tenderly sustaining the branches of their favorite rose and carefully guarding it lest its virgin leaves should be soiled. Months and years passed on, then came that dreadful fall, and the terrible words of banishment. They must go forth from their lovely home and seek a refuge from an angry God. What tender ties were riven asunder by leaving that home. Surely they reaped the bitter fruits of their disobedience. The dread decree had gone forth, they must go, and once more they bend their steps to the beloved bower. But with what astonishment do they look upon it. No longer does the emblem of purity exist there, like themselves it has changed, each white leaf is tinged with crimson, and the barbed arrow of sorrow rankles more keenly in their breasts to know that their sin is visited on the innocent, but while their tears fall thick and fast upon the still beautiful flower, they felt peace and hope springing up in their hearts, for the Angel had breathed upon it and it sent forth a fragrance such as they had never known before. When they went forth from the garden, the blush rose was ever in their path, whispering of joy and happiness to come.

K.

[Written for the Western Odd Fellows' Magazine.]
 "A DREAM, WITH THE INTERPRE-
 TATION THEREOF."

BY REV. H. GILLMORE.

Do not be taken by surprise, gentle reader! "Truth is stranger than fiction," and much more instructive and profitable. Yet fiction is all the popular story-telling-writers of our day can furnish for the instruction and amusement of the fictitiously learned! We have no taste, no sympathy for such food for the mind. It is enough for us to know, or even suspect, that the story is all the offspring of a fruitful imagination, or fact so highly embellished that it would require a skillful operator to dissect the subject, and expose the internal structure of the monstrous production! Good style there may be, but this will not atone for the necessary sacrifice of truth. The imagination may be wrought upon, and cultivated, to some extent, but this will not make up for the lack of sound judgment. Vice may be held up before the mind as odious, and virtue may be eulogized and rewarded, but the manner will not dissuade from the one, or prompt to the observance of the other. In works of fiction human nature is too often caricatured, both in regard to vice and virtue, and the moral likeness of human beings so strongly drawn, that it appears fiendish on the one hand or angelic on the other. Then let us have facts. Let the sacred principles of truth govern our written, as well as our oral instructions. But to the subject before us. It was said by one in ancient times, "He that hath a dream let him tell a dream." We shall now tell one as related to us by its author, with his own application and interpretation thereof.

Mr. J. T. R., now upwards of seventy years of age, lived a number of years in Stansted, Province of Lower Canada, where he endured all the hardships connected with the last war with Great Britain. And during some difficulties that existed between himself and several of his neighbors, relative to some land, he dreamed that in passing from his residence to a spring on the farm, he discovered a number of small serpents peeping through the grass at him, and when he made an effort to strike them, they would dart back and disappear. He then passed on a little farther, when he was met by a very large serpent, with head up, eyes flashing and tongue extended; and as the serpent made an effort to strike its deadly fangs into him, he struck it with a weapon he held in his hand and dislocated its neck. Seeing that the blow he dealt was an effec-

tual one, he cut up the serpent into small pieces, boiled and devoured it.

This is the substance of the dream; and when he related the same to his companion, she remarked that she would not be troubled in her mind longer about the land difficulty and that he would certainly conquer.

Now for his application of the dream. Mr. R. in the year 1810, had purchased 200 acres of government land, and received for it, of a Mr. Williams, a quit claim deed. But several of his neighbors determined, and conspired, to cheat Mr. R. out of 100 acres of his best wood land, and commenced cutting down the timber. With considerable effort he drove them off. They then entered into an agreement to black themselves and mob him, hoping that such opposition would discourage him, and induce him to give up his claim. But their wicked intentions were exposed by the pious wife of one of the men. One of the party, Mr. Howe, was then employed to shoot a faithful dog kept by Mr. R. to guard his premises. About daylight one morning, a low growl from the dog awakened Mr. R., who crept carefully to the door, and saw Mr. Howe searching for the dog, with a gun in his hand. The dog ran out into the yard, and stretched himself upon a pile of straw, unconscious of danger. And while Mr. Howe was in the act of removing the tow from the pan of his gun, Mr. R. stepped between him and the dog, and by a tremendous effort succeeded in knocking the gun from his hands, and then with twenty or thirty lusty blows punished him for his threats and attempts to shoot both dog and master.

Mr. R. was soon indicted for assault and battery, and frankly acknowledged that he whipped Mr. H., and if "they did not believe it, they might examine his swollen hand, and also the marks on Mr. Howe, and if he is not blistered, said he, I will agree to be hanged." Esquires Kilbourne and Hubbard, before whom the case was tried, remarked that if they admitted the testimony of the accused, (which was all they had in the case) in relation to the acknowledged act, they must also admit the same in relation to the conduct of Mr. Howe. The magistrates then called Mr. R. one side and demanded positively whether what he had related were facts. "Yes," said he, "as true as there is a God in heaven, or I hope for salvation." Then, said the magistrates, we have power to adjourn the court for six weeks, (otherwise we must fine you) and within that time the men conspired against you will commit some devilish crime which will expose them and clear you. The court was accordingly adjourned, and before the six weeks expired the words of the judges proved true.

The conspirators resolved on mobbing Mr. R., but the faithful *dog* was still in the way. So Mr. Howe was employed to shoot him; and while Mr. R. and family were at church he carried his wicked purpose into execution.

On Monday morning Mr. R. proposed going to Montreal to procure a bench warrant to take Howe. But when he got into the woods he tacked about, and hastened to Stansted plains, and told Esq. Kilbourne that the deed was done. The Squire, in the emergency, then gave him the very warrant with which Mr. R. had been taken for whipping Howe. This he handed over to constable Rogers, to be used until a legal one could be made out; and after an all-day search, they found Howe secreted in the side of a hill, where a pit had been dug for the erection of a still house. He leaped from his lurking place, as the eyes of Rogers fell upon him, and made an attempt to reach a swamp on the opposite side. But Rogers and Mr. R. pursued him like bounding deer; and as Howe discovered the constable was gaining on him, he stooped down to pick up a club, when Rogers leaped upon his back, like a wild cat; and with the aid of Mr. R., he soon conveyed him to his dwelling house, where they sat up and guarded him until morning.

On Tuesday morning the prisoner was taken to Barlett's Tavern, on Stansted plains, where he heard the indictment read by Judge Kilbourne, in which he was accused of burglary and shooting a member of Mr. R.'s family. The Judge then said to Mr. Howe, "if you have friends enough, you had better settle the matter immediately, otherwise he would either be hung, or placed on board a man-of-war for life!"

His accomplices and prompters, who were present, then asked Mr. R. what he would take to settle the affair. One hundred dollars, was the prompt reply. They offered him fifty dollars. He answered no! They proffered seventy-five dollars; but the answer was not one 25 cents less than one hundred dollars! Mr. R. then said to the court, "they will not settle, you had better proceed!" They discovered his determined course, and driven to this extremity, they then offered him the \$100. Mr. R. then said that in addition to the money, Howe must be bound under a \$500 bond for good behavior, and then his friends must sign the bond. He then gave a detailed account of the whole plot before the court, which had been exposed and prevented by the pious lady. His enemies then agreed to the terms of settlement—paid the money—signed the bond, and Howe was advised by his friends to leave the country, which advice was promptly fol-

lowed, and the neighborhood relieved of a very troublesome fellow. Mr. R. lived in peace and quiet with all his remaining neighbors for a number of years; and still lives to tell the dream, with the interpretation thereof!

The *little snakes* he calls the men conspired to cheat him out of his land, and had not courage to make a direct attack upon, only through an agent. This agent, was Mr. Howe, who, like the *large serpent*, met him in the way, and made a desperate effort to bite him. The conquering of Mr. Howe, was the process of *boiling and eating* this gigantic snake!

[Written for the Western Odd Fellow's Magazine.]

"THE MOTHER'S ROOM."

What family knows not this delightful spot! Around it cling so many, many pleasing memories. Hours both sad and joyous have there swiftly glided by. There we are wont to meet near ones and dear ones, whom the labors of the day have parted from us. All at the calm, soothing hour of twilight draw round the fireside. The past, present and future flits before us in its brightest colors. The future is planned in all its wished for brightness, by-gone hours are borne back on Memory's wing, and thus glides an hour in the most cherished of spots, our "Mother's room."

It is the heart of the house. To it go the sick, the weary, the joyous and sad. At all times 'tis a place of refuge. There we may be sure of finding a friend, all sure in the expectation of a charming word, a loving smile, and confident of sympathy and aid. There we may in childhood breathe forth the cause which casts a darkening cloud over our sunny pathway. There, when the cares of life are real, we find a loved one to share them with us, and by gentle words and loving smiles, dispel the angry clouds hovering near, seeming about to break forth, and dash to the ground our cup with pleasure fraught. It is this gentle one, that throws a charm around a "Mother's room," her society rendering it alike a place beloved to the youthful and aged, the thoughtless and gay. Though sad and lonely this, our "Mother's room," is a spot where sadness may be made to fly, and loneliness be banished. Is it then strange that 'tis a spot so cherished! And in after years so loved to be remembered!

NELLIE.

"In the world," said M., "there are three sorts of friends: your friends who like you—your friends who do not care for you—and your friends who hate you."

[ORIGINAL.]

ADDRESS.

Before Me-she-kun-nong-quah Lodge, I. O. O. F.
Liberty Mills, Dec. 20. 1852.

BY BRO. JOHN UFFOLD PETTIT.

THE occasion of the present meeting has circumstances of interest not likely to occur in the future history of this Lodge. It is its birth-day. It now returns, not for the first time, in the midst of the discouragements and obstacles that beset the infant but patient enterprise of its founders, but with all their cherished hopes and expectations ripened like seed into vigorous and bountiful harvest—like the early seed scattered with toil and buried in the earth for awhile, but faithful to its instincts of a second life, and catching resurrection from the soft showers of summer and its golden sunshine, wrought at length by nature's mysterious, but silent and perpetual alchemy, into the fragrant blossom, the yellow field and the full golden grain.

Every birth-day is another dial-point gained in life. But it is not gained, if the past has not been profitable. It is a place high of observation, at which, even time seems to pause for us, that before going forward, we may turn and look back on the past, and see what beacons or memorials we have left on the way. From such a review, as this interesting anniversary of its life, our brethren, who have seated us at the table of their hospitality, have derived pleasing auspices. In the character of a Lodge, they have attained full stature, and put on the manly gown. And here, in this public place, and now, at such a time, and obedient to the prescriptions of the ancient ritual of the order, they solemnly dedicate their temple and renew their vows, for the sake of the faith and example inculcated at these altars. It is both a birth-day and a day of solemn consecration. The occasion calls on them to rejoice, and much more to hope. What the lodge has been, and is now, is only remembered as a pledge of what it shall be. And we who are aliens to them, except as we are bound in bonds with them, have come to join them at this moment of their festivities, to look forward with them at the journey before them, and wish them God speed and careful keeping in the Great Taskmaster's hands.

For all life is but a journey. It has its certain beginning, its patient biding-time, its poverty of joy, every where betokened by the pilgrim's meagre scrip and sandal-shoe and scallop-shell, and its awful terminus at death—but only awful, when faith, hope and charity, the "Christian sisters three," the graces of christianity, veil their

faces and withhold their comforting ministrations from the hour appointed to all men. By a belief that reaches knowledge, we acknowledge and know a divine original of all things, below which all animal existence forms only dependent and subordinate parts of a chain of being, and so we equally acknowledge an independence and purpose of each individual life. We are created that something may be accomplished by us—for a purpose not always to be wrought out and accomplished in a single individual, but if not so, as a lot and parcel of a large economy, proposing and compassing a general end, to which all our deeds are tributary. In this manner, our individual being gains in dignity, for we perform our tasks, as it were, by a divine legation and appointment. Knowing that existence has an object, we deduce from it, that the performance of moral obligation, resting on each of us, is measured only by the utmost exertion of body and mind, and heart and will. Sure that our being has a purpose, we are then sure of the duty of acting so as to aid its accomplishment. Hence life and its pilgrimage are all a duty—the perpetual burden that we bear, and death is only the menial, that comes to us to unbind and take off the lead.

It is in human nature, as a law of life, to feel a repulsion from an endurance of misery, and go forever in search of happiness. It is almost idle to utter it, that we love to be happy. But from this universal passion, and from our keen appetite and relish for enjoyment, is derived the whole rationale of duty. All our instincts and intuitions are divinely implanted in us for good. And if life have a purpose and a duty, we are divinely taught by our own susceptibility to means of happiness, to alleviate the sorrows that others often feel, in the unequal allotments of life, and minister to the zest for enjoyment that is alike an inhabitant of all bosoms. There is thus a holy commission in every breast to feel for each other's happiness, and rejoice with them that rejoice, but greater than this, because it mingles pity with love, to feel for other's woe whether from prison, hunger, or want—from the mind diseased or the frequent orphanage, melancholy guest, that often visits the babe sleeping unconsciously in its cradle, or the aching heart on which affliction has poured out its heavy rain. And even to the wayward and the erring indulgent pity stretches forth its reclaiming hand, and utters its gentle language. For the human heart, too is a tribunal over which mercy sits as judge, in countenance and lineament serene, and clothed in robes of angelic beauty.

If, then, it be a universal duty to diminish human misery, and add to the total of human

happiness, it follows that we are equally under obligation to avoid being occasions of unhappiness to others. For no one is at liberty to create what he is under obligation to prevent. Thus, social duty is summed up, that no one may honestly make misery—that where it exists, it belongs to him to alleviate it and diffuse widely, as he may, by the active employment of his whole might, (which belongs to him not for his own sake, but of which he only holds a trust,) the means of rational, which is only another term for virtuous happiness among the family of man. For these make the golden rule, which is the law and measure of all goodness. Herein are the principles that assert, and on which is based human brotherhood, and which create the jurisdiction, where presides the only higher law, of social life, that of family love. And as if to reward us in very deed, like a reflected sunshine, or mercy's double blessing, blessing him that gives and him that takes, it has been ordained that in conferring happiness on others, we ourselves shall feel happiness.

By such promises, the creation of man by the rare workmanship of an Almighty hand, implies a purpose of existence necessarily compatible with the beneficence and goodness, apparent like a written language, in all the Creator's works. It is indicated by a universally constitutional wish and relish for happiness, that this purpose, in relation to our fellows, is to obey a law of love and friendship to them—an obedience to which our impulsive feelings, called in a herd, our humanity, so readily urge us. Love and friendship, so understood, stop not at the deed that enhances pleasure, but embrace the wider and active benevolence that admonishes the erring, soothes the suffering and helps the destitute, and the strong-armed virtue that plies gratification bought at the price of any human sorrow. Adopting such a brief summary of principles, and relying on the power and usefulness of systematized action, this order, whose apostles, not more by precept, than example, are in all lands and under every sky of heaven, had its beginning and now leads its life.

Accordingly, Odd-Fellowship has been ordained that it may husband and systematise, and give direction and employment to these generous powers and resources abounding exuberantly every where in human nature. Such an agency is useful, if not necessary, because as well as its pictures of virtue, happiness and riches, life has also its sad living, pictures of suffering, destitution and vice. If at once, all forms and causes of vice and misery could be banished, and every susceptibility to pleasure be deadened and destroyed, every benevolent desire, that deep perennial well of the

human breast, would then be useless, because no objects would remain on which it could be directed. But it is not so. Folly and sin, ignorance and pain and want, and all their vagrant train, sometimes gilded, but oftener in rags, remain as a part of inherent and inseparable evil of our condition on the earth, and will forever remain until the day-spring of a millennial happiness shall arise. All these want correction and alleviation. But where is ignorance to get instruction—innocence its vindication—and vice its reproof? How shall the houseless be covered or the naked be clothed, or the bereaved find comforters? From what inexhaustible granary, shall hunger, that, at length, becomes devouring famine, be fed? Whence shall come the Angel of Blessing, that approaching with soft steps, the touch of weary sickness and disease, shall surround and console it with ministries of love? or other Howards, quickened through all body and spirit with philanthropy—by what household of love shall they be commissioned, to enter the prisoner's dungeon, and strengthen his wasting spirit, and strike off the chains that are slowly wearing into his life and bid hope light again for him its cheerful lamp? Or whence shall come the deliverer from the greater bondage, that some times overtakes and crushes the outcast of hope, bowed down, not in anguish of body, but of heart, till God and man both seem to forsake him, and binds him with bonds like iron, that enter the very soul? These are useful and benevolent missions and apostleships, but who shall undertake them? There are human statutes enacted by the civil law-maker that punish vice and seek to repress it, and dole out scanty and unfeeling pittances, the pauper's charity to the sick and the famishing. But there is a more potent though unwritten law of kindness and love authoritative in every bosom, prompting to the execution of offices like these and more efficacious, because ready and adapting itself to occasions, and bestowing its cares, not grudgingly nor by legal measure, but in the warm, willing and earnest zeal of honest sympathy and fellowship. An agency, to accommodate, apply and direct such impulses must have its uses. Odd Fellowship claims to assist at such charitable benefactions—not to accomplish them—for its resources are so unequal to the relief and alleviation that all suffering may ask of benevolence—and certainly not to engross them, for it is but one stream of many rising from the same fountain, and flowing always onward to the same sea—but it claims to assist and toil at them, not boasting, but modestly, unambitiously and within an appointed province of its own. It is here; that it founds its consideration for our regard and love.

Such is its single purpose, though it foster, it does not affect to create benevolent feelings in our nature. These already exist there, a spontaneous growth, a derived goodness from the divinity that created and stirs within us but be it said reverently, in glory at an inapproachable distance from its perfect pattern, the Divine Goodness. For in human nature seeds of good and evil are sown together—few of evil, many of virtue and goodness, and the Lodge seeks to garner all that is valuable of this perpetual harvest, and amass it, that it may appropriate with wiser direction and for greater usefulness.

To this end, it embraces all its brethren, no matter to what different jurisdictions their immediate obligations may belong, or whether wide territories and untameable seas separate them from its seat of authority—it unites them all into a household. The Lodge, from those who fill its purple seat of honor, down through all its dependencies, is a family. The august authority that moves and rules it, is implicit and final, but it is patriarchal and in the full vigor of parental instinct, establishes a law and receives an obedience of love. The superior and subordinate relations existing in it, have only reference to its individual purpose—a greater power of usefulness. But superior to all distinctions within or without the body of the brotherhood, is that paramount relationship, only less forcible than that of natural ties, that creates all that have been mystically born into it, brethren. In this manner, the Lodge is a family—formed of brethren pleasantly dwelling together in unity. Swayed by a common head, cherishing common wishes, impelled towards common objects, and seated at the communion and hospitality of a common hearth.

This institution provides in its work of benefaction, and in the spirit of that charity that begins at home, first and principally for such of its own members as are deserving objects of it. It thus unites them to it by a living and palpable interest at first, by inducing such a correctness of deportment as shall make them deserve its good offices—and then, by privileging them as beneficiaries, to untoward providences bring sickness, affliction or adversity to their doors. For no Odd Fellow whose own imprudence, delinquency or vices have brought him trouble, even if he return covered with penitential ashes, is entitled to its aid or sympathy. His command of its esteem and his admission to its privileges, belong to himself. If however, faithful to his vows and obedient to the precepts of the Lodge, if then ill fortune wrestle with him, or sickness smite him down, a helping hand shall forever lift him up, and a present comforter keep vigils at his unquiet couch.

So far and even farther, it is a merely assurance and beneficial society. It pledges all its resources for relief, only on the condition, that a brother in the enjoyment of health and plenty—in a word, having the power to do good, is under obligation then to give, what in bereavement, sickness, and destitution, it belongs to him to receive of right and without question. Thus, all, whose names are written in the census of our brotherhood are mutual guarantees to each other against the calamitous consequences often incident to the sudden vicissitudes of life. For we are in no manner, manner, the of our reason, health or fortune. There is no certain tenure of them even for an hour. Waste, like the hidden worm in the bud, may be secretly cankering the root of our prosperity, when the heart is all sun shine in the vanity of its riches—or the mysterious mind may be just ready to abdicate its august throne, when returning from its deep reach within the very bosom of the earth, or gathering knowledge, as childhood gathers its flowers, from some distant way-faring among the stars—or disease, holding up unseen its arm ready to strike, may, in a moment, deal its crushing blow on the strong man, and stretch him languishing and unfriended, on the low bed of pain and anguish. Against such ills, sow broadcast in the sad variety and uncertainty of earthly things, whence shall come the present and potential helper? Who, then, shall tame the wandering reason, or moisten the parched lip or fan the fever from the brow? Or, with a power of enchantment, stir the fabulous wand, whose magical motion commands prosperity, like a slave into obedience? This fraternity pretends to no dominion over our fortune, so as to control its behests, nor over pain, so that it can bid it down and make it cease its torments, but it can soothe and alleviate pain by its assiduous ministries—nor to bring back the roses of health to the thin, hectic cheek, or invigorate with strength the wasted frame of sickness: but its steadfast love, abiding even to the brink of dissolving nature and when an up-pitying world forsakes, can wreath the sorrowing face to smiles, and by its gentle words, promising that the deeds of the just are written on tables of eternal remembrance, summon immortal hopes, like a choir of singing angels, to the drooping spirit to descend with it, the sad declivity of the valley of shadows. Nor after watching with parental pride and hope, all his footsteps in life, and buffeting the temptations that every where spread snares for his feet, or waiting at his sick bed while his numbered sands run out, does it cease its ministrations even at death, that narrow, separating ridge, that like a

geographical boundary separates eternity from time. For brotherly hands then take up his clay, and lay it gently down to its last slumber, only to be broken when the resurrection shall waken it to an immortal morning, the memory of his good deeds yet remaining to

Smell sweet and blossom in the dust.

His lines have been cast in pleasant places, to whom arrived at mid-noon of life, it has never happened to witness obtruding on the sacred circle where he has created and fixed his whole happiness, the unbidden visitor, death, summoning some loved one away at a touch of his lean icy fingers. For who hath not lost a friend! There are few, indeed who have not been required to stand at the dying bed-side, and bear the parting anguish, and watch the warm life, as if formed by a very magnetism of growth, into their own bosoms, surely but almost imperceptibly ebb away, and then present, at the open grave, where obedient to the law promulged in Eden, at the very foot of the tree of life, earth reclaims its earth; to feel the lesson then most eloquent to the heart, that every thing of earth is vanity. In the awful presence of death, how weak is pride, how poor are riches, and honor and its kindred objects of human pursuit; how all these lose their dignity and significance, and sink away to trifles! Then, even the grave obtains our love. Nor is the force of the blow spent at once. The disturbing presence remains with us, and pursues us like a shadow. At home or abroad its solemnity remains with us, like an established guest and fugitive, at length, from waking thoughts mixes as one of the strange people of the fantasies of sleep. Even after weeks and months have obliterated the freshness and poignancy of grief, how has some slight memento of a feather's weight or the path we have trod together, or some accidental coincidence of thought, suddenly brought back our sorrow, and heaped it, crushing with a mountain weight, on the heart. And this perpetual idea, that no occupation of business, or the loud voice of revelry, or reason with its panoply of proofs, can banish, only affirms that our sorrow is more for ourselves, than for the dead, whose shrouds wrap warmly their clay, and whose spirits with their angel plumage trip lightly in the midst of angels, and walk through cedarn alleys and join the seraphim's hymn. And why should we sorrow for the dead? For death is a royal host, and garnishes his chambers and spreads his couches not for the humble guest alone, but even gathers

Patriarchs of the infant world, and kings,
The powerful of the earth, the wise, the good,
Fair forms and hoary seers of ages past,
All in one mighty sepulchre.

But though death leave its severest sting, a rankling and incurable poison, oftener with the living than the dying, yet it may happen and very often does happen, that the slow, consuming anguish, that, more insatiable than the vultures of Pityus, devours the survivor, is concentered in an instant of time, an intense and estimable suffering, in the bosom heaving with the last throbs of expiring nature. It is always so to the husband and father, when a consciousness of an approaching close of life admonishes him that *there* his tenderness, his affection, and his power and means of support and protection for the wife of his bosom, and the children of their love, are all to cease together. Affection, to be sure, may survive, but it is powerless over the grave. A terrible forecast of their future, makes him for a moment forget himself. Even his dying love, triumphant over the pains and weakness of the body, only adds to the apprehensions with which he watches the mother of his children, and his little wanderers, going forth, unhelped, unfriended, to encounter alone the stern trials of an un pitying world, where no face smiles with pity, and no arm is stretched forth to save—to wrestle in its struggles, and stand up against its temptations, and endure, if need be, its frightful vicissitudes of suffering. This, sharper than a serpent's tooth, it is that envenoms the pang of death. But, at this solemn event, the mystic brother of the Lodge, is not without his faith, built as it were on a rock—for, in our solemn court, and in the earnestness of truth and friendship, it has been covenanted among its myriads of brethren, and written among the unbroken vows of the whole brotherhood, that when death shall summon him from his task, and smite him down, his bereaved ones shall find a friend, a comforter, a protector, a perpetual presence of goodness, that shall guide and assist them on their pilgrimage, and in a Paladin's spirit, guard them from the dangers and calamities of the way.

In this manner, the Lodge provides with liberal hand for every brother in sickness, not as charity, or imposing any sense of obligation for benefits conferred, but of prescriptive right. It assists him in want. Wherever he goes, it searches him out, not as an unfriendly spy on his conduct, but to promote his good conduct and happiness. It promises him the rights of decent sepulture, for which even our living vanity has its yearning, perhaps, in a weak wish for another kind recollection, after our present forms are but insensible clay. It makes its solemn indenture-binding on us all, to stand in his stead, and represent his affections and realize his wishes, when his children shall be orphans, and his wishes and affections, now warm and living, shall be still as the clod that rests on his

dead bosom. So it is, that the Lodge binds its brethren to it by a sense of interest.

But it offers no more forcible considerations to his interest, than to his sincere esteem and love. The necessary fundamental engagement subsisting between the Lodge and every one of its members, that their duties are reciprocal, and that every brother in competence and health shall contribute, in order that the Lodge shall have the means to assist him in adversity and sickness, gives cause for much scrutiny and caution against an indiscriminate admission to its numbers. The Lodge is but an ideal body, an aggregate made up of all its individual members. It derives all its revenue and power from them, and its every action is moved and is but an expression of their united will. In order, then, that its resources may be ever at command, to be used at the call of every proper occasion, and that they be equitably derived, it imposes its tribute alike on every one—whether tribute of the purse, or of fidelity to the sick, or the no less tribute of our testimonial of respect, as we mingle in performing the last sad offices of friendship at the tomb. But the Lodge leaves the performance of these duties to be done voluntarily—for, otherwise, they are not well done. It has no coercive power over those who are its recusants. At least, it attempts none. It is not proper, therefore, that it should pledge its faith, when it can only encounter faithlessness in return; and it is important, then, and within the equity of all its arrangements, that it shall undertake no engagements for others, that they, in turn, are not only bound, but willing to perform. Besides, having in it, this assurance character, as a very principle of its organization, it is no less necessary that every member should be imbued and penetrated with a wish for its usefulness. Such a wish is certain to elicit efforts to make it useful—not alone to encourage his own fidelity, but to exert an influence that shall encourage the activity and fidelity of others. Such considerations, so very obvious, establish correct and generous character, as the absolutely necessary pre-requisite to admission to the franchises of this Order. If it be not so, it should be so, and the evil of it lurks in some fault or error of its administration.

But this judicious and necessary restraint on the multiplication of the numbers of this brotherhood, does not operate to produce any unjust exclusion. If it were so, there would be a radical fault in the constitution of the Order. A faith in the paternal care of an Almighty Father, from whose boundless beneficence all human goodness is but an effluence, thus, and by this means only, making human goodness rational—such a faith and an attainment to the standard of good character,

are, to be sure, inexorably demanded of all who apply to be embraced in our covenants. But these are not by any means rare and unattainable excellencies, placed at a long distance from reach, or even beyond reach, but necessarily inhere in the frame work of every healthy judgment and heart. And these are not qualifications to membership but conditions to it—conditions on which the moral health and vigor of the whole brotherhood depend, and, for this purpose, as necessary, as the sanitary law that sequesters the patient of an infectious disease, from the presence of a healthy community, or the quarantine regulation that excludes a ship frightfully laden with pestilence, from a haven whose waters wash the feet of a happy and prosperous city. What, if not forbidden, would be physical disease to one, would be moral and no less mortal disease to the other. Accordingly, to be one of us, does not depend on the possession of any invidious advantages, nor is influenced by any unworthy considerations, but on the possession of elevated qualities that every one may have, and that it is a shame not to have, and which are, every where, stepping-stones to preferment in social and civil life. But our mystical fellowship once gained, distinctions vanish, and the initiate sees before him, an unobstructed way to the highest of its honors.

An institution so jealously guarded at its very portals, and offering many external and internal attractions, has not an assorted, but select class of members. The influence belonging to them and exerted by them, must be compatible with such a character. The association asserts, as objects, the improvement and elevation of man, and unless its whole profession be a fraud, and all its associates, accessories to its commission, within its guarded threshold, no thought can breathe, nor deed be done, on which virtue would frown. To mingle, then, as one of such a family—to sit at its frequent and habitual meetings as one, by established right, having a place on its warm hearth-stone—to listen to the inculcations taught at these altars, sacred to benevolence and peace—and so to go forth to the world, armed with maxims that scoff all its allurements and that are amulets against its charms, and, even, in the inhospitable wayfaring through life, a pilgrimage and a battle, to catch encouragement and hope from the sworn brothers that are met at all its corners—these it is, that inspire even weakness with resistance, and make resistance strong and clothe it with courage like a panoply. But it is not enough to have gained position with us. It is a just pride with every one to keep it. To this end, it is necessary to maintain a severity of deportment consistent with his obligations and his creed.

But this same pride again encourages every one in a wish to add to the honor and usefulness of his society—to bring it some palpable increase, and to leave some memorial after him that he has not been with us in vain. Under such influences, and actuated by such impulses, the more than ten scores of thousands of brethren in Odd Fellowship have gone forth to the pilgrimage and battle of life.

There can be no such thing as an utter insensibility to the moral beauty and loveliness of virtue, and to the merit of good deeds, which are its children. Whatever may be our short-comings, because temptation is often more powerful than mere moral resistance, the heart has its own ideal of excellence and bows down to it in involuntary homage. Though, perhaps, ourselves lacking the physical and moral hardihood to make sacrifices for it, the heart views it with unprompted admiration, and gratefully sees exalted virtue admired for its own sake. It admires it, as it admires heroism, all thoughtless for itself, facing the enemies of its country in the midst of carnage, and daring the sudden death that threatens him on the battle-field—or the equal heroism of the martyr's faith, supporting him in triumph to the stake or the cross—although we, ourselves, may lack the spirit to be heroes or martyrs. The very source of such admiration is an implanted and ineradicable love of virtue and goodness in human nature. There can be no abasement of fortune or character, at which it forsakes us. Even there, in the lower deep of degradation, it comes to us in reproach and pity in the remembrance of the haughty ambition inspired by young love, or in the fond whisperings of a mother's prayers.

Rome, the eternal city, queen of nations, throned on her seven hills, by the very force of the simplicity and severity of her public and private manners, ascended from a Latin Shepherd's village to the dominion of the world. But with tributary kings at her feet, and her conquering armies at the pillars of the earth, the maxims of her early virtue relaxed, and she hastened through a few ages of vice and luxury, to the certain decrepitude of the old age of nations. Even, however, at the summit of her power and glory, and in the midst of the corruption and depravity that penetrated alike all ranks of her society, through whose baneful air, Christianity at its dawn was throwing its first light—even then, the words of her comic dramatist, "I am a man, and have my own interest in everything that concerns him," uttered in her crowded theatre, and in the midst of a licentious court and people, drew down its acclamation and applause, and the very walls of stone caught up their Christian meaning, and echoed it back on their listening hearts. The signifi-

cancy belonging to such simple words, addressed to such a concourse of pleasure, is only a derivative of our inward homage to goodness. The applause of virtue is but a testimonial of the perpetual meaning of the heart. In such a catholic spirit, we, too, are men, and have our own interests in everything that concerns mankind, whether it be an abundance of his store, or warmth and expansion of soul, or culture of the mind. The good offices of the Lodge, then, are not confined to those only who are bound to it in bonds. Its field of usefulness is no pent up Utica. But its universal commandment: "We command you to visit the sick, relieve the distressed, bury the dead, and educate the orphan," has its obligations now, forever, everywhere, towards all who are the just pensioners of mercy and benevolence.

The Lodge constitutes, it is well known, an independent family, living secluded within its own doors, so much as is necessary for its honor, usefulness and happiness—but not narrowly shut up to all communication from without, and with eyes blinded and ears deafened to the sights and sounds of the endless procession of misery, urged onward, and in part created by the surrounding feverish bustle and rush of life. On the contrary its quiet councils contemplate it as one of its necessary thoughts, how this may be alleviated, if not diminished, and there is no one of all the Protean forms of human suffering, not voluntarily or self-created, that does not address itself, and with a certainty of kindly responses, to its heart. In all ministries of public benefaction, it cheers on all who have been naturalized in its precincts, but who toil there no more than the laborers of benevolence who toil without. But, though such is its purpose, known of all men, it is sometimes told that it hides the processes and manipulations by which it labors to its end. That man is very unsophisticated in the wayward workings of the human mind, who has not yet learned that it is often necessary to do good by stealth. The publicity and ostentation of a good deed add nothing to its usefulness. There is a Pharisaism of charity that carries its alms in its open hands and walks in the market places. But it is because it loves to be seen of men. Its gifts are offerings of disdain and pride and not of love, and lack the blessing, because they lack the spirit of benevolent giving. There is a prudery of pre-excellent goodness, or goodness as an acrobat on stilts that ruins its genuineness and transcendent worth, by exhibiting an utter want of worth in others. There is the woolen wolf of the church, hypocrisy, whose piety is made up of the postures and genuflection of the formula and a subscription to its articles. It conforms to the ritual, but looks with its hun-

gry eye on the flesh and shearing of the flock. There is a charlatantry of misery—a counterfeit of misery, that wears the outward semblance of crushing sorrow, that it may speak with less chance of detection through its disguises, and have readier access to hearts of kindness, whose doors are always thrown open. Against such hollowness and mockery, and opposed to its officiousness and interference, the Lodge secures itself by keeping perpetual watch at its threshold. For it has been divinely commanded that good be done in secret, and that in giving alms, the left hand shall not know what the right doeth. An eternal Father sees in secret and rewards the alms giver openly. Indeed the very consciousness of an unpublished good deed, is the pleasant bread eaten in secret.

Besides, the application of a proper discipline and police is necessary to the subordination and authority of every society. It is especially so to a society, regarding among its essentials its own character or that of its members. Its watchfulness must pursue its members every where—in no vindictive spirit, but yearning with the anxiety of a maternal love, encouraging every step in the ways of virtue, but reclaiming every wanderer, and bringing back their vagrant feet to its paths of pleasantness and peace. Even this however, may not be done in the sun-light—not that any exposure of goodness can subtract from its loveliness, or that there is not usefulness in its public example. In the judgment of a censorious and invidious world, to suspect or impute a fault implies a conviction of it, and he, whose fame is once breathed on by the poisoning breath of slander and envy languishes under its immedicable venom, and dies the victim of their pernicious power. But whatever within the lodge, implies in any brother, an infidelity to its engagements or a departure from its scrupulous inculcations, is secreted, in a spirit of better charity, within its walls, quite beyond the malicious eye of the world and the questionings of its vulgar curiosity—until its powerful corrective hand can no longer bring a reclamation, and the offender is turned loose from its care and hearth and portals, a just object of loathing and scorn. A just application, then, of the authority of correction and discipline, but in such a manner, as not to work the evils of condemnation and degradation, while affecting to attain discipline only, compels us to a solemn mystery of every thing that transpires within these walls. Even, in this, also, good is done by stealth. To reclaim vice, and this done, then to bury its forsaken faults, is next creating goodness. It is one thing to teach and inspire virtue—but it is a much better thing because it robs vice of power, to transmute vice into virtue, by the chemistry of fond and faithful love. The ap-

peal is made to its multitudes of living witnesses, that these are the purposes made sacred in all its temples, and to the judgement and charity of the world, to believe that its purposes and rights and ceremonials, are, of necessity, consistent with the character of its bondsman. Who would be with us and of us if Odd Fellowship were otherwise?

But the Lodge also addresses our patriotic impulses. The love of it encourages the love of the country that protects it. It indirectly attempts it, by forming, as in a school, the character of the citizen, and cultivating the generous amenities and fellowship of social life. All this is useful and honorable to the state. But its influence is more potent in its express commandment, uttered to its neophyte at the very limits of its doors, that: "No one can be an Odd Fellow in spirit and in truth who is not grateful to his Creator, faithful to his country and fraternal to his fellow-man."

To express it in a word, its faith is the better and more rational fraternity of man—not such an ideal of it, as asserts his entire perfectability at which fault, and vice, and crime, and misery, and shame are to cease, and a present golden age of millennial glory begin—nor an artificial socialism, divining an equality of property, rights, virtue and happiness—but having respect to the existing good order of society, that more rational sentiment, that teaches all, that our fellow is by birth-right, a friend and not an enemy, and that in all our appointments, life and talent and riches are only held in trust, like the talent of the sacred apologue, to be used as means to assuage the sorrows and make increase to the happiness of the common race.

The result of such promises is, that our creation with instincts for happiness, indicate our own happiness as the intelligible object of life, and that in the frequent liability of others to suffer, and our ability to relieve them, duty to others, is to minister its charities and benevolence to them on their way. Universal duty, taught by our implanted appetites, is to receive, and then, not miser-like, to hoard it away, but to divide and share enjoyment. But rational happiness is forever the foster-child of rational virtue.

Here cease the inculcations of the mysterious Lodge. Its influence is intended to be exerted only over our lives. But there are duties to the Universal Father, not less than to all those who are His children. Here religion takes up its office. Here it lights its cheerful lamp, and points the path and leads the way. The serious lessons taught here, but subordinate to the higher precept of the sanctuary, may perhaps adapt us with a better fitness for the Master's use. And, if so, the Lodge may be the beginning of the journey to the land of blessedness, to which

its sister, religion, waited on by her band of graces, persuades with gentle language, and holds on high her flaming torch, to dispel fear and darkness and shadow from the night of death.

For there is a rational virtue—a virtue having its principles rooted in reason and interest, making our happiness—and exerting a controlling power over the heart, and stirring all its pulses, before the systematic law of universal love with the mystery of the spiritual immortality, was told by the Divine Apostle of the Fishermen of Galilee. Its perfect patterns are in the just Aristides, going in exile from his beloved Athens, and Socrates, almost divine, taking the cup of mortal poison from his trembling jailor—martyrs for virtue's cause, and acting from their uneducated impulses, before revelation had drawn aside the veil that hid the New Testament of the divine mind. Nature and religion, thus consistent in their teaching, enjoin on all men the practice of the virtues of friendship, love and truth—for in the sight of God, this is acceptable homage and sacrifice.

There seems to be a significant propriety in presenting such considerations at the auspicious moment, when the members of this Lodge, by its present act of solemn and public dedication, as pilgrims at the shrine of their own Mecca, renew their vows for the maintenance of the principles and virtues of this Order. In looking backward, we summon strength and gird our loins to go forward. There is a watchword of the Order—Go on. We now cheer you and bid you, go on. Go on in your asserted works of usefulness and benevolence. Go on, while, before you, remains vice to punish, ignorance to instruct or sorrow to soothe. Go on, letting no temptations persuade you from the path, nor resistance overpower your sense of duty and right—but with faith and energy and time shall bring you crowns of victory. It is a beautiful anthology, that all our good deeds are harvests and flowers, and that angels come, at length, to reap them and garner them away. Life has been well spent if in its last article it is allowed us

Angels seeing to their bowers,
Bearing home their sheaves of flowers,
And then hear their anthem swell,
Keeping in the asphodel.

Wishing you this, and with the approving smiles of these gathered brethren, we hail your present work, and bid you hopefully—Go on.

In a newsroom in Yorkshire, the following notice is written over the chimney: "Gentlemen learning to spell, are requested to use yesterday's paper."

LETTER FROM M. W. G. MASTER.

SHELBYVILLE, June 20, 1853.

Messrs. Editors:—SHELBY LODGE No. 39, having appointed Tuesday, the 17th of May, for the purpose of dedicating their Hall, I attended to that important duty by the assistance of P. G. I. H. TAYLOR D. G. M.; L. MADDOX, G. Secy., M. SEXTON, G. Marshall; E. BARY, G. Chaplain.; and Bros. HENDRICKS, GWINN and RAY, Grand Heralds; assisted by a most excellent choir. The dedicatory service as laid down in the Manual was duly performed, before an attentive assemblage of the Odd Fellows, rendered more interesting by the presence of the "Daughters" and other Ladies, that graced the hall on that auspicious occasion. It was truly a time of jubilee for Shelby Lodge; a triumph of truth over prejudice and error; a day of rejoicing over the vicissitudes they have been called to pass through; an event that we trust will long be remembered to stimulate to renewed exertion.

On the following Monday, May 23rd, I renewed my tour by visiting JOHNSON LODGE No. 76 at Franklin, offered such suggestions as seemed necessary, even to critical remarks on the adaptation of their hall, the effect of extreme width having been sensibly felt in other Lodges.

HERNDON LODGE No. 95, at Edinburg, is in a very prosperous condition their affairs now look well and with prospects of a more eligible Hall, they will do good service.

COLUMBUS LODGE No. 58, has kept steadily in view the axiom that individuals give character to the Lodge. Here they are erecting a Hall, that will bespeak their devotion to the Order.

SILCOX LODGE No. 123, at Danville was my next point. Motives above mere official relation, prompted a close investigation; I have just reason to feel proud of the honor conferred. May they never have cause to regret.

BAINBRIDGE LODGE No. 115, is composed of good men, yet I fear, the ground is forestalled beyond their probability of establishing themselves.

MONTGOMERY LODGE No. 38, Crawfordsville, claimed my next attention: here as elsewhere, I discovered, that "a prophet hath no honor in his own country" yet I trust they will heed the counsels offered. Here is the first cemetery of the Order that I have learned of in the State, having visited the same in company with P. G. M. HERNDON, I was enabled to judge of and admire the location selected, as also to reflect upon the carrying out of the great objects of our affiliation. Would it not be well that other Lodges, dispose of a portion of their hoarded

means to so laudable a purpose; would it not prompt many to continue their connexion with the Order, that now forfeit all claims through a trifling pecuniary consideration?

On Monday, May 26, I visited RIDGE-^{LY} LODGE No. 61, at Ladoga, and here found Odd Fellowship in its purity, though somewhat loose in the financial department. This Lodge exerts a healthful influence within her sphere.

McFARLAND LODGE No. 54, at Russellville, (whence it has recently been removed from Parkersburgh) was my next care, having fully examined the whole ground I feel entirely satisfied of the propriety in granting the dispensation for removal, and have good reason to believe the future will redeem the past.

HOWARD LODGE No. 71, at Rockville is just what the Brothers desire it should be, it needs no commendation.

RESERVE LODGE No. 102, Montezuma, is young and bids fair to become a good Lodge. I found some advice necessary.

At Perrysville I met the Bros. of CHARITY LODGE No. 32, where I did not find their affairs in as sound a condition, as I had reason to expect, from the long standing of the Lodge; I hope my time will not prove to have been misspent among them.

OLD COVINGTON LODGE No. 21, adheres to her primal habits, unawed by "progress," "Reforms," or the innovations of more modern halls. A master spirit may yet arise in her midst, when she may shake off the lethargy that at present paralyzes her energies and correct the evils into which they have imperceptibly fallen.

COLFAX LODGE No. 109 at West Lebanon, is an energetic branch of the family; but have somewhat overstepped the mark, in financial matters; yet they can easily set the matter right, and will serve then as a salutary lesson in the future.

PORTLAND LODGE No. 79, in the vicinity of the above, has passed through the error just alluded to, they are doing well now, and give promise of usefulness.

WARREN LODGE No. 57, at Williamsport, has been in rather a drooping condition, but has received a fresh impulse, partly from internal stimulus and also in expectation of a more comfortable Hall. Their affairs are in sound condition.

DUFOR LODGE No. 101, Rainsville, is composed of sterling men, living strictly within the requirements of law, though in one instance they had attained the end by improper means; which I took the liberty of correcting, otherwise all is right.

ATTICA LODGE No. 33, has secured a commodious hall, eligibly located, with their

books well kept and finances clear; they have only to enforce rigidly the higher duties of the Order, to rank among the first.

INDEPENDENCE LODGE No. 37, shows a determination to maintain her rank with those of large growth, for having nothing else to reform, they have refitted their Lodge room in excellent taste, their motto appears to be "Principles not men."

MONTICELLO LODGE No. 107 is doing the business of Odd Fellowship with strict propriety, being composed of moral and intelligent men. It is but an attempt toward rendering justice, to say that the action had on an enquiry from that Lodge, was the result of a slight error in the correspondence.

St. ANASTASIA MESNIL No. 46, at Wabash, having suffered the loss of their entire property by fire in 1849, were called upon to unite their whole energy to maintain an existence, which has proved their ultimate gain. They now own one of the best Halls in the north, and have fully carried out the principles of our Order. The title by which this Lodge is known having excited some enquiry I may here be allowed to explain. A religious community of women had continued their labors of charity at Port Royal, in France, for two hundred years, when in 1709 they were by the bull of the Pope, and the sword of the king, dissolved, imprisoned and the establishment laid waste. The Priestess St. Anastasia Mesnil de Courtiaux became a martyr to the cause of truth; dying in the asseveration, that Truth should be obeyed rather than the commands of Princes. Thus the founders of the Lodge at Wabash endeavor to perpetuate the name of that devoted woman, whose memory will ever remain identified with that highest virtue that adorns the human mind.

MIAMI LODGE No. 52, at Peru, I found but poorly posted in their duties and privileges. The investigation I have reason to believe will do much good.

RINGGOLD LODGE No. 66, at Lagro, appears to be actuated by the proper spirit; a general squaring of accounts and all will be right. From this place I returned to Wabash and conferred the degree of Rebekah on behalf of Lodges 46, 52 and 66.

KOSSUTH LODGE No. 81, at Somerset, is in fair working Order; although I could not spend a night with them, yet endeavored to give full instruction in the various departments.

At FRANKFORT, No. 108, have secured a fine Hall in fee simple, and pursue the objects they have in view, with a commendable spirit.

LEBANON LODGE No. 48, at the county seat of Boone, is the last of the trio that suf-

fered by fire in 1849, and I regret to observe, that they have not aroused themselves, to duty, as those similarly placed. By a well directed effort they may yet recover from their paralysis. I advised the attempt.

EDEN LODGE No. 69 at Pleasant Grove and ME-SHE-KUN-NONG-QUAH No. 75, at Liberty Mills, were out of my reach, at the time I was in that portion of the State.

KNIGHTSTOWN and FIDELITY at New Castle, as also the Lodges at Indianapolis I expect to drop in amongst, at a convenient time; for the present, I am compelled from exhaustion, to stop. In closing this notice of my official tour I may be allowed to express the deep sense of acknowledgement, that the brothers throughout this wide spread jurisdiction have placed me under; the multiplied kindness, manifested in each of the six score Lodges, stands paramount to the various inconveniences, it may have cost to reach them. Whatever of vicissitude may yet await the future; the remembrance of the unreserved evidences of fraternal regard, will serve to cheer hope throughout the residue of life

As ever, Yours.

J. L. SILCOX.

'THE BATTLE IS NOT ALWAYS TO THE STRONG, NOR THE RACE TO THE SWIFT.'—Members of the order should not forget the significance of the above quotation. Some ever zealous persons are never satisfied with healthful prosperity, but rush headlong into every scheme that comes within the sphere of their action, satisfied only in outstripping all competition and arriving at the goal of their desires in the shortest space of time—regardless of the means made use of and and the consequences for all future time. As an illustration of the evil effects of such a spirit, we need only direct the attention of our readers to some Lodges that have sprung up with 'mushroom growth,' and in a little while have exploded or languished, and finally become extinct. And we have no hesitation in declaring it as our firm belief, that nearly every Lodge that has failed or in which the living spirit of the Fraternity is lost sight of, and selfishness and hate assume dominion, the difficulties may be found to have originated in carelessness or recklessness in admitting members.

In forming new Lodges, there is too often a desire to outstrip other Lodges; to accomplish which, they go out in the highways and byways and importune persons, entirely unfit to be associated with any benevolent enterprise, to join the new and 'go-a-head' Lodge. As an inducement to the lukewarm to join the Lodge, exaggerated statements of the benefits to be derived, are lavishly por-

trayed. The avaricious* are informed that business will be materially increased; that that the brethren will consider it as a bounden duty to give their business to a brother, and to use their efforts to aid in all schemes in which the brother may engage. The thriftless are informed that in cases of distress and embarrassment, no matter from what cause, the Lodge must freely pour out its treasures. To the curious, extraordinary and dazzling secrets, are brought forward as the load-stone that is to draw them into the fold. We need not add that every one who comes into the Fraternity with the expectation of realizing any of the above mentioned promises and assurances, is greatly disappointed when made fully acquainted with the facts, by becoming a member of the Order. And being disappointed, they neglect the active duties of the Association, because it was for other and more selfish objects, they were induced to become Odd Fellows—in name—while the spirit of the Institution was a stranger to their thoughts. Lodges, constituted of such materials, cannot prosper for any considerable length of time; for however vigorous they may appear for a short season, when the storm of adversity shall come upon them, they will be scattered like chaff before the wind.

Those Lodges which will ultimately win, in the race of benevolence, are they whose foundations are in the noble, generous sympathies of the heart—whose members can forget selfishness, and unite in the God-like works of benevolence and charity.—The great battle of Odd Fellowship is against ignorance, intolerance and selfishness, and whenever we gain one faithful, generous soul to our cause, we do more towards the final overthrow of the system of living and laboring for self, alone, than we would in the acquisition of thousands who never shed a tear over the woes and sufferings of others.

We would rejoice to see the Institution increase in numbers, until the whole world acknowledged its mild dominion; but rather than have it composed of those who claiming the name of Odd Fellow, care nothing about the principles it inculcates, we would prefer that it should perish, and the Halls left, tenantless, remain sad mementos of faithlessness and treachery.

Let each and every member of the Fraternity carefully study, and faithfully perform the objects and designs of the Institution, and the race will be won, and the great battle will result in the rout of that mighty army of spoilers, and minions of selfish ambition, whose name is legion.—*Banner of the Union.*

TRUTH, the crowning grace.

The Western Odd Fellows' Magazine.

GEO. B. JOCELYN AND JNO. B. ANDERSON, EDITORS.

TO SUBSCRIBERS.

We send the 1st No. of the Second Volume to those who received and paid for the First, (except where ordered to stop,) hoping they will continue their subscriptions, and pay in advance, remitting by mail, postpaid, or pay to our agents where they are appointed. Those who wish to discontinue will please return this Number. We will in no case continue the Magazine without the money.

PUBLISHERS.

THE SUPREMACY OF LAW.

LAW is a rule of action, and as such must be previous in existence, superior in authority, and not capable of being modified by the action of which it is the rule.

This being predicated let us see if in all cases the various Lodges of our Order in the West follow out consistently this view of the origin and authority of law. In the grand schemes of creative power and majesty, law emanating from an Omniscient mind is perfect, and action follows in perfect harmony because obedient to and dependent on the law. In schemes of human origin, owing to the want of clear knowledge of probable consequences of the law, and its applicability to matter and subjects on which it is intended to bear many imperfections necessarily occur. In some of the organizations into which men enter for mutual benefit or for the production of good to the common race, defects in rules of order and duty are allowed to continue to exist even after they are discovered and the consequent inefficiency of the law fully felt—in others the value of the law is fully appreciated, its active suitedness to meet the case to which it is applied established, and yet to gratify the peculiar notions of some, to leave room for the free exercise of the prejudices of others, to suit the selfish aims of not a small number, to satiate the vengeful feelings of a few unworthy men who creep into the societies—the law is warped and modified until it does not meet the case for which it was intended, not for want of inherent merit in the law itself, but from abuse of its powers.

Do any of these abuses of duty in creating rules for action, or of obedience to law when once adopted, exist among Odd Fellows in their Lodges? We say yes; the opinion being based upon our own limited observation of the actions of members in Lodges. Very small causes often lead to great results. One false step has cost many a sovereign his crown or crushed at once the structure that has been a lifetime in the erection—causes of grievances at first small and insignificant become by degrees torrents so powerful as to sweep away all the strongly constructed barriers placed to resist them.

Heart burnings often spring up from slight differences of opinions on subjects of trivial importance. These remaining smoldering and unquenched in the mind are frequently stirred up to a brilliant and intense blaze by very faint breezes. Members array themselves on the sides of different contending parties, and ultimately the whole society is arrayed in contending parties who by acrimonious remarks and bitter denunciations produce a chasm so wide and deep between the parties, that no after action can ever close or fill it. Not unfrequently we suppose that a want of charity in judging and appreciating the feelings of brothers leads to this result, but we are convinced that in almost every case a proper regard to the bearings and intentions of the law and a faithful obedience to its requirements would have prevented the unhappy consequences. Then why should this kind of difficulty grow up in Lodges (and we assume that to a greater or less extent it exists in many Lodges.) We answer that its origin is due either to a criminal disregard of the requirements of the law by men who place their own opinions, prejudices, selfish aims or desire of revenge as superior to the constitution by which they profess to be governed and to which they have promised obedience, or to a wilful ignorance of those who neglect to make themselves thoroughly acquainted with the requirements of the rules, to examine which they have recorded a like binding promise.

To begin, then, at the beginning in the reformation of this abuses let us urge upon every member of our extended brotherhood the necessity of making himself thoroughly acquainted with the constitution of the grand body to which his own Lodge is subordinate, gain a clear idea of how much of the requirements of those documents are binding upon subordinate Lodges and their members—determine by examination and comparison whether the constitution and by-laws of his own Lodge are in all essential matters consistent with them, and by every possible means within his power urge a like study and acquaintance with books upon every brother who may come within the circle of his influence.

Another cause of unfraternal feeling in Lodges to which we have adverted in these lines, though not immediately connected with the subject, we notice here briefly. Want of charity in judging of the motives which lead to action upon the part of brothers. Men frequently possessed of a high sense of rectitude of conduct, but wanting in general acquaintance with the usages and requirements of the Order, often, from the best motives, go counter to what is indeed required of them. Others more informed feel disposed to censure these, forgetting that the first duty in all such cases is to convince the offending brother of his wrong, and the second to persuade him to correct his error and avoid like errors in future. Brotherhood is the leading char-

acteristic in our organization, and any cause that will lead to a disruption of the bonds of fraternal feeling are entirely inconsistent with the character assumed by every one who connects himself with the Order. And this is true whether the disruption arises from ignorance of duty or indisposition to perform it. Let brothers see to it that they make themselves thoroughly acquainted with the various duties of the position they have assumed and use every diligence in the performance of the same.

EXPULSIONS

During the past year, there has been quite a large number of expulsions and suspensions from the Order in this State, for "conduct unbecoming an Odd Fellow;" and this simple fact, has caused some very good members of our Order to doubt whether all that has been said about the prosperity of Indiana Odd Fellowship were strictly true. To their minds it has seemed that permanent prosperity cannot exist, if so many have to be expelled for improper conduct. We hail this fact as an evidence of our prosperity. The time was, when we were too anxious to secure an increase of members and sufficient attention was not paid to the character of those who applied for admission at our doors. The openly bad were never, to our knowledge, admitted; but it frequently happened that the surface character was all that was inquired into. Men, bad at heart, who were fair before the world, thus became connected with the Order, and in a longer or shorter period the seeds of meanness and corruption began to germinate, and show to the Order and the world, that a charming exterior might cover a corrupt heart. As rapidly as these developments have been made, the Order, true to its duty, has expelled some of them, and will expel or suspend the rest as rapidly as they appear in their true colors. This fact, in connection with another just as significant—the number that are refused admission to our Lodges—demonstrates to us that the Order is fully cured of the idea that numbers give prosperity. It feels that character is the best evidence of prosperity, and it is unwilling to keep in "good standing" those who are a discredit to the Order.

The work of purification is a necessary one. All large associations must attend to this work, or they will die from internal corruption, but so long as we see the probe and knife used, as it has been used, and is still being used in our State, we need not fear for our beloved Order. We view this determination to purify as one of the strongest evidences of our permanent prosperity that can be given, and our hope is, that this work will continue, not only in our jurisdiction, but throughout the Union until the Order shall stand as correct in the character of its members as it is pure in its ritual and teachings.

But, one word of caution. Never forget that the first duty is to reform. Let all remedial efforts be applied to cure, not to kill. Consider the Order as one vast body, and each individual as a member of that body. If a member becomes diseased, apply some curative remedy, and only use the knife when the member cannot be cured, and must be amputated to save other members from suffering. But when the fact appears, that the member cannot be cured, let there be no hesitation, no false delicacy, no trembling. Apply the knife and the body will be more healthy after the painful but necessary operation.

VOLUME SECOND.

Number I. of Volume II. is now before the Order. We trust its contents will justify the Order in concluding that it is fully equal to any of its predecessors in point of matter, or typographical execution. We sincerely trust that our agents and friends will immediately send us the names of those who wish Volume II. Let it be done immediately. Many of our agents have done so, but more could be done by a little extra exertion.

Number II. will appear immediately after the session of the G. Bodies of this State; an abstract of their proceedings will appear in that No.

I. O. O. F GRAND BODIES OF IND.

The G. Encampment commences its annual session on Monday the 18th inst., and the G. Lodge on Tuesday the 19th. Let there be a full representation, as business of much importance will be transacted. Officers for the coming year are to be chosen, three, probably four, delegates to the G. L. U. S. to be elected—two from each grand body; propositions are pending to do away with the semi-annual session of these bodies, and changing their time of meeting, and much other business that will have a bearing upon the future prosperity of the Order.

To Bro. BULLOCK, of the *Banner of the Union*, one of the best Odd Fellow publications in the United States, we owe an apology for not noticing the removal of his office from Philadelphia to New York. Both the editors of the Magazine were absent, and the matter was consequently overlooked, though not by design. It appears that we were not behind our Brethren of the Fraternal press, as we believe the removal of the *Banner* was not noticed by any of them, until reminded of their remissness by Bro. BULLOCK.

AMERICAN ODD FELLOW.

This is the new title of the "*Boston Odd Fellow*," which comes to us much improved in appearance and matter. It is always a welcome guest to our office. May the shadow of its editor, and the list of its subscribers never grow less!

"SECRET SOCIETIES."

"The Order of Odd Fellowship claims to be a religious institution—superlatively religious."

"It aims at the regeneration of the world by the universal diffusion of the principles of Odd Fellowship; in order to which universality, its religious requirements are reduced to the level of simple Deism."

"Odd Fellowship, in short, is the UNCHRISTIAN CHURCH; the Church of those (as might be anticipated, from the fact that Universalists are among its leading champions) who wish to dispense with and ignore the peculiar doctrines of Christianity."

"We repeat, that this makes Odd Fellowship the Church of pharisaical Deism; of men who are averse to Christianity, and wish to make a merit of acts that belong to the routine of a mutual assistance society, as a righteousness before God."

"We do not mean to say, that no Christian men have found their way into Odd Fellows' Lodges—we know the contrary. We believe, however, they have in most cases dropped in unthinkingly, attracted by a particular phase of the Order, without appreciating its general bearing on religion and the Church of Christ. * * *

An officer in a Christian Church, who permits himself to be linked in through this pretentious organization with men who are aiming to substitute the Lodge for the Sanctuary, and Odd Fellowship for the Church of Christ, has, in our opinion, miserably mistaken his place."—*New York Evangelist*.

We have made the above quotations from a rather severe review of a work entitled "*The Odd Fellows' Manual*, by Rev. A. B. Grosh." Of the correctness or incorrectness of parts of the review, never having had an opportunity to read Bro Grosh's work, and not knowing what is in it, we have not the temerity to express an opinion upon its merits or demerits.

But we must be permitted to protest—most seriously and earnestly protest—against the assertions we have quoted. If the work of Bro. Grosh justifies the conclusions of the "*Evangelist*," we must say that he has not given a true exposition of the principles and claims of Odd Fellowship, and should time and opportunity offer, we will give the work a careful perusal, and ascertain for ourselves the truth or falsity of the charges of the Reviewer.

Odd Fellowship does not "claim to be a religious institution." We have taken all the degrees in the Order, and speak from knowledge, not from report. There is nothing in its ritual or ceremony that would make it a religious society. It lacks the essential element of a religious association.

While it acknowledges, by its ritual, the existence of a religion by which the soul is to be saved, it does not attempt to teach which is the correct way to heaven—nay, it does not even speak of repentance or regeneration. It speaks of the morals of Christianity—the teachings of the Bible—but it tells no man what he must do to be saved. It professes not to answer any such inquiry. Now, if Odd Fellowship were a religious institution, would it not have this essential element? Nay, would not the want of this one element render null and void any claims that the most enthusiastic or fan-

atical Odd Fellow might make for the Order as a religious association? Can a religion (taking the word in its common acceptation) exist without this element? Is not the answer to the enquiry, "What must I do to be saved?" the vital principle of every form of religion? Odd Fellowship, we repeat, lacks in any and all of its departments this great fundamental principle of a religious institution. It leaves all matters of conscience to its individual members, upon the ground that it has no cognizance of such matters—they rest with other tribunals. It interferes with no man's religion—it aims are of a temporal and moral not a spiritual nature.

But, says the Reviewer, "it aims at the regeneration of the world by the universal diffusion of the principles of Odd Fellowship; in order to which universality, its religious requirements are reduced to the level of simple Deism." If the word "regeneration," is here used in its theological sense, we deny the assertion of the Reviewer; if, however, he uses the word "regeneration" in the sense of an intellectual, physical and moral elevation, we plead guilty in part. The aim of Odd Fellowship is to assist in this great work. The Order has not the egotism to claim for itself the name even of leader in this moral reform, but as one of the co-laborers. Now to engage in this work it is not necessary that a man should be a religious man, and the Order simply demands the acknowledgment of the existence of one supreme intelligent Creator and Ruler of the universe, and the obligation of its members to obey the moral law. Upon this platform all who love virtue and morality may meet and work for the right, the pure, and the good. Upon this platform we meet and battle in other reforms. The saint and the sinner stand side by side in Temperance and other reforms, in which some leading moral idea is to be developed and made effective in the renovation of society. Missionary Societies, Bible Societies, Tract Societies, and all other moral associations, have in their embrace men of the most discordant views and not unfrequently of very exceptionable character, and yet the pure and upright man does not refuse in this capacity to associate with such, or refuse their proffered pecuniary assistance. If a Church is to be erected or repaired—or a Theological Seminary or College to be founded, the money of the irreligious is as readily received as that of the saint, and no questions are asked whether it were obtained by trade or cards. But when a body of men associate together for the relief of distress, and the elevation of human character, and establish certain ceremonies and signs known only to the initiated, a certain class of very liberal and very pious persons, at once feel bound to cry it down as the "Man of Sin," or "Anti-Christ," or the "False Prophet," and warn all good men from having anything to do with the as-

sociation, because within its pales are found men who may deny the divinity of Christ or the limited or universal application of the atonement, or some other doctrine that forms the basis of some religious sect. Let those that thus object be consistent and refuse to have any dealings with the ungodly, or else not blame others for striving to do right, and by influence and example, persuading others to do as near right as possible. Instead of denouncing those who thus work, they should thank God, that the unregenerated are under as good moral influence as they are—an influence that would have all men act upon the Golden Rule. Certainly the Reviewer can have no objection to teaching or practice of this kind.

But, "Odd Fellowship, in short, is the UNCHRISTIAN CHURCH, the Church of those who wish to dispense with and ignore the peculiar doctrines of Christianity." And yet these same men (the universalists, and others to whom the reviewer refers) are as tenacious of their Church organization and its peculiar doctrines as the most illiberal may require. They know that there is no connection between their Church organization and Odd Fellowship. The leading objection that seems to ever rise like Banquo's ghost, is, that Universalism is pharisaical Deism, and that Rev. A. B. Grosh is a Universalist, and that of such men the Order is principally composed.

We admit that there are Universalists in the Order, and while we are proud to hail some of them as warm friends and devoted Odd Fellows, we differ most materially from them upon theological questions. Our views of the doctrines as taught by Christ would find no favor in their eyes; but shall we, because we thus differ from them, refuse to labor with them in the great work of relieving the distressed, and making men more careful in their whole deportment; or if we become co-laborers in this great work of humanity, must we be charged as forming a component part of the "Unchristian Church—the Church of pharisaical Deism?" Our Order preaches nothing about pleading the "merits of the acts of a mutual assistance society, as a righteousness before God." We would advise the Reviewer in the *Evangelist* to read Christ's sermon on the Mount. There are parts of it that might do him good.

But he admits that there are some "Christian men" in the fraternity; but alas, they are simple-minded, half-foolish ones, who have not sense enough to "appreciate the general bearing of the Order on religion and the Church of Christ." Complimentary, indeed! Well, where "ignorance is bliss, 'tis folly to be wise." Poor ignorant souls, they had better go to the feet of this learned Gamaliel (?) and ascertain how to live! He certainly can inform them.

But, says the learned and logical Reviewer, in conclusion: "An officer in the Christian Church

who permits himself to be linked in through this pretentious organization with men who are aiming to substitute the Lodge for the Sanctuary, and Odd Fellowship for the Church of Christ, has, in our opinion, miserably mistaken his place."

This is a very fine sentence, but unfortunately it does not apply to the Society of Odd Fellows in the least. It never has in any community, of which we ever heard, supplanted, or attempted to supplant the Church, and the Reviewer knew that the assertion was untrue when he penned it. The history of the Order in the United States is a living rebuke to the slander. The piety, devotion to the Church, and godly walk and pious conversation of the Christian ministers, who are Odd Fellows, is a living rebuke to the slander.

No, there are opponents to Odd Fellowship, who would if they could, array the Church and Odd Fellowship, one against the other. By so doing they feel, that when the two become antagonists the good would leave the Order for the Church. They know that the Order, met upon its own merits, must stand an independent organization, and yet a co-laborer in the broad field of doing good. Let Odd Fellowship and Christianity be properly understood, and there can be no antagonism between them. Bigots on either side may make fools of themselves—but the two will still continue to act in harmony, until peace and love shall dwell in all the earth.

ODD FELLOWSHIP AND TEMPERANCE.

The Grand Lodge of Pennsylvania, having a jurisdiction of nearly 45,000 members, adopted at its late session, the following resolution, with only eight dissenting votes. The resolution is but an expression of a law already in existence, we presume, in every State in the Union. An Odd Fellow who keeps an "unlicensed tipping house contrary to law," has for years been liable to expulsion. We trust that the law will be put in force, not only in Pennsylvania, but in every other State, against those who illegally sell or give away the accursed poison; and we trust that the time will soon come in every State, when it will be illegal to vend intoxicating liquors as a beverage:

Resolved, That any member of a Subordinate Lodge, under the jurisdiction of the Grand Lodge of the I. O. O. F., of Pennsylvania, who shall keep a tipping shop, or in other words, an unlicensed house for the sale of intoxicating liquors, in violation of the laws of the State, shall be formally proceeded against, and if found guilty shall be expelled.

HOPE LODGE, No. 88, in this city purchased the fine building location immediately above the Branch Bank building on Main street, for \$6,000 during the month of May last. We hope the Order in this city who now own two eligible lots upon which to erect a hall, will succeed in doing so during the coming year.

NORTHERN INDIANA.

Owing to a failure in our correspondence to reach the Magazine office, our notes of our visit to the North will not appear until the August No., in which No. we think we shall be able to give a favorable account of the Order in this portion of our State. We only have time before going to press to state, that we have been over almost the entire State, during the past year, and we feel proud to say that never was the Order in Indiana in as flourishing a condition as at present. In point of numbers, respectability and talent, the Order in Indiana has nothing to fear when compared with any jurisdiction in the Union.

We have inserted this note that our brethren North of Logansport need not think that they have been intentionally neglected.

BRO. HACKLEMAN's articles upon the "RISE AND PROGRESS OF ODD FELLOWSHIP," will be resumed in our August No. Bro. H. writes us that the long indisposition and the decease of his nephew, who was his deputy in his office, prevented him from continuing his articles in time for the June and July Nos. We feel assured that our readers will be glad to hear that we are to have these interesting articles continued. Bro. H. writes that "Franklin Lodge, No. 85, is prospering beyond precedent. We initiate one or more at nearly every regular meeting. Our Lodge has decided to buy a lot worth \$2,500, and I think she will build a fine Hall upon it as soon as practicable. She owns excellent property already, but it is not suited to her purpose."

OUR CONTRIBUTORS.

We this number publish an excellent original and truthful story from the pen of "our own contributor," KATE BEMIES, illustrating the power of our Order to do good beyond its own pale. "A WORD TO ODD FELLOWS," from the pen of Rev. BRO. H. GILLMORE, should be carefully read and acted upon by every good Odd Fellow. Every member of the Encampment cannot fail to be pleased with that excellent "LESSON FROM THE PATRIARCHS," written in the usually easy and chaste style of Prof. T. H. SINEX. "MARION'S GHOST HUNTING" has a fine moral, and a very tangible ghost. The address by Hon. Bro. J. UPFOLD PETTIT is worthy the perusal of the Order; and there are several smaller articles that are just in time.

ON the 21st, the members of the Order at Indianapolis intend having a public celebration, in which we presume the brethren from the different sections of our State will participate. The address is to be delivered by Bro. WM. WALLACE, of Indianapolis, a young man, who will, if he sustains the reputation his efforts have justly won for him, deliver an address worthy of the occasion.

GENERAL RELIEF ASSOCIATION I. O. O. F. OF THE CITY OF NEW ALBANY, IND.

The various Lodges I. O. O. F. of this city have organized a "General Relief Association," upon a basis similar to that adopted by the brethren in New Orleans. This course was rendered necessary on account of the rapid growth of the city, and the consequent increase of stranger brethren in our midst, some of whom, are almost daily placed in circumstances to require that fraternal aid and sympathy, to bestow which is one of the highest aims of the Order.

The Junior P. G., Per. Sec., and one other Bro. are appointed from each of the three Lodges to carry out the design of the association. This board has met and organized, by the election of its officers, who, *ex officio*, become the executive committee of the association, whose immediate duty it is to attend to all business that comes within the province of the association.

The officers for the present term are P. G. JARED C. JOCELYN, of No. 1, Chairman, P. G. AUG. M. JACKSON, of No. 83, Sec'y, and Bro. A. W. BENTLEY, of No. 10, Treas.

It is made their duty to see that all transient brothers in distress, who come with legal credentials are properly attended to; fulfilling towards them all the duties performed by the regular relief committee of a Lodge to its own members. The relief fund is created by a tax upon each member of an amount sufficient to meet all demands. The constantly increasing demands upon the Order for relief, have rendered this course imperatively necessary. That it will be attended to, and well attended to, those who know the names of its officers need no other guaranty;—for they are known men, tried, and true, and faithful in all the duties that Odd Fellowship enjoins.

CONCERT AT WOODWARD HALL.

IN common with our fellow-citizens of New Albany we feel pride in the excellence of Reissinger's Saxe Horn Band and Nutting's Orchestra. These truly unrivalled performers gave a concert at Woodward Hall on the 2d ult. The large audience present on that occasion were delighted with the performance of the evening, and went away confirmed in the opinion that these Bands stand unsurpassed by any in the country.

ERRATA.

IN "A LESSON FROM THE PATRIARCHS" there are several very annoying typographical errors:—On page 11, 1st column, 14th line from the top read "Solomon in prayer of dedication," instead "with prayer." Same page, same column, 8th line from the bottom, read "gendereth the hoar frost," for "guardeth, &c.," same page, same column, last line, read "He binds the sweet influences of the Pleiades," for "He brings the sweet influences of the Hyades."

COMPLIMENTARY.

Among the many letters we are constantly receiving enclosing names and money, we select the following, which indicate that our Brethren are determined to sustain us in our undertaking:

COLUMBUS, IND., June 14, 1853.

DEAR SIRS AND BROS:—If you have printed a Prospectus for the 2nd Vol. of the "Magazine" please send me one.

I shall make a strong effort to send you a large list of subscribers in time for the 1st No.

In regard to the "Magazine," allow me to say that I think it far superior in point of editorial ability and typographical execution (matter and manner) to any other periodical devoted to the Order now published in the *Union*. Go on, Brethren; be of good cheer—your work must and will be appreciated.

Fraternally,

W. H. H. T.

CINCINNATI, June 17, 1853.

SIRS AND BROS:—I wish to inquire if you can furnish the Magazine to me from the 1st No. of Vol. I. If so, I will send the money for it as soon as I receive an answer from you, and also the amount for the 2d Vol., as I will be a life subscriber, if the work continues as good. I did not see the work until the present No.

Yours in F., L. and T.

L. W.

We will here take occasion to say that we can furnish a few copies of Vol. I bound in embossed muslin at \$1.80, or for \$1.50 will mail bound copies free of postage.

INDIANAPOLIS, June 18th, 1853.

BROS:—During the past year I have used some influence wherever I have been to induce others to patronize the Magazine, and think I have been the humble instrument of adding several subscribers to your list. I hope you will be more amply rewarded for your labors next year than you have been for the past. I can candidly say, without any intention of flattering you, that the Magazine is deserving the patronage of every Odd Fellow in this State. Every number has been filled with well selected and interesting articles. I think it is time the eyes of the Order were opened to the support of such a publication at home. I have often wondered how many subscribers you have in Indiana. I know how many you ought to have. Your subscription list in Indiana should not number less than three thousand. We have some six thousand Odd Fellows in this State, and one half of that number should take the Magazine. There can be no good reason why you should not have that number within this jurisdiction, and if one half of the Odd Fellows in Indiana felt about the matter as I am resolved to do, you would have that number in twenty days. You shall have my aid and influence so far as it will go, and if I knew of any Odd Fellow who was in fact too poor to take it, I would give him the dollar. Will others do likewise?

Yours Fraternaly, in haste,

W.

Bro. W. will have to excuse us, as we could not resist the temptation to publish his letter, notwithstanding his special injunctions.

NORTH MADISON, June 18, 1853.

DEAR SIRS:—Enclosed you will find one dollar for the renewal of my subscription to the Western Odd Fellows' Magazine, 2nd Vol. My prayer is

that your 2nd Vol. may become more extensively circulated and that you may be well remunerated for your worthy Magazine.

Yours in F., L. and T.

J. V. R. H.

AGENTS.

BRO. J. W. ROBINSON, of Louisville, Ky., has been appointed General Travelling Agent for the Magazine, and is authorized to receive subscriptions, and receipt for all money paid him on that account.

The following persons have kindly consented to act as Local Agents for the Magazine

JNO. T. WALL, Pendleton, Ind. "
JNO. H. JEMISON, Muncie " "
J. S. CHENEY, Winchester, " "
C. N. ELMER, Centreville, " "
FABUS FLEMING, Richmond, " "
S. F. REYNOLDS, Williamsburgh, Ind. "
CASPER MARKLE, Cambridge City, " "
STEVENS' Milton, " "
W. B. REED, Dublin, " "
JMO. F. YOUSE, Connorsville, " "
J. H. HOLMES, Connorsville, " "
R. LARGENT LEBSON, Metamora, " "
EDW'D MANLY, Laurel, " "
DR. J. L. ARMINGTON, Greensburgh, Ind. "
MRS. E. A. STALEY, Rochester, Ind. "
ED. FISHELL, Logansport, Ind. "
GEO. F. WAINWRIGHT, Noblesville Ind. "
J. S. BALLARD, Knightstown, Ind. "
WM. COOK, Bowlinggreen Ky. "
JAMES FURNEAUX, New Orleans, La. "
THOS. J. BEKLER, Vincennes, Ind. "
I. STEVENS, Vevay, Indiana "
J. Y. ALLISON, Madison, Indiana, "
A. J. GRAY, Lawrenceburgh, " "
W. W. CONWAY, Aurora, " "
D. MOSS ESQ., Rising Sun, " "
MRS. E. LORING, " "
W. CLAFLIN, Cannelton, " "
G. ARMSTRONG, Pendleton, " "
O. J. INNIS, Rockville, " "
J. DOUGLASS, Frankfort, " "
W. H. H. TERRELL, Columbus, Ind. "
H. M. COWELL, Vernon, " "
A. DANIELS, North Madison, " "
C. GASLAY, Patroit, " "
W. HACKER, Shelbyville, " "
—DR LONG, Edinburg, " "
C. B. DAVIS, Indianaopolis, " "
WOOLSKY & NELSON, Evansville, " "
N. WHITE, Newburgh, " "
J. A. MANN, Mt. Vernon, " "
HON. R. D. OWEN, New Harmony, " "
W. F. BENNET, Terre Haute, Ind. "
GEO. ISLER, Portland, Ind. "
SAM. D. SMITH, Russellville, Ind. "
F. B. LYONS, Perryville, Ind. "
E. C. WILCOX, Covington, Ind. "
J. V. HOFFMAN, Attica, Ind. "
G. L. HASTINGS, Independence, Ind. "
T. TEMPLETON, Williamsport, Ind. "
S. W. AUSTIN, Crawfordsville, Ind. "
JAS. CAMPBELL, Lafayette, Ind. "
L. S. DALE, Delphi, Ind. "
L. D. HOVEY, Pittsburgh, Ind. "
T. TOMLINSON, Logansport, Ind. "
M. GRAGG, Plymouth, Ind. "
G. B. ROBERTS, La Porte, Ind. "
D. PAGE, Sturgis, Michigan. "
W. O'HARA Louisville, Ky.

THE WESTERN ODD FELLOWS' MAGAZINE.

VOL. II.

AUGUST, 1853.

NO. II.

Proceedings of Indiana Grand Bodies.

**ABSTRACT OF THE PROCEEDINGS
OF THE R. W. G. ENCAMPMENT
OF THE STATE OF INDIANA, AT
ITS ANNUAL COMMUNICATION,
HELD AT INDIANAPOLIS JULY
1853.**

ODD FELLOW'S HALL,
INDIANAPOLIS, July 18, 1853. }

The G. E. met at 9 A. M., the following officers in the Chair:

P. G. P., J. P. Chapman, M. W. G. P., *pro tem.*; P. H. P., E. H. Barry, M. E. G. H. P., *pro tem.*; P. H. P., Jno. H. Stailey, R. W. G. S. W., *pro tem.*; P. C. P., D. M. Dryden, R. W. G. J. W.; P. H. P., W. W. Wright, R. W. G. Scribe; P. C. P., Geo. G. Holman, R. W. G. Treus.; P. G. Rep., Geo. Brown, G. Sentinel; P. C. P., Geo. D. Staats, D. G. Sentinel.

The morning session was principally occupied in admitting members, and referring memorials &c., to appropriate committees.

The G. Scribe was authorized to sell 75 of the 100 copies of bound proceedings, of G. E. from Commencement to January 1853, for \$1, per copy.

The election of Grand officers was made the order of the day for 4 o'clock P. M. of to-day. The G. E. then adjourned until 1½ o'clock P. M.

1½ o'clock P. M. July 18.

The G. E. met pursuant to adjournment. After the reception of new members, G. Rep. Colfax, assisted by G. Rep. Hackleman, went through the unwritten work of the Order.

The election was then had, which resulted as follows:—

P. H. P., E. H. Barry, of No. 12, M. W. G. Pat.; P. H. P., Geo. B. Jocelyn, of No. 1, M. E. G. H. P.; P. H. P., Jas. Hook, of No. 17, R. W. G. S. W.; P. H. P., Geo. D. Staats, of No. 5, R. W. G. J. W.; P. H. P., W. W. Wright, of No. 5, W. G. Scribe.; P. C. P., Geo. G. Holman, of No. 5, W. G.

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Treas.; P. C. P., D. M. Dryden, of No. 14, G. Sent.; P. C. P., W. Y. Wiley, of No. 5, D. G. Sent.

Schuyler Colfax, G. Rep., to G. L. U. S., for two years, and J. P. Chapman, for one year. Pat. L. S. Dale and D. Moss, Alt. Rep.

The G. E. adjourned until to-morrow at 8 o'clock A. M.

TUESDAY, July 19, 1853.

The G. E. met pursuant to adjournment. Minutes read and approved.

After the reception and reference of several petitions, the G. officers elect were installed in due form by M. E. G. H. Priest I. P. WINDLE.

G. Patriarch BARRY upon taking his seat made the following appropriate and eloquent remarks, which, by request of the G. E. were committed to writing and furnished for publication:—

PATRIARCHS.—In assuming the honorable station to which I have been called by your suffrages, permit me, before entering upon the responsible duties thereof, to return to you my unfeigned thanks for the honor you have done me.

When I consider the seniority in years and membership in the Patriarchial branch of our Order, of many around me—the elevated position all have attained in their respective encampments—their greater experience—superior qualifications, and more intimate acquaintance with the laws and usages of our institution which it is the peculiar province of this body to see administered and complied with throughout its jurisdiction—a consciousness of my own defects would have deterred me from the acceptance of a station, the duties of which are so multifarious and responsible, if I had not been conscious you would exercise towards me that charity “which suffereth long and is kind—which is not easily provoked—which endureth all things—which never faileth”—and which is enjoined in our beautiful teachings, and cherished, I trust, in every Brother's heart.

I shall endeavor to impress my mind with the important duties of my station; and, in the discharge of them, to act without fear or partiality, and to be prudently zealous for the maintainance of our wholesome laws—assured that my efforts in this respect will meet with your prompt co-operation.

It will be my pleasure to co-operate with you in the dissemination, by whatever means you in your wisdom may desire, of your ennobling principles—Friendship, Love and Truth—in whose silver tones affliction may find condolence, poverty see relief, wretchedness claim sympathy, solitude gain society, despondency wake to hope, hate turn to love, vice to purity, distrust to confidence, discord to harmony and the sordid propensities of earth to the eternal interests of Heaven.

Permit me to congratulate you, my Brethren, upon the peace, prosperity and usefulness of our beloved Order. If we may be permitted to judge of its future prospects by its past and present character, we can but recognize in the shadows of coming events, a flood of light and love rolling over the arid wastes of humanity—renovating and purifying the moral world, until in one vast elevated Brotherhood, shall be bound together a majority of the members of the human race.

The subject of some definite law in reference to the payment of relief to traveling brothers was brought to the notice of the G. E. by a circular from the G. L. of Texas, and the G. E. decided that it "was an important question well worthy the careful consideration of the L. G. U. S. and that it would be beneficial to the Order for that body to settle the whole matter by legislation."

The G. E. then adjourned until to-morrow at 8 A. M.

WEDNESDAY, July 20, 8 A. M.

The G. E. met pursuant to adjournment. After the admission of new members, the report of the M. W. G. Pat. was received and read.

REPORT.

To the officers and members of the R. W. G. Encampment, I. O. O. F., Ind.

BRETHREN:—Circumstances, unavoidable, and entirely beyond my control deprive me of the pleasure of meeting with you at your annual communication, this year. Knowing as I do, however, that the Order will not suffer any very great inconvenience from my unexpected absence, I will submit, quietly submit, to my fate, hoping that you may have a harmonious and prosperous session, having full confidence in your integrity

and ability to push forward the great car of our beloved Order.

[Then follows an account of the institution of WHITE WATER ENCAMPMENT, No. 33, at Connerville; COLFAX ENCAMPMENT, No. 34, Ladoga; and MARION ENCAMPMENT, No. 35.]

So far as my knowledge is concerned I am not aware of anything having transpired within the vacation to mar our peace and harmony, but upon the contrary, many, very many have been added to our numbers and thereby strengthened and enlarged our borders, until we can safely say, "there are none to molest or make us afraid."

Having now closed my official labors for the year, I feel that a great responsibility has been removed from me, and I trust that you may never have reason to regret our former relations.

Submitting my claims, in common with you all, to the Great Patriarch above, permit me to subscribe myself

Yours in F. L. & T.

DANIEL MOSS, G. Pat.

A resolution of thanks to G. P. Moss for the efficient discharge of his duty, and sympathy in his affliction, was adopted.

It was recommended that the Sub. Encampments return to the ancient usage of collecting the dues every meeting night, as being the best preventive of delinquency.

A resolution was adopted allowing officers of the G. E. mileage and per diem.

The G. E. adjourned until to-morrow at 7½ A. M.

THURSDAY, 7½ A. M.

A resolution was adopted making it the duty of the C. P. at the "last meeting of each regular term to appoint an auditing committee to examine the books, &c."

The G. E. resolved to purchase twenty shares of stock in G. L. Hall.

A charter was granted for an Encampment at Frankfort, Clinton county.

FRIDAY, 7½ A. M.

The M. W. G. Patriarch was requested to pay official visits to the Subordinate Encampments in this jurisdiction, and that the Subordinates be requested to meet the expenses of the same.

The General Laws were so amended that benefits could not be claimed when the sickness was occasioned by intemperance or other immoral conduct.

The amendment to the General Laws doing away with the semi-annual session was lost. After some other unimportant business, the G. E. adjourned *sine die*.

**ABSTRACT OF THE PROCEEDINGS
OF THE R. W. GRAND LODGE I.
O. O. F. OF INDIANA, AT ITS AN-
NUAL SESSION HELD AT INDIAN-
APOLIS, JULY, 1853.**

ODD FELLOW'S HALL,
INDIANAPOLIS July 19, 1853.

The G. L. convened at 9 A. M. and was regularly opened, all the Grand Officers and a large attendance of P. Gs. and Reps. being present. The morning session was taken up in admitting new members and the reading and reference of petitions and memorials.

TUESDAY 2 o'clock, P. M.

The G. L. met pursuant to adjournment. P. G. J. P. Chapman of No. 18, was elected to fill the vacancy in the G. L. Hall Committee, occasioned by the resignation of P. G. OWEN.

A resolution was adopted authorizing South Bend Lodge No. 29, to reinstate P. G. E. EGBERT, to the privileges and benefits of the Order.

Permission was given to all the subordinates under this jurisdiction to have one public celebration and procession during the recess.

M. W. G. M. offered the following

REPORT.

To the Right Worthy Grand Lodge of Indiana.

MY BROTHERS:—In pursuance of the constitutional requirement, we are again assembled to deliberate for the promotion of the interest of those thousands who are affiliated with us for the relief of distress and the elevation of human character. In the furtherance of these high objects, may our mutual counsels be so directed that the cause of our beloved Order shall be commensurate with men who love the truth in righteousness. With a steadfast reliance on the benign Providence who giveth the increase, let us so engage in those labors that call us together, and which are to pass far down the vista of time, that our memories may be fondly cherished when the actors shall have passed into the unseen future.

Since the January communication, I have visited (with but three exceptions) the entire jurisdiction; having traveled for the accomplishment of this object nearly four thousand miles, with scarcely a failure of appointment. It is a source of gratification to inform you that, from a rigid scrutiny into the affairs of each Lodge, the Order in this State is in a sound condition, both as regards work and finance. Those who have entered our halls, and partaken of the amity that exists among us, offer good assurance that their just appreciation of our beloved Order is such

that we may safely predict that the future of Odd Fellowship is no longer a matter of speculation. Possessed of the elements of vitality in an eminent degree, invested with simple but unique furniture, and having means well adapted for advancing the objects for which we are associated, it is destined to create that unity of harmonizing influences which is the true realization of "Fraternity."

The result of my official visitation will form a special report.

[Here follows an account of the institution of INDIANA LODGE, No. 126, at Vevay, Ind; MOORESHILL LODGE, No. 127, at Mooreshill; REDDINGTON LODGE, No. 128, at Reddington; NOBLESVILLE LODGE, No. 125, at Noblesville; GERMANIA LODGE, No. 129, at Indianapolis; RELIANCE LODGE, No. 130, at Paoli, and ANDERSON LODGE, No. 131, at Anderson.]

In addition to the above Lodges that have been instituted, applications for Lodges were received from Portland Mills, Parke county; Fairview, Randolph county; Wooster, Scott county. Not feeling authorized, from the indications presented, I have refrained from the exercise of authority, and submit the same to your consideration.

McFarland Lodge No. 54.—On the petition of a large proportion of the brothers composing this Lodge, I granted a dispensation permitting them to remove the location of said McFarland Lodge, No. 54, from Parkersburgh, Montgomery county, to Russellville, Putnam county. A subsequent personal examination of the localities and conveniences satisfied me of the propriety of the act. I ask your approval of the same.

Wilkey Lodge No 26, Michigan City.—I visited this Lodge on the 2d day of May, and found that in permitting the abuse of the regulations of General Laws, they felt unable to sustain the Lodge in its then position, and made a formal surrender to me of its Charter Books, effects, &c. Afterwards a constitutional number expressed a desire to resuscitate the name and work, to whom I committed the Charter and future prospects of the Lodge. The present Officers are A. Ryerson, N. G.; J. H. Forbes, V. G.; F. C. Deming, Secretary; S. Ritter, Treasurer. Entertaining doubts as to the exercise of power in this case, I can only justify the proceedings by the attendant circumstances, and submit the transaction to your decision.

Shelby Lodge, No. 39.—On the 17th of May, attended by the R. W. G. Marshall, M. Sexton, and assisted by P. Gs. I. H. Taylor, D. G. M.; E. H. Barry, G. Chaplain, and Bros. Hendricks, Ray and Gwynne, G. Herolds, I proceeded to dedicate the Hall of Shelby Lodge, No. 39, to the purposes of Odd Fel-

lowship. The brethren of this Lodge having passed through more vicissitudes than generally fall to the lot of subordinates, have with a zeal worthy of the cause, erected a *Fraternum* that reflects their devotion to the Order.

Salem.—I was called to visit this Lodge, owing to circumstances of a peculiar nature, for the details of which I submit the correspondence relating thereto. Also, as connected with this subject, I felt it to be my duty to call the attention of those most deeply interested in the result of the transaction, and therefore directed a note to the M. W. Grand Lodge of Masons, at their assembling in May, to which I have received no Official acknowledgement.

N. New York.—Matters of vital importance to the Order, in which the brethren of the city of New Albany were immediately interested, invited a correspondence with M. W. Grand Master, Volney R. Green, of N. New York. His prompt response and co-operation is duly acknowledged.

Grand Lodge Hall.—The committee elected at the last session, to carry out the will of the Grand Lodge, have performed the responsible agency entrusted to them with a promptitude worthy of commendation. It will be a matter of deep regret to our Order to learn that Bro. Robert Dale Owen, who was so unanimously elected a Chairman of this Committee, has been compelled to resign, in consequence of being tendered an important Diplomatic position of the General Government. It will become your duty to elect his successor, and I feel justified, by the importance of the subject, in impressing upon you the necessity of selecting some efficient brother, who will as far as possible, adequately fill his place.

District Deputy Grand Masters.—The direct supervision of Lodges is a matter of sufficient importance to claim your earnest attention. The present system, although of but one year's experiment, is sufficient to prove its inefficiency. It is anticipated that you will place this branch of our organization on higher ground. The Reports of the D. D. G. Masters are herewith submitted for your review and action thereon.

Degree of Rebekah.—This chaste and impressive Degree of Odd Fellowship has infused an interest in the Lodges beyond expectation. The many re-unions that I enjoyed during my visitations, will long remain as a bright vision in the retrospect. A desire is generally expressed that you prepare a system of government that will give form and effect to their privileges, by which they may more fully co-operate with us in the great effort of amelioration.

Orphan Fund.—I must again be permitted

to recur to this subject, as I have learned in examining the condition of this pecuniary department, that the various Lodges do not husband this source of relief with that care that good policy requires. This is owing in great part to the latitude given by the Grand Lodge in the disposal of the same. Whatever may be advanced as evidence of the prosperity of subordinates, economy cannot be charged as a prevailing weakness. The decisions heretofore given by this Grand Body have had, I think, a fatal tendency. Those who devised this perpetual aid in our beneficiary arrangement clearly intended that the interest alone should be used—the principal was to remain untouched. The converse of this has been the reiterated decision of this Grand Lodge, and acting upon this, the whole of that Sacred Fund may be expended upon the first recipients of its bounty. I submit the question to your better judgments.

The past of Odd Fellowship should be but an incentive to our hope that its future will be one, that our children shall say "has far exceeded the most sanguine expectations of our fathers." It is yet fresh on the records—aye, fresh in the memory of many of us—when the per. centage to this Grand Body did not furnish a revenue sufficiently large to carry on its legitimate business. The present shows a widely extended jurisdiction of subordinates, which are weekly dispensing a vast amount of relief, and are also directing their efforts to the erection of halls that may comport with their local dignity, ornament their towns, and by thus giving the Order a "local habitation," attract the attention and inquiries of the uninited around them.

This R. W. G. Body is not only out of debt, but has perfected a plan by which, in a few years; they will be permitted to sit within their own consecrated temple, to legislate for a continually increasing brotherhood. Within our borders is an ably conducted Press, by means of which we cannot only exchange our friendly salutations, but can disseminate the cherished principles of benevolence and peace. And while we thus speak of what has been done within our borders, may we not recur with honest pride to those men of our jurisdiction, whose voice and counsel are listened to, and whose influence is felt and acknowledged in the Senate of our Order—the Grand Lodge of the United States. Have not our Grand Representatives, in the past few years, so acted amid the congregated talent of the Order assembled from all parts of the Union, that the name of *Indiana* has become as familiar and as dear as a common household word?

I refer with pride to the position of the Order in this State and throughout the Union. For years its success and usefulness have

been an object of my earnest solicitude. Almost one quarter of a century ago, when the Order was feeble and despised, I was charmed with its teachings and its mode of action. I cast in my lot with it and became an Odd Fellow. An affiliation of years may have lessened my fondness for display, but has not in the least, I trust, abated the ardor of my first love.

I have watched with eager anxiety the progress of our Order, and have seen it increase and spread until the Angel of its presence, like the Cherubim of the Ancient Mercy Seat, overshadows our whole land. I have seen it go forth a gentle unarmed child, to wage war against the ills and vices of this life, and have always seen it return loaded with the trophies of its bloodless triumphs. The Angel of Peace, it has "stilled the storm and soothed the spirit of passion." The emanation of Friendship, it has breathed upon the discordant strings of the human heart, and made them sound in sweetest unison. The embodiment of Love, it has won by its gentle influences antagonistic natures to its embrace, and bound them by its triple cord. The Oracle of Truth it has, like its ancient prototype, withstood the advances of error and manfully struggled for the right, until the dawning of a brighter day betokens the ultimate success of its teachings and its labors.

These influences have been at work in our beloved Indiana. Seventeen years ago a few knelt at a single Altar. The few have become thousands, and emerging from their dingy garrets and "upper rooms," where our first Altars were erected, have dotted this fair and flourishing State of ours with beautiful Temples, dedicated to the lovely divinities of our Order. The influence that an Order like ours, thus widely extended, has exerted upon the social and moral condition of our State, the Omniscient One alone can tell. Let it suffice us to know that our labor has not been in vain, and let us resolve to still advance the true principles of our Order, until the ushering in of that period when the miseries and woes of this life shall be submerged in the healing tide that flows from the fountain of Benevolence and Peace.

In closing this, my last official communication, permit me to tender my warmest expressions of grateful recollection for the many evidences of personal regard I have received during my entire connection with the Order in this jurisdiction. In official relation, without assuming to claim deference, a cheerful acquiescence has ever been manifested. With my coadjutors in office there has existed entire unanimity.

In the surrender of the Jewel of Office, which it was your pleasure to invest me with,

I trust that the Emblem of Light remains undimmed, and the Scales of Justice in equipois unvaried. As ever, Yours,

JOS. L. SILCOX, *Grand Master.*

The G. L. then adjourned until to-morrow at 9 A. M.

—
WEDNESDAY, July 20, 9 A. M.

G. Rep. P. A. HACKLEMAN, presented the following report; which we think, under existing circumstances of sufficient importance to publish entire:—

The Committee, on the state of the Order to whom was referred a communication from the G. Encampment of Missouri touching the election of a committee by the G. L. U. S. to report an amended constitution for that Body, have had the same under consideration, and beg leave to report the result of their deliberations:

The G. Encampment of Missouri expresses the opinion that, if any alterations or amendments are really necessary, "they are of too trifling a matter to justify the appointment of a select committee." In this opinion your committee do not concur. The present constitution of the G. L. of the U. S. has many excellent features, and has answered a valuable purpose; but from the growth of the Order, the prevalence of new views in the G. L. U. S. and a change of circumstances, amendments have from time to time been adopted which have destroyed the symmetry of the instrument, and rendered it to some extent, inharmonious with itself, and a piece of mosaic work in appearance. Your Committee, under these circumstances, think the G. L. U. S. acted wisely in selecting a committee to present a draft of a new instrument to give full force and effect to the sound provisions of the present constitution, to lop off those of doubtful utility or of objectionable tendency, and to present one, harmonious in all its parts, consistent with itself and embodying the best principles of government evolved by the past experience and history of our Order. The G. Encampment of Missouri suggests "that there is far too much legislation, in our institution already." Your Committee concur in this opinion, but they believe that one of the very best means of curtailing this evil would be the adoption of a new constitution for the supreme head of this Order, clearly defining and limiting the power of that body, and clearly establishing the present dim line of demarkation which separates its legislative powers from those of state Grand Bodies. This course will diminish the annual labors of the G. L. U. S. as a very large portion of its business now is, action upon the proposed amendments to organic law. We desire "stability not vascillation," permanency,

not fluctuation—Order, not confusion—clearness, not ambiguity, in the laws and legislation of the Order; and we would regret, as much as the G. Encampment of Missouri to see the light of experience disregarded, and “wild and undigested theories,” substituted in the formation of a new constitution. But there can be amendment without destruction—improvement without chaos and advancement without disorder.

A resolution asking the G. Rep. to vote for the repeal of the law requiring the German Lodges to keep their record in English, was lost.

A resolution instructing the G. Rep. to vote for some law that would act uniformly throughout the jurisdiction of the G. L. U. S. in reference to the payment of relief to traveling brothers was adopted.

Charters were granted for new Lodges at

WOOSTER, Scott county.

KOKOMO, Howard county.

FAIRVIEW, Randolph county.

GREENFIELD, Hancock county.

The following officers were elected:

W. K. EDWARDS, of No. 51, M. W. G. M.

LUTHER MANN, JR., of No. 36, R. W. D. G. M.

M. SEXTON, of No. 35, R. W. G. W.

W. W. WRIGHT, of No. 44, R. W. G. Sec.

J. B. McCHESNY, of No. 18, R. W. G. Treas.

P. A. HACKLEMAN, of No. 35, and D. WOOLSEY, of No. 7, G. Rep. to G. L. U. S.

JNO. H. STALEY, of No. 47, Alt. G. Rep.

I. P. WINDLE, of No. 51, G. Marshal.

Rev. G. TAYLOR, of No. 93, G. Chaplain.

C. M. HEATON, of No. 29, G. Conductor.

S. C. MEREDITH, of No. 23, G. Guard.

WM. REA, of No. 3, G. Messenger.

GEO. D. STAATS, of No. 44, G. Herald.

A vote of thanks was tendered M. W. G. M. SILCOX, for his devotion to the Order, his persevering industry, and his untiring efforts to produce uniformity in the work of Odd Fellowship.

The G. M. then presented his Special Report of the conditions of the Lodges in this jurisdiction.

THURSDAY, July 21.

The G. L. Hall Committee reported that they had purchased a suitable site for the proposed Hall, having a South front of 67½ feet on Washington street, and a West front of 195 feet on Penn. street, for \$17,000, payable as follows: Cash \$2,000, G. L. bonds \$10,000; notes bearing interest, \$5,000. Possession given immediately, but leases running until March, 1854, at which time the buildings will be removed and the new Hall com-

menced. The Committee propose to occupy 67½ feet front and 100 feet deep, leaving 95 feet to be disposed of—worth now \$100 per foot.

The rent accruing on the property since the purchase is \$200.63.

Seven hundred thousand brick have been contracted for, 300,000 of which are to be delivered this fall, the rest in the spring as needed.

It was decided that a brother under charges is not entitled to the password.

The G. L. decided that a Subordinate Lodge was its own judge of the lawfulness of an excuse offered for absence by an officer.

All widows whose husbands had attained the 5th Degree, and were in good standing Sept. 20, 1851, are entitled to the Degree of Rebekah, by consent of the Lodge to which their husbands were attached at death.

The G. Master's action in the case of McFarland and Wildey Lodges was confirmed.

The G. L. decided, that if a Subordinate Lodge permits an intemperate or otherwise immoral brother to remain in connection with the Lodge until his death, the Lodge is bound for the funeral benefit, even though his death were caused by intemperance, debauchery, or other immoral conduct, but urged the necessity of the Lodges dealing with such cases during life time.

An officer being tried on articles of impeachment, has a right to demand that the evidence shall be committed to writing.

A Brother is not entitled to benefits for a less period than one week.

Expenses for installing Subordinate Lodge officers and visitations by D. D. G. M's. must be borne by the Subordinate Lodges.

It was decided that a brother with a final card, had a right to be heard, on a motion to annul his card.

A committee was appointed to review the general laws, have 2,000 copies printed, and send two copies to each Lodge.

FRIDAY, July 22.

A Brother in arrears upon the 26th week of the term is not entitled to the P. W., and if the N. G. instructs him in it, he is liable to impeachment.

A member suspended for arrears, cannot be re-instated until arrearages are paid.

The Rep. of Russiaville Lodge reported \$150.51, as the amount received from the Subordinate Lodges in this jurisdiction, and that the same had been appropriated to rebuild their Hall.

A Brother cannot, by any means, gain the honors of two offices in one term. [This has been the re-iterated decision of the G. L., and we trust that Lodges will cease in cases of

vacancy to try and give the honors of two offices at once.]

Me-she-kun-nogh-quah Lodge, No. 75, was directed to refund the amount of relief granted to one of its members, by No. 80. of Penn.

A previously elected candidate can be initiated at a special meeting.

The validity of the objections against a candidate for initiation, are to be decided by the ballot box, not by reference to a committee.

Charges against a brother must be signed by the one preferring the charge, but the N. G. must not reveal the complainant's name to the committee.

Fines are to be assessed by the proper officer, when the delinquency is made known, to be remitted if afterwards excused by the Lodge.

The Grand Secretary was authorized to issue final cards to those members of Mong-quai-nong, No. 70, who were in good standing, at the demise of the Lodge.

The mileage of the officers and Reps. of the G. Lodge was reduced to three cents per mile. The per diem was left the same, \$1.

G. Representatives Meredith, Colfax and Chapman were appointed a committee to draft a form of organization for the Degree of Rebekah, the better to enable its members to carry out the design of that beautiful Degree.

It was resolved that interest on all payments of stocks whatever, would, upon calls of payment or otherwise, be allowed (payable in stock) until the building shall be completed, or dividends shall be declared.

Degree Lodges are not entitled to send Representatives to the G. Lodge.

The Grand Secretary was directed to have printed 2,000 copies of the proceedings of this communication.

A Subordinate Lodge has the right to control its own finances.

A Brother owing a note to the Lodge, that is due, cannot be pronounced "clear of the books," and cannot be installed into office.

Indebtedness for Degrees will not debar from benefits. [Query—Would it not be better to require payment for Degrees in advance? Does not the law require it?—EDS. MAG.]

The salary of the G. Secretary was raised to \$400 per annum.

After some other not very important business, the Grand Lodge adjourned *sine die*.

HOW TO GET UP EARLY.—Place a basin of cold water by the side of your bed; when you first awake in the morning, dip your hands into the basin and wet your brow and sleep will not again seal you in its treacherous embrace.

[ORIGINAL.]

AMERICAN SCENERY.

No country presents to the eye such a combination of the beautiful and sublime in natural scenery as America. We need not travel from our own fair shores to view the gorgeous grandeur of nature. At every step we take she brings from her inexhaustible store something new and wonderful. The blooming prairie, almost limitless in extent, shows countless varieties of flowers waving in the sun's glad beams, forests grand and wild, sleeping tranquilly where for centuries they have stood unmolested, by the destroying hand of man. Cultivated fields spread out their store of waving corn and golden grain, the mountain stream wildly rushing o'er its rocky bed telling in joyous strains that there is no lovelier land, no sun more warm, no sky more blue. Travelers carried away by the novelty of the view, tell of scenes of beauty in other lands, where amid orange groves, birds of glorious plumage, sing songs of glad freedom o'er deserted castles, crumbling towers and ivy clad ruins and all things combine to please the fancy and warm the heart, yet the giver of all good has no where spread out so many nor so grand scenes as in America. Not only is the exterior fair, but far under its smiling surface are innumerable natural halls formed by an Almighty architect more grand and imposing than any formed by man, in all the pride of his power. Italy may boast of her grottos, beautiful indeed but diminitive when compared with the mammoth cave which in extent and gigantic proportions, stands unequalled by any yet discovered. Who in treading the dark labyrinths of this princely mansion—viewing its starry roof, ascending its rocky mountains or sailing o'er its silent waters, will not exclaim "how grand, how wonderfully made." Niagara the mighty outlet of the northern lakes moving gently onward towards the desperate bound where with the noise of mighty thunders, and an earthquake's shock she leaps into the boiling basin below, stands unrivalled—Egypt may boast of cataracts of the Nile—Germany her falls of the Rhine, but there is but one Niagara.

GIVE NO PAIN.—Breathe not a sentiment say not a word, give not an expression of the countenance, that will offend another or send a thrill of pain to his bosom. We are surrounded by sensitive hearts, which a word, or a look even, might fill to the brim with sorrow. If you are careless of the opinion and expression of others, remember they are differently constituted from yourself, and never, by a word or sign cast a shadow upon a happy heart, or throw aside the smile of joy that loves to linger on a pleasant countenance.

[From the Ark.]

THE GRAND LODGE OF THE UNITED STATES.

No. 1.

MR. EDITOR.—Your attention has doubtless been turned to the appointment of a committee by the Grand Lodge of the United States, at its last session, to report to that body, at the session of 1853, a new Constitution.

This is a response to the growing dissatisfaction which the Order for years past has manifested towards the existing organic law of its supreme head.

No one at all observant of public opinion in the Order, can have failed to observe the desire exhibited in a greater or less degree, by the fraternity in every section, to stamp upon the Constitution features more in conformity with the political institutions of the country in which Odd Fellowship has taken such deep root—not that there should be a slavish adherence to the forms of our present political institutions, but that their general characteristics should so far prevail as that the absolute powers now conferred by the Constitution, should give place to one more assimilated to republican doctrines. This is not a mere capricious wish for change, but the settled conviction that such a step is necessary to allay the uneasiness and distrust with which the Order views the despotic powers now vested in the Grand Lodge of the United States. It is true that it has flourished and become a mighty institution under the present form of government, but it has become so not because of any influences of the government favorable to its growth, but because its innate vitality has enabled it to flourish in spite of the government and every obstacle that has beset its path. Citizens of a free country will not long tolerate a despotism in any thing. No satisfactory reason, in my judgment, has yet been given why one should exist in Odd Fellowship.

The feeling of dissatisfaction to which I have alluded, has been exhibited year after year, both in the frequency and the character of the amendments proposed, with the view of modifying the present Constitution. But many of them involving changes desired by numbers of the Order, were defeated, not because of opposition to the principles embodied in them, but because they were generally so much at variance with the spirit of the instrument into which they were sought to be engrafted that no skill could harmonize them with it. The abortion in Cincinnati, in 1850, ought to have satisfied the Order that the present Constitution rests upon a basis which is not susceptible of such a change as the liberal spirit of the age de-

manded; or that the spirit of centralism was determined to fasten upon the Order for all time to come a despotic power in the Grand Lodge of the United States. The session of 1851 witnessed another struggle, and another failure. It is true that here and there an amendment was incorporated; but they were important rather as an encouragement to perseverance in a noble cause than for any very great practical benefit which accrued from their adoption. The present Constitution seems to have been designed to give the parent body as broad, as unlimited, and as undefined powers as it is capable of embody in our language. Instead of defining the extent of powers, and limiting authority, the only office of the constitution seems to have been to sanction and legalize a discretion as broad and far-reaching at any emergency that might arise, as if it was more important to preserve such unlimited powers in the Grand Lodge of the United States than to protect the governed from the dangers of absolute authority. In truth, if the framers of the Constitution had studiously endeavored to produce an instrument to perpetuate a despotism, no better plan than that now found in the Constitution, could have been adopted.

In the progress of the Order, as was natural from the spirit of our political institutions, and of the free inquiry which they encourage, varying opinions have arisen as to the principles which ought to be embodied in the Constitution of the Grand Lodge of the United States. Some carrying conservatism to an extreme, contend that the great powers now concentrated in that body are absolutely necessary to preserve the Order from innovation, and its landmarks from destruction. Others carrying radicalism to an equal extreme, would democratize the government of the Order to an extent that would make each Subordinate Lodge a little Legislature, and place the last initiate on an equal footing, so far as the political powers of the Order are concerned, with the oldest Past Grand. Others again, avoiding both extremes, conceive that while there is too much power vested in the Grand Lodge of the United States, it would be unwise to strip it of many which it now holds; and that it would be most hazardous to confide them to the Subordinates. In other words, they are equally opposed to an absolutely despotic, and to a purely democratic form of government. They regard a representative government, responsible to a constituency, and controlled by a constitution containing limited and clearly defined powers, as at once best calculated to insure justice to the governed, purity in the administration of affairs; and perpetuity to our institutions.

The adoption of every Constitution must be the result of compromise. It has never heretofore happened, and perhaps never will, that men's minds will be so unanimous on the complicated subject of government as to agree entirely on any organic law that may be proposed. In framing a Constitution for the Grand Lodge of the United States, there must and will be a struggle for the supremacy of one or the other of the three forms of government I have indicated. It remains for the Order to say which shall prevail; or how much of each element shall be embodied in that instrument.

The object of government in our Order is to bring into practical operation the humanizing and elevating principles of Odd Fellowship. These principles are as unchangeable as the great Author from whom they emanate. They, and not the government that all adopt, form the landmarks of the Order. They are perfect, and are not susceptible of improvement. They are the teachings of the Creator, and there is none so daring as to gainsay them. Not so with our government. That is altogether a conventional matter. It must, in the nature of things, be the subject of change. A form of government which, under a given state of affairs, may be sufficient to give the freest scope to the influence of those principles, under another may be found wholly inadequate for the purpose. Thus, while the Order was in its infancy, and but few were thoroughly acquainted with its principles or work, it may have been wise to have confided to the Grand Lodge of the United States, extensive powers and wide comprehensive authority. But when in the progress of time the Order spread, and jurisdiction after jurisdiction rose into being—when the work was purely administered and the principles of the Order clearly understood, and the action of these jurisdictions gave evidence of their fitness to carry on the great business of our association, that which perhaps was at first a salutary regulation, became the object of suspicion and distrust, because of its capability of being perverted to the injury of subordinate jurisdictions.

Whenever such a conjuncture of affairs arises, it becomes necessary to change the form of government, and to adopt another better suited to the changed circumstances. In doing so, it is not necessary to change a principle of the Order. It will only be adapting the government to the peculiarities of our condition—making one better calculated to give scope and efficiency to those principles. I do not understand that the hand of reform will be laid on a principle of the Order. On the contrary, it would chisel them in adamant, that they may be perpetu-

ated to the latest generation. It will not touch the jewel, save to place it in a casket more fitting its priceless worth.

The time for this change to take place has fully come. The mind of the Order is prepared for it; our condition is such now that we can calmly mature a Constitution to meet our wants; and it is happy for us that we can do so peaceably and quietly, and not in the whirl of a revolution.

I have ventured, through your periodical, to call the attention of the Order to this all-important subject, and shall endeavor in a future number to review the present Constitution, and to give my opinion of the restrictions and limitations which ought to be imposed by the new Constitution. REFORM.

NO. II.

MR. EDITOR.—Very different opinions have prevailed as to the structure and form of government of our Order; and consequently, very different conclusions have been drawn as to what are the relative powers of the several governing bodies existing in this institution. Some, upon the authority of the celebrated address of Past Grand Sire Wildey, in 1829, suppose that the government of Odd Fellowship was assimilated, in its general outlines to that of the State and Federal governments of the United States—that, “commencing with the constitutions of Subordinate Lodges and Encampments, and rising them into the rank of State institutions, it finally terminated in the highest jurisdiction of the Order, the Grand Lodge of the United States. This pre-supposes the political powers of the Order to have been vested originally in the mass of the Order, in their collective capacity, as Subordinate Lodges or Encampments; and that State Grand bodies, and the Grand Lodge of the United States possessed only such powers as were conferred by the Constitution of the latter, and the charters of the former—the residue of power, whatever it might be, remaining where it was originally vested. Others, on the other hand, repudiate the idea of the existence of an analogy between the government of Odd Fellowship and that to which I have referred. They say that the States, in the political system of this country, are the original sources of political power, and the general government exists by virtue of delegated grants from them. They deny that such is the case in Odd Fellowship. On the contrary, they maintain that the reverse is the rule. They argue that all power was originally “in Washington Lodge, No. 1—the Grand Lodge of Maryland and of the United States of America. This surrendered to another body, styled the ‘Grand Lodge of

Maryland and the United States,' from which body the original depository of power accepted a charter as a subordinate to it. This Grand body, in turn surrendered its powers thus derived from the fountain head, to the present Grand Lodge of the United States, from which it also in turn received a subordinate charter;" and therefore that the present Grand Lodge of the United States, by a regular and legitimate transfer of power, became invested with all the authority originally in Washington Lodge, No. 1; and the State Grand bodies derive their powers from it, and possess only so much of its authority as it has thought proper to grant.

Whatever may be the opinions of the Order on these opposing views of the original structure of our government, no one conversant with the history of the Order can have failed to observe the tenacity with which the Grand Lodge of the United States has clung to the last named construction, and to the absolute powers thus declared to be vested in it. It has avowed itself to be the fountain of all true authority, and that every legitimate power in the Order sprung from this source, and continues to flow from it. That Subordinates, whether consisting of State Grand bodies or Lodges subordinate to them, trace back their powers legislative, executive and judicial, directly or indirectly to this parent source. That they possess only such powers as are specifically granted, and hold them as tenants at will of the Grand Lodge of the United States. For the doctrine has often been avowed that no Lodge or Encampment, Grand or Subordinate, can exist without its *continued* sanction and approval; and that it has full power to recall or annul any charter, warrant or dispensation, issued by its authority, and it appears that this can be done on its mere *ipse dixit*, without the necessity of any previous notice or trial, and without even giving a reason for his action.

Without inquiring into the validity of the title of the Grand Lodge of the United States to the great powers to which it lays claim, I pass to the consideration of its constitution, with the view of ascertaining, as clearly as practicable, what powers it confers, and how much of this power the common good requires to be retained under the new constitution.

After a preamble, which is unexceptionable, we find in the first article a declaration of the jurisdiction and general powers of the Grand Lodge of the United States. What are they? *Original and exclusive* jurisdiction in Odd Fellowship in the United States. The source of all true and legitimate authority in the Order therein. The power to enact laws and regulations for the good of the

Order in general. The ultimate tribunal and final judge of all matters of importance referred to it by Grand Lodges. The supreme appellate tribunal. The sovereign power of regulating and controlling the work of the Order, and fixing and determining the customs and usages in regard to all things which concern Odd Fellowship, and the inherent power of establishing Lodges and Encampments in foreign countries.

What authority in the Order do we not find embraced in this comprehensive enumeration of powers? Language seems to have been almost exhausted to give expression to the illimitable, absolute sovereignty declared by this article to be vested in the Grand Lodge of the United States. Its power or legislation, bounded only by what it conceives to be for the good of the Order in general; its judicial authority, original, exclusive, absolute, supreme and final, controlled by no law that it has not the power to annul by the very decision it makes in the case before it. It legislates, and all must obey—it decides, and its judgments stand as immutable, save by itself, as if its infallibility was equal to its power. It is strange if a brotherhood, whose teachings are so mild and humanizing, can only exist under the shadow of an absolute deotism! Stranger still, that it has existed so long.

It will be conceded, I suppose, that the office of a constitution, so far as powers are concerned, is either to limit power where it inherently and originally existed, or to grant it where it does not exist; and in either case, to reduce the exercise of authority to the limit imposed by the instrument itself.

But the present constitution of the Grand Lodge of the United States fills neither office. It does not grant power, for according to the principles upon which that instrument seems to have been framed, it had the power before the constitution was adopted. It is not a limitation of power, for the constitution is almost a stranger to any impediments of the kind. The first article is rather an embodiment of powers, assumed to have been pre-existing; and the adoption of that article of the constitution appears to have been nothing more than reducing to a written form, an enumeration of powers assumed to have been always vested in the Grand Lodge of the United States, independently of the constitution. It is rather a declaration of the absolute supremacy and sovereignty of the Grand Lodge, than a constitutional provision. Upon a careful examination of the article in question, I can find but two limitations. First, the inference, and inference merely, that it may not receive an appeal of a subordinate from its Grand Lodge, without the consent of such Grand

Lodge; and secondly, that the unwritten work shall not be altered or amended, except by a unanimous vote; and upon this last limitation, the recent adoption of a new degree into the Order, by a majority of nine, forms a happy commentary.

But I pass now from the first to the fourth article, which refers to the Grand Sire. Upon reading it, the language appears to be clear and plain, and one would infer that that officer was a harmless personage, vested with none of the dangerous prerogatives so formidably set forth in the first article. Surely, to preside over the deliberations of the Grand Lodge, preserve order, enforce the laws thereof, and during the recess to have a general superintendence over the interests of the Order, can not, by any reasonable and fair construction of language, be made the title deed to powers almost equal to those of the Grand Lodge itself! And yet, if you will turn to a report, (see proceedings of 1843, pp. 38,) signed by members whose long services in distinguished stations have identified them with the history of our Order, and than whom the opinions of none are entitled to greater weight, you will find that the opinions of the Grand Sire upon questions of law, submitted to him during the recess, are law to the Order until reversed by the Grand Lodge of the United States. He is required to enforce the laws of that body, and this is one of the distinguishing marks of an executive officer. His constitutional title to this power is unquestionable. But I must confess I am at a loss to conceive upon what authority such judicial (or are they legislative!) powers can be claimed by him under any fair interpretation of the constitution. The report to which I have alluded, in undertaking to sustain this claim of blended executive and judicial power, relies not alone upon the constitution, but is compelled to call to its aid the Grand Sires O. B. N., and the usage, or custom, or habit, of the Order, (call it what you may,) of submitting to his decisions. Now I am at a loss to decide whether this precedent of hitching on to the constitution such additional and extraneous elements of power, or the concentration of it in a single hand, is the more dangerous to the Order. Had it been submitted to the Order as an original proposition, I think it would have been decided that such high judicial powers were not by the constitution entrusted to the hands of the executive. At least it would have been matter of grave question whether authority to "enforce the laws," to superintend "the interests of the Order," and report to the Grand Lodge, could be stretched into the commission of a judge, whose fiat was law

until reversed by the R. W. Grand Lodge. I do not see how it can be reconciled with the first article, where the Grand Lodge of the United States seems to have been quite particular in retaining this same judicial power always in its own hands. But it is not a new question. The Grand Sire now holds the combined powers of the executive and judiciary in his own hands as completely as if the constitution had so declared in as many words. The Order has acquiesced in it too long for the doctrine to be shaken now by any argument, however conclusive it may be. And not only so, but the principles upon which these powers are claimed, have laid a foundation for an extent of authority so great, that, so far as I am informed, no one has yet succeeded in lifting the veil high enough to learn how far his powers do go. It is said he must have a discretionary power in fulfilling the functions of his high office. If it be necessary he ought not to complain, for he has it broad and boundless as the sea.

But my object is not so much to point out what I conceive to be erroneous constructions of a law, or unauthorized assumptions of power, as to ascertain, to some extent, what, under approved constructions of the constitution and laws, are the powers and jurisdiction of the Grand Sire and Grand Lodge of the United States, as they now exist, and are now interpreted. I dispute none of the propositions laid down in the first article. They are in the constitution, and we are all bound by it. Nor do I pretend to oppose my opinion of the construction of the fourth article to that of the distinguished brothers who have endorsed a different one. The Order has practically accepted theirs as the true teaching, and though I have ventured to express doubts, I yield to their superior judgment.

Having to some extent reviewed the first and fourth articles, to ascertain our present bearings, my further object will be, in a future number, to submit some views of the limitations and restrictions which ought in a new constitution to be imposed.

REFORM.

NO. III.

MR. EDITOR.—Having in the preceding numbers referred to some of the objections which I have to the present Constitution of the Grand Lodge of the United States, I shall now attempt to give an outline of the changes which, in my judgment, should be introduced into that instrument.

Numbers in the Order are strongly impressed with the necessity of altering our organic law. But in what respect, or to what extent, existing powers shall be diminished, or alto-

gether abolished, and how those retained in the constitution shall be defined, are questions about which there is much diversity of opinion.

The Grand Lodge of the United States, we have seen, now possesses almost unlimited powers—legislative, judicial and executive. Its jurisdiction extends over a fraternity scattered over more than half a continent, whose numbers are greater than were ever united for such a purpose in modern times, whose treasures, dispersed in every direction, contain, in the aggregate, more than a million of dollars, and whose munificence dispenses more than half that amount annually in the relief of distress. However widely separated these may be, all have a common end and a common aim. But the mode of accomplishing either must vary to suit the differing conditions of the country. Regulations and laws suited to Vermont or California, might not answer in New York or Pennsylvania. Each jurisdiction is the best judge of what is best adapted to meet its peculiar wants. No general government, however sagaciously framed, or wisely administered, can meet all the demands which so vast a jurisdiction, embracing such great and complicated interests, must impose upon it; and hence, I argue the necessity of enlarging the powers of the State governments, and confining those of the General government entirely to subjects of such general application that the States cannot legislate upon them without introducing a variety of regulations in reference to them, where it is apparent that a uniform one is required. I think it will be seen when I advert to the several subjects of this character, that the Grand Lodge of the United States will still be a strong, energetic government, even confining its action exclusively to them. My object in giving power to any government in the Order is, to promote the public good, not to maintain any particular institution; and any power confided to the Grand Lodge of the United States, ought to be given to it, not because it is necessary to sustain that body, but because it promotes the general welfare of the whole Order. It ought to possess no power which is not clearly sanctioned by such a principle. The constitution ought to be framed for the benefit of the governed, not for that of the government; and it ought to be further framed upon a wholly different theory from that upon which the present rests. The old idea that all the powers in the Order flow from above—that the Grand Lodge of the United States is at once the fountain and reservoir of authority in the Order, should be disavowed, and the principles of a purely representative government, possessing only the delegated powers expressed in its constitution, having a membership directly responsible to a

constituency, and returning, at brief and stated intervals, as private members into the mass of the Order, should be emphatically declared. It should be regarded as a grant of power, and not simply as a limitation of powers originally and inherently vested in the Grand Lodge of the United States. The mass of the Order should be regarded as the true source of power and authority, and the constitutions of Grand Lodges as only the evidences of the portions of this authority confided to those bodies respectively.

Starting upon this hypothesis, the next question that arises is, how much power, legislative, judicial and executive, shall be confided to the Grand Lodge of the United States? I shall take up each in the order above suggested, and consider them separately.

The several State Grand bodies, for reasons already indicated, are so much better qualified to judge of what is necessary in each jurisdiction, than the General government can be, that I suppose it will not be questioned that all legislation of a local character should be exclusively vested in them, reserving to the Grand Lodge of the United States legislative power of that character only as to subordinates under its immediate jurisdiction. It would be proper, perhaps, to give that body an exclusive, but not an unlimited legislative power over the following subjects:

1st. The work of the Order, subject to restrictions as to any change, alteration, or amendment thereof whatever, fully as stringent as now exist.

2nd. The power to enact laws and make regulations governing and regulating the political relations of one State jurisdiction with another.

3d. Over the regalia of the Order.

4th. Over regulations proscribing the mode of conducting processions and funeral ceremonies.

5th. The regulations concerning cards, traveling brothers, and visitors of Lodges.

6th. Concerning the taking of appeals to the Grand Lodge of the United States.

7th. Over the subject of admission to membership in the Order, and the number and terms of officers in Subordinate and Grand Lodges, and as to the privileges of elective Grand officers.

These are all subjects of general application, for which there should be uniform regulations. There may be others perhaps of a similar character, which do not occur to me. If so, I trust they may be pointed out and included in the list I have suggested.

In its judicial capacity, it should be the supreme appellate tribunal, and should have original jurisdiction only in controversies

between State jurisdictions; and in cases where a State Grand Lodge, or a Subordinate immediately under the Grand Lodge of the United States, is charged with a violation of law, or a departure from correct principles; and it ought to have all necessary authority to enforce its judgments. It ought to have power, also, to appoint an intermediate judicial tribunal, should it think proper to do so, whose decisions, however, should be subject to an appeal to the Grand Lodge itself.

The Grand Sire should have all powers necessary to enable him to preside over the deliberations of the Grand Lodge, and to enforce order and decorum. He should have no judicial powers, for any purpose, or under any circumstances. His duties should be confined to the execution of the laws; presiding over the Grand Lodge when in session; to advising other jurisdictions, their officers and Lodges, as in his judgment there may be a necessity, and reporting to the Grand Lodge his acts and doings, and the general state and condition of the Order, together with recommendation of such action as in his opinion may be conducive to the common good. He should also have the casting vote when the Grand Lodge is equally divided, and should hold no other office in the Order while acting as Grand Sire. An executive, relieved of all judicial duties, will be more efficient, because enabled to concentrate his attention to the less complicated duties peculiar to his own appropriate department.

Such is the general outline of what I conceive to be necessary reform of the present constitution. These alterations will require changes in other parts of the constitution, to harmonize it with the principles I have indicated. I shall not undertake to specify them. It is not my design to go into all the details of a Constitution, but my object is to call the attention of the Order to the consideration of the prominent and leading subjects which I conceive involve a change of theory and principle. If a change of this character is made, of course other parts of the constitution will be adapted to them, and such powers given, and regulations provided, as will make the constitution a complete and practical instrument.

In the Legislative Department, my object has been to obviate all conflicting legislation between the Grand Lodges of the States and that of the United States. The plan I have suggested is, to give to the latter exclusive legislative power over certain specified subjects, and to confide all other legislation to the State Grand Lodges.

As a judicial body, it will be the supreme appellate tribunal of the Order. Its original jurisdiction will be confined to controversies

of the character I have pointed out; and while the judicial and legislative functions will be exercised by the same body, the duties of each will be so clearly defined, and so widely different in character, that there will be as little danger of an improper combination of the two to be apprehended as there would be were they in separate hands. The system will then contain in itself the means of appropriate and adequate relief. Controversies will be ultimately committed for settlement to a grave and enlightened judicial body, made up of Representatives of the whole Order—a body, not the creation of a day, which, when its work is done, ceases to exist, but organized, permanent and responsible, whose decisions are not merely advisory, but authoritative and binding; and who are so far removed from the excitement of the original contest, that the scales of justice will hang in an even balance.

If the executive is armed only with the powers I have mentioned, the dangerous combination of executive and judicial functions in a single hand will be abolished, and that officer will even then be powerful and influential enough for the safety of the Order.

It has been remarked that "while power is dangerous in the hands of the few, wisdom is seldom with the multitude." My object has been to steer clear of both objections. I wish to see established that strict republican representative form of government, which has been ever found to lie at the foundation of all practical freedom—a government in which every interest will find its representative, and in which power is diffused among a body numerous enough to be free from the imputation of entrusting power to the few, and yet small enough to be a practical, deliberative and judicial body.

If such a form of government is not efficient, it will be the fault of the administration, not of the system. It is a form of government armed with authority sufficient for its own protection, and at the same time, so far as happy adjustment and moral power can go, better adapted to promote the union and harmonious co-operation of all, to bind together a body consisting of many parts; to unite counsels; to invigorate efforts; and to cause a great fraternity like ours, in all essentials, to walk by the same rules, to mind the same things, and speak the same language, than any other I have seen suggested.

If these crude suggestions shall be at all instrumental in producing so glorious a consummation, it will far more than repay the efforts of

REFORM.

Love one another.

[ORIGINAL.]

WOMAN'S RIGHTS.

An exercise read at the late examination of Anderson's Female Seminary, by Miss MARTHA HARRISON, one of the Graduates.

THIS is an occasion, to some of us, of more than ordinary interest. When the traveler, who has measured over hill and valley many weary miles, sees the curling smoke of his own mansion rising above the distant trees, how impatiently he presses forward, and when he sees for the first time, the loved ones running to give him a hearty greeting—how his full heart leaps within him. When the mariner, after a long and dangerous voyage, beholds, it may be, the snow-clad summits of his native mountains far away in the distance, who can tell his bounding joy; but when the glittering spires of his own native city peer up before him, then he feels that he has reached his home. So do we hail with delight this returning day, sacred to science. We delight in its excitements, we rejoice in its privileges, we are proud of its immunities. It is proof demonstrative, that woman, in this land of civil and religious liberty, is gaining her true position in society. It brings to us the assurance, that while *man* has styled himself the "lord of creation," we, at least, may take rank beside him, if not as the "ladies of creation," at least as his equal. We look back from our present proud position, and view the various influences that have successively contributed to the elevation of female character. We dwell with interest upon the wild and rough scenes of the feudal age, and note some slight improvement,—we listen to the song of the Troubadour, we witness the dashing charge and breaking lance of the tournament, and remember that, by these rough scenes, woman became more respected and elevated. We note the successive advances of society in Europe, from the days of the reformation onward, and find that wherever the Bible, with its benign influence is enjoyed, there she has risen, less or more, from that relative inferiority and slavery, to which she has been condemned in heathen lands. To the free and liberal institutions of this glorious land, seems to be reserved the high honor of assigning to her her true position. Here we see rights and privileges accorded to her, for the first time. I believe, in the history of the world, absolutely, and not by virtue of her being legally bound to another. We see all around us an increasing interest in her elevation, and in every thing tending to improve her condition, and to lighten her burdens. From the debates in legislative halls, from the munificent donations of the wealthy to aid her in her struggle against her miserly employer, from the humble sewing machine, from her admis-

sion into various mechanical employments, from the multiplying hundreds of female colleges and seminaries, from every paper, and from every city, we see omens of a brighter day. But while the position and rank of woman has been signally elevated, her condition improved, her hopes in the future more glorious, while we no longer hear the sneering allusion to the "weaker sex," intellectually, as is too often evidently the meaning, except it comes from the lips of brainless exquisites, still in many of the discussions connected with the advocacy of her cause, she has had great occasion to say, "save me from my friends," "save me from those wild and fanatical spirits," generally confined to the eastern States, we are proud to say, who, in whatever enterprise they engage, insure for it by their espousal, more of contempt than of efficient aid. Oh, yes, these Quixotic champions are ever ready to enter the lists in defence of woman's rights, and doubtless many of them, at the sight of any opposing party, would give as good evidence of as much real courage, as the worthy knight of olden time, in his dreadful charge upon the windmills, or the renowned militia general in Michigan, in his onslaught upon a big watermelon. And for what rights are they contending? Do they really expect to make persons of ordinary sense believe that woman should go out to battle as common soldiers, should become legislators, judges and lawyers, and enter the lists in every department of life, and contend with the other sex? If not, for which, and for how many of these rights do they mean we should contend. Oh, the right to vote, and to preach, and to practice medicine, and occasionally to serve in some of the minor offices! It would be folly to argue these questions, in this western land, where plain, straight forward common sense is prized more highly than all your fine spun theories and sickly sentimentalism. From all I can learn, these redoubtable advocates of woman's right, whether dried up specimens of departed beauty still lingering on the shores of single blessedness, or clerical gentlemen of small salaries and modest attainments, or bold, blustering infidel fools, ever ready to show off their wondrous parts, no matter on what subject, they are all about as sincere in their efforts as those other worthy benefactors of our race, who, while they can prate of negro's wrongs, can never give a dollar to buy his wife from slavery. Oh, when shall we be free from such political and moral humbuggery! Pardon me for wandering so far.

But we, too, are advocates of woman's rights. We mean to contend earnestly for the right to *think*, and the right to be *able to think* right, and, of course, for the right to be *educated*. We contend, not for the right to

carry large baskets on our heads, or to plow the field, or manage the concerns of trade; but rather, as some one must do it, we prefer to do those things which God and nature intended we should do, to stay at home and mind our own business, for this gives us lighter toil, and less care. Permit me to say to those of us who have been associated here for a few years in the pursuit of knowledge, let us, dear schoolmates, when we go out to mingle in the world, as some of us will shortly do, never forget that our education has not ended with the term of our stay in these pleasant halls, but that really we have made only a respectable beginning, have learned a few of the more prominent and important truths of any given science, while beyond us lies unexplored a boundless field of beauty and wonder. If we have acquired the power of mental application, and attained to any degree of mental discipline, let us not throw it all away by indulging in the silly notion that we are now educated. Let us, as we have leisure, travel over again, and more at large, those enchanting and delightful fields of mental culture, through which our teachers have hurriedly led us, for how else would we have known any at all of them, in the short time allotted for our stay at school. Let us know something of Greece, and Rome, of Babylon, and Persepolis, of Egypt and Abyssinia, and Carthage, of the Tartar hordes, and far-famed celestials, of India in all its past history, of Africa enslaved and abused. Let us then wander through Germany, and learn something of her wonderful history, especially since the reformation, and something of her present condition of enslaved restlessness. Let us go over to "old merry England," and learn her history, full of stirring interest. Let us visit the highlands of Scotland, and feast upon the more than romantic beauties of Robertson. Let us go over and see that strange people dwelling among bogs and moors, and in squalid cities, before their exodus shall leave them desolate.

And now tell me what is more delightful than the instructive page of history. But need I speak of Milton, Young, and Shakespeare, of Goldsmith, and Cowper, and Hannah Moore, of Sigourney, and a score of other names sacred to song, to convince any of you of the pure and elevated pleasures they yield! Let us, by improving our minds as we have opportunity, put the seal of reproof upon those silly coxcombs who think we can converse on no other subject but beaux, butterflies, and flowers, and who show the flattering opinion they have of woman's intellect by exhibiting the weakness of their own. Truth compels us to admit that these creatures are often received with more favor and attention by some females, than men of sense and intelligence.

The popular melody "Old Folks at Home" has had a wide and successful run: A late number of the *Zion's Herald* contains the following new version entitled,

THE BLEST ONES AT HOME.

Away on the banks of life's bright river,
Far, far away—
There will my heart be turning over,
There's where the blest ones stay;
All through this vale of sin and sorrow
Sadly I roam,
Still longing for the dawn of the morrow
And for the blest ones at home.

All without is dark and dreary,
Every where I roam,
O, brothers, how my heart grows weary,
Sighing for the blest ones at home.

Through all earth's sunny scenes I wandered,
In youth's gay morn;
How many the precious hours I've squandered,
How many the mercies scorned;
When seeking sin's delusive pleasures,
Wretched was I,
But now my heart has found a treasure,
There with the blest ones on high.
All without is dark and dreary, &c.

One hour there forever bringing
Memories of love;
'Twas when my sighs were changed to singing
Of the blest home above:
When shall I see my Saviour reigning
On his white throne?
When will be hushed my heart's complaining
There with the blest ones at home?
All till then is dark and dreary
Every where I roam,
O, brothers, how my heart grows weary
Longing for the blest ones at home.

THE SENSITIVE PLANT.—The author of "Journal of a Residence in South America," says: "I found for the first time the sensitive plant, growing wild. It spreads very often over marshy ground, something like a tumble. The sensitive leaves spread out prettily from the creeping tendrils in the sunshine, something like the lady-fern. It is curious to come to a little dingle of them, where a thousand tendrils, all interwoven like a bramble thicket, to shake the twig, and communicate the vibration to the whole, and see the thousand green leaves all curling themselves up, and shrinking back at your approach, as if afraid of being trodden on, the sensation-like feeling of life running over them all a shock of electricity.

THE more a man works the less time he will have to grumble about hard times.

A FRAGMENT.

BY ERNESTINE.

The dark angel of death breathed heavily upon the dying man and the disembodied spirit, springing highly forth from its frail earthly tenement unfolded its bright wings in the clear beams of day, and soaring upward, stood at the gate of heaven craving admittance to the paradise of God.

Slowly unclosed the heavenly portals and an angel, clad in the habiliments of glory, came forth bearing an emerald chalice; and placing it in the hand of the spirit of earth, said in reply to his plea for entrance, "return to earth—bear with thee this chalice, and when thou hast found an offering acceptable to the King of heaven, return—and then shalt thou be admitted to the glories of this place, and permitted to lay thine offering at the foot of his throne." "But how," said the spirit sadly "shall I know if it be acceptable!" "When thou hast found an offering, look upward; if it is worthy of acceptance, thou shalt behold a star far more beautiful than any that illumine the heavens, and thine ear shall be greeted by the distant music of the choral band."

With longing eyes the spirit gazed upon the portals—then slowly turning, descended once more to the dark regions of earth, and sadly wandered forth in search of the coveted treasure. Beside the death couch of her heart's loved idol, dwelt one of earth's stricken children; and as she bowed her head in unutterable woe upon the ivory hand of the dead, the cold fingers of despair swept o'er her heartstrings, and the wail of a broken heart rose wildly above the ruined altar of Love and Hope, like the plaintive moan of the lone wind-harp. Quickly the spirit caught it in the emerald chalice, and raised his eager eyes to heaven. A strain of melody wild, heavenly, fell for a moment on his ear; but the star shone not. He hastened onward, in its tiny cradle lay a sleeping infant! Its brow was fair and beautiful, even as polished ivory—and a smile, bright as an angel's, wreathed its ruby lips. Softly the spirit stole the smile, and placing it in his chalice, again looked upward. Wildly, sweetly, flowed that witching melody around him—but the star was not.

And still he hastened onward. Beside a cottage door, stood a poor old man. The frost of three score winters had silvered his flowing locks, and dimmed with their misty shadows the lustre of his once bright eye. Beside him stood a fair young creature, bright and beautiful as a dream of heaven; and she bent forward to place in his hand charity's offering, the tear of sorrow, mingled

with pity for another's suffering, started unbidden from her soft eye, and stole silently over her blooming cheek. The spirit was lost in admiration at the sight, till again that wild strain of melody swept past him; then quickly catching the tear in his chalice, he turned his eyes heavenward—behold the star! Radiant with heaven's own light, it shone forth transcendantly beautiful, dimming the lustre of heaven's brightest luminaries with its glorious rays. Joyously were those spirit wings again unfurled, as with his priceless treasure he ascends to the gate of Heaven. Wilder, sweeter, grows the enchanting melody as he approaches—and a flood of glory pours upon him from the open gates. Onward still he flies, till prostrate at the throne of light—he presents his offering to the King of Kings. It is accepted, and as he breathes upon the tear, it becomes a radiant pearl, and is placed in the diadem that decks his brow; while the ransomed spirit, transformed to an angel of light, sweeps the chords of his golden Lyre, and mingles its divine strains with the melody of Heaven.

Laporte Times.

THE BETTER HOME.—Nothing makes the fireside so cheerful as a blessed hope beyond it. Even when you sit most lovingly there—though the daily task is completely done, and the infant in the cradle is fast asleep—though this is Saturday night, and to-morrow is the day of rest—though the embers are bright, and from its fast and popping fountain in you coal the jet of gas flames up like a silver scimitar, and though within yon little chamber all is peace, and warmth, and snug repose, the roaring gusts and rattling drops remind you that it is still winter in the world. And when that withering leaf tapped and fluttered on the window, mother, why was it that your cheek grew pale, and something glistened in your eye! You thought it perhaps might come from the churchyard sycamore, and it sounded like a messenger from little Helen's grave. It said, "Father and mother, think of me."

Yes, dreary were the homes of earth, were it not for the home in heaven. But see to it that yourselves be the Savior's followers, and then to you he says, "Let not your hearts be troubled! In my Father's house there are many mansions; I go to prepare a place for you." And when you come to love that Savior rightly, you will love one another better, more truly and more tenderly. And trusting to meet again in that world where a purifying hope and lofty ambition will hallow your union on earth.

An honest heart, a determined will and active hand will retrieve the worst misfortune.

[From Fern Leaves]

"OUR HATTY."

She might have had twenty other names, but that was the only appellation I ever heard. It was, "Get out of the way, Hatty!"—"I dare say, Hatty broke that vase, or lost that book!"—"Don't come here; what a fright you are, Hatty!" till the poor, sensitive child almost felt as if she had the mark of Cain upon her forehead. She had brothers and sisters, but they were bright, and saucy, and bold, and cunning; and, when they wished to carry out a favorite scheme, could throw their arms about the parental neck, flatter some weak side, carry the day, and then laugh at their juvenile foresight; so their coffers were always filled, while poor Hatty's was empty;—and she laid all these things up in her little grieved heart, and, as she saw duplicity better rewarded than sincerity, began to have little infidel doubts whether the Bible, that her father read so much out of, was really true; while Joseph's "coat of many colors" flaunted ever before her tearful eyes! All her sweet, childish impulses were checked and crushed; and, where the sweet flowers of love and confidence should have sprung up, the weeds of distrust and suspicion took bitter root!

She took no part in the conversation of the domestic circle. "She was stupid," so they told her; and she had heard it till she believed it true. Sometimes, as was often the case, some talented person made part of the family circle; on such occasions, Hatty would listen in her corner till her great, wild eyes glowed and burned like living coals of fire. But there was one spot where none disputed Hatty's right to reign,—a little lonely room at the top of the house, which she had fitted up in her own wild way, and where she was free from reproof or intrusion.

You should have seen her there,—with her little yearning heart half broken by neglect,—doubtful of her own powers, and weeping such passionate tears, that she was "so stupid, and ugly, and disagreeable," that nobody could ever love her! And so she made friends with the holy stars, the fleecy clouds, and the brilliant rainbow, the silver moonbeam, and the swift lightning; and an artistic eye, seeing her soul-lit face at that small window, might have fancied her some Italian improvisatrice! There, the fetters fell off, the soul was free, and the countenance mirrored it forth. Back in the family circle, she was again "Our Hatty!"

"That young daughter of yours differs very much from the rest of the family, Mr. Lee," said a maiden lady, who was visiting there.

"Yes, yes!" said the old man, with a shrug. "She don't look much like a Lee; in fact, she's very plain. She's a strange, unaccountable child,—likes her own company better than anybody's else, and don't care a rush-light for all the nick-nacks other girls are teasing for. Sometimes I think she belongs to another brood,—got changed in the cradle, or something."

"How does she spend her time?" said Miss Tabetha.

"I'm sure I don't know. Wife says she has a little den at the top of the house, where she sits star-gazing. Queer child, that Hatty!—plain as a pike-staff;" and Mr. Lee took up his newspaper, and put his feet on the mantel.

Miss Tabetha was confounded! She had an uncommonly warm heart, for an old maid. She had never been a parent;—she wished she had, just to show some people what a nice one she'd have made! She inwardly resolved to know more of "Our Hatty."

Rap, tap, on the door of Hatty's little den,—what on earth did it mean! She hoped they were not going to take that away from her; and, with a guilty, frightened look, she opened the door.

Miss Tabetha entered.

"Are you vexed with me for coming here, child! You don't look glad to see me."

"No, no!" said Hatty, pushing back a tangled mass of dark hair; "but it's so odd you should want to come. Nobody ever wanted to see me before."

"And why not, Hatty?"

"Well, I don't know," said she, with touching meekness and simplicity; "unless it's because I'm, stupid, ugly, and disagreeable."

"Who told you that, Hatty?"

"All of them down stairs," said she; "and I don't care about it, only,—only,—and the tears rolled down her cheeks,—, it is so dreadful to feel that nobody can ever love me!"

Miss Tabetha said, "Humph!"

"Hatty," said she, "come here. Do you ever look in the glass?"

"Not since a long while," said the young girl, shrinking back.

"Come here, and look in this little mirror. Do you see those large, dark, bright eyes of yours! Do you see that wealth of raven hair, which a skillful hand might render a beauty, instead of that tangled deformity! Do you see those lithe, supple limbs, which a little care and training might render graceful as the swaying willow! There is intellect on your brow; soul in your eyes; your voice has a thrilling heart-tone. Hatty, you are a gem in the rough!—you cannot be 'ugly;' but, listen to me. It is every woman's duty to be lovely and attrac-

tive. You have underrated and neglected yourself, my poor child. Nature has been no niggard to you. I do not say this to make you vain, but to inspire you with a proper confidence in yourself. But—what have we here?" as a large portfolio fell at her feet.

"O, Miss Tabetha, please don't! It's only a little scribbling, just when I felt wretched!—please don't!"

"Yes, but I shall, though. It's just what I want to see most;" and she went on reading paper after paper, while Hatty stood like a culprit before her. When she had finished, she said, very slowly and deliberately:

"Hatty, come here! Did you know that you were a genius?"

"A what, Miss Tabetha?"

"A genius, you delicious little bit of simplicity,—a genius! You'll know fast enough what it means; and to think I should have been the first to find it out!" and she caught the astonished child in her arms, and kissed her, till Hatty thought a genius must be the most delightful thing in the world, to bring so much love with it.

"Look here, Hatty,—does anybody know this!" holding up the manuscripts.

Hatty shook her head.

"So much the better. 'Stupid, ugly and disagreeable!' humph! Do you know I'm going to run off with you?" said the little old maid. "We shall see what we shall see, Miss Hatty!"

Five years had rolled away. A new life had been opened to Hatty. She had grown into a tall, graceful woman. Her step was light as a fawn's. Her face,—not beautiful, certainly, if tried by the rules of art,—and yet, who that watched its ever-varying expression, would stop to criticize? No one cared to analyze the charm. She produced the effect of beauty; she was magnetic; she was fascinating. Miss Tabetha was satisfied;—"she knew it would be just so."

They had almost forgotten her at Lee house. Once in a while they wondered "if Miss Tabetha was'n't tired of her." Miss Tabetha thought she would let them know! Unbounded was their amazement, when Miss Tabetha ushered "Our Hatty" in. It was unaccountable! She was really "almost pretty!" Still there was the same want of heart in their manner to her; and the little old maid could not have kept within bounds, had she not had powerful reasons of her own for keeping quiet awhile.

"By the way, Miss Tabetha," said Mr. Lee, "as you are a blue-stocking, can you enlighten me as to the author of that charming little volume of poems, which has set all the literary world astir? It isn't often I get

upon stilts, but I'd give something to see the woman who wrote it."

Miss Tabetha's time had come. Her eyes twinkled with malicious delight. She handed him a volume, saying, "Well, here is a book I was commissioned to give you by the authoress herself."

Mr. Lee rubbed his glasses, set them astride his nose, and read the following on the fly-leaf:

"To my dear father, James Lee; from his affectionate daughter, The Author."

Mr. Lee sprang from his chair, and, seizing his child by both hands, ejaculated, "Hatty Lee! I'm proud of you!"

Tears gathered slowly in her large eyes, as she said, "O, not that! Dear father, fold me once to your heart, and say, 'Hatty, I love you!'"

Her head sank upon his shoulder. The old man read his child's heart at last; he saw it all,—all her childish unhappiness,—and, as he kissed her brow, and cheek, and lips, said, in a choking voice, "Forgive your old father, Hatty!"

Her hand was laid upon his lips, while smiles and tears chased over her face, like sunshine and shadow over an April sky.

O, what is Fame to a woman! Like the "apples of the Dead Sea," fair to the sight, ashes to the touch! From the depths of her unsatisfied heart, cometh ever a voice that will not be hushed,—Take it all back. only give me love!

[From the Ark.]

"IN GOD WE TRUST."

BY MRS. A. L. RUTER DEFOUR.

"In God we trust" We know He cannot falter
From truth and justice, mercy, peace and love;
Like faithful Jacob, we would rear an altar,
Our heart's best incense yield Him, there, above.

In God we trust. Like Miriam with her timbrel,
We'll praise Him for His all-protecting power;
He readeth well our spirits' mystic symbol,
He is our rock, our fortress, strength and tower.

In God we trust. Tho' Egypt's host surround us,
And deep, dark waters in our pathway lie;
We have His pass-word—none will dare withstand us,
Our path across the restless waves is dry.

In God we trust. Aye! trust His name forever:
Since Chaldea's shepherds, at the Saviour's birth,
Heard morning stars and angels sing together,
Good will to men, and peace and love on earth.
Veray, May, 1853.

Every heart knoweth its own bitterness.

THE HINDOO FAITH.

Bayard Taylor has been making observations in India. In a recent letter to the *Tribune* he gives an account of the Hindoo faith. Writing from Bombay, he says:

"The Hindoo faith, in its original and pure form, was a consistent monotheism, and no doubt is still so understood by the more intellectual of its professors. The parent deity, Brehm, was an invisible and omnipotent God, the maker of Heaven and earth, and, like the divinity of the Buddhists, too great for mortal comprehension. The three deities who sprang from him may be regarded as rather personifications of his attributes, than as distinct personalities. These deities, who from the *trimurti*, or Hindoo trinity, are Brahma, the creator; Vishnu, the preserver; and Siva, the destroyer. Among the emblems of the latter is a new-born infant showing that life is continually reproduced from death. From these there spring a host of inferior deities, who, with their progeny, amount to the number of thirty-three millions, of whom three millions are evil, and the remainder good. Here the preponderance of good over evil in the government of the world, and consequently the beneficence of the ruling deity, is strikingly acknowledged. The original faith has greatly degenerated, as all the old religions have; and among the ignorant millions exists only in the most extraordinary superstitions and the grossest forms of idolatry; but no one can deny the simple grandeur of its first conception."

THE LAW OF PRECEDENCE.

Rev. Henry Ward Beecher has delivered a lecture on this subject, during the past season, in almost all our large towns, and has put forth doctrines therein which are both incorrect and discouraging to humble and obscure merit. The position he assumes is, that in respect to the honor attached to different pursuits and occupations, they are always graded according to the amount of intellect which is demanded for the proper exercise of them. If, for example, a schoolmaster is ranked above a shoemaker, or a merchant above a common laborer, it is because the business of a schoolmaster and merchant requires more intellect for the performance of its duties than that of the shoemaker or common laborer. But if we admit this conclusion, how shall we account for the fact that publishers take a higher rank in society than authors, and the agent of a manufactory a rank, in the social scale, above that of the ingenious mechanician? The truth is, that the majority of the laws

of precedence are founded either on some prejudice that originated in a source that is now forgotten, or on the amount of greater or less pecuniary profit which generally attends one line of business, when compared with another. Hence, book publishers rate above authors, because publishing is more profitable than authorship; and merchants above mechanics, because the trade of the former makes men rich, while the toil of the latter merely gains them a livelihood.—*Am. Oddfellow.*

"COME THIS WAY, FATHER."

During a visit to the sea-shore of our State, some two years, since, with a party of friends, it was proposed one bright afternoon, that we should make up a party, and go down the harbor on a fishing excursion. We accordingly started, and after sailing about three miles, a young lady of the company declined going further, and requested us to land her on one of the small islands in the harbor, where she proposed to stay until our return. My little boy, then about four years old, preferred remaining with her. Accordingly we left them, and proceeded some six miles further. We remained out much longer than we intended, and as night approached, a thick fog set in from the sea, entirely enshrouding us. Without a compass, and not knowing the right direction to steer, we groped our way along for some hours, until, finally, we distinguished the breaking of the surf on the rocks of one of the islands, but were at a loss to know which one of them. I stood up in the stern of the boat where I had been steering, and shouted with all my strength. I listened a moment, and heard through the thick fog, and above the breaking of the surf, the sweet voice of my boy calling, "Come this way, father! steer straight for me—I'm here waiting for you!"

We steered by that sound, and soon my little boy leaped to my arms with joy, saying, "I knew you would hear me, father!" and nestled to sleep on my bosom. The child and the maiden are both sleeping now. They died in two short weeks after the period I refer to, with hardly an interval of time between their two deaths. Now tossed on this rough sea of life, without compass or guide, enveloped in fog, and surrounded by rocks, I seem to hear the sound of that cherub voice calling from the bright shore, "come this way, father!—steer straight for me!" When oppressed with sadness, as I stand by one little mound, the same musical voice echoes from thence, "Come this way, father!—I'm waiting for thee!"

Love is the fulfilling of the law.

Written for the Western Odd Fellows' Magazine.
ORIGINAL ANECDOTES.

Some years ago I settled, in the practice of law in the good old county of Moccasin, full of the brightest hopes of a brilliant career, and a distinguished if not a profitable business. Having arranged my books and assumed the necessary amount of professional dignity, I calmly waited the coming of my first client. A lively imagination pictured my first case. It *must* be one of immense magnitude, involving a great variety of prolific facts, opening a wide field for the display of that eloquence which every young limb of the law fancies himself the possessor.

One evening a lady (to all appearances) presented herself at the door, and with a palpitating heart I invited her to a seat. This, certainly must be my first client. Fancy was busy suggesting what was probably the nature of her case. Was she an abused wife seeking the intervention of the law, for a dissolution of the matrimonial bonds? Or was she some forsaken damsel whose young affections had been withered by some deceiver and now seeking a fair amount of dollars and cents, to soothe her aching heart. At all events she was a client, if not what business had she in a lawyer's office! After making several unsuccessful efforts to converse about the weather, and other equally interesting and fruitful subjects, silence prevailed to an embarrassing extent. My client (!) was engaged in taking a survey of the office, myself included. Having apparently satisfied herself, her lips moved, and she spoke.

"I say Mister you haint got no indigo and dvestuff to *dicter* for yarn socks!"

Smothering a small volcano that was rising, I replied modestly, "I have not."

"La sakes" said she "aint this a grocery?"

Shades of Blackstone, Demosthenes and Jupiter Tonans, a grocery! My office, this miniature Temple of science, a *grocery*! "O, what a fall (of vanity) was there my countrymen." I thought I should faint, but I didn't. With politeness truly commendable under the circumstances I pointed to a sign, "Grocery" over the way, and she traveled. She was or was not my first client, never could say which; my first fee was three yards of butternut-colored home-made linsey, and a bull's eye silver-watch, and the suit grew out of a horse swap.

Speaking of a "wide field for eloquence" above, reminds me of a well authenticated anecdote of the Rev. — no matter who. He was a pioneer, a man of excellent good sense, but of somewhat rough manners. When this venerable man, was officiating as presiding elder, on one occasion, he invited a young minister, whose imagination had not

been cooled down by the matter of fact, duties of life, to preach for him. The young man held forth for two mortal hours "soaring through miscellaneous space" hurling thunders, playing with lightning and occasionally kicking a comet out of his way, until the old preacher's patience, like that of the audience, was high exhausted. At last assuming a "*position*" throwing out his arms for an effect, the young man exclaimed:

"A wide field is opening before me!"

On which the old man "breathed aloud a prayer," "O Lord put up the bars and don't let him in."

The effect can be imagined.

CALIFORNIA.

The Grand Lodge for the State of California was instituted at San Francisco on the 17th of May. The following is a list of the officers elected and installed:

S. H. Parker, of San Francisco, G. M.
Dr. J. F. Morse, of Sacramento, D. G. M.
E. W. Colt, of Stockton, G. W.
T. R. Johnson, of San Francisco, G. S.
J. F. Coughlin, of San Francisco, G. T.
J. Zachariah, of Stockton, G. Mar.
L. F. Rantinger, of San Francisco, G. C.
A. J. Lucas, of Sacramento, G. Guar.

The Grand Master was inducted into office by P. G. Matthew Pruden, of Sacramento, Representative to the Grand Lodge of the United States, who has been a member of our Order for twenty years.

The Corresponding Committee consists of P. G's. Wm. H. Watson, of Sacramento, John F. Coughlin, of San Francisco, and S. M. Veach, of Sacramento.

Thirty delegates represented the seven subordinate Lodges in this State, who formerly belonged to sixteen different Atlantic States. Charters for four subordinate Lodges were granted. We have now about 800 contributing members in the different Lodges. The next annual meeting of the Grand Lodge of California, will be held in Sacramento, on the second Monday in May, 1854.

It has been calculated that there are over 10,000 members of the Order in California holding traveling and clearance cards, besides many others without either. The Atlantic Lodges should grant only withdrawal cards to brothers bound for California and other places on the Pacific. Members here holding visiting cards find it difficult to correspond with their Lodges, and hence the many suspensions for non-payment of dues.

A charter for a third Encampment has been received, and will be instituted soon.

True religion shows its influences in every part of our conduct; it is like the sap of a living tree which penetrates all its boughs.

The following tribute to a dear friend, we clip from the "*Monroe* (Mich.) *Express*." It appeared originally in the *Elkhart* (Ind.) *Journal*.

Mrs. EVELYN E. COLFAX, (wife of SCHUYLER COLFAX, G. Rep. to G. L. U. S.,) was with her husband at Indianapolis during the session of the Constitutional Convention, in 1850. While there, the wife of "W. E. B." (another delegate to the Convention) was taken ill and died. During her illness Mrs. COLFAX, though previously an entire stranger to Mrs. B. was ever near her, and with that kindness of heart so eminently a gift of hers, administered to her wants, smoothed her dying pillow, and pointed her, with hopeful confidence to a world above, where the parted on earth should be united again; and when death had released the suffering one, bade her bereaved husband to "trust in God," and live for the little ones which his wife had left to his care.

The "*MEMENTO OF GRATITUDE*" is a tribute from the pen of Bro. "W. E. B." for her attentions, in his hour of distress:

MEMENTO OF GRATITUDE.

TO MRS EVELYN E. COLFAX.

Evelyn, a name that awakens emotion,
Thrills my sad heart like a dream of the blest.
Memory tells with what angel devotion
She watched by the pillow of one now at rest.
(Pride of my faithful heart,
Why were we thus to part?
Hannah, my loved one, oh why art thou gone?
Long have I wept for thee,
Mourned thee so bitterly,
Long have I wandered in sadness alone.)
Evelyn, when stricken and frantic with sorrow,
Crushed by the blow, oh I kissed not the rod;
Kindly thou bade me think of the morrow,
Live for my children and trust in my God.
Heaven send thee happiness,
Earth lend thee joy and peace;
Bless thee and keep thee, oh Savior divine;
Long may thy loving heart
Joy to the sad impart,
Long may I cherish thy goodness in mine.
Happy thou art in thy pure heart's affection,
Worthy of one who so worthily has proved,
The future for thee wears a glowing complexion,
For ardently, truly, by him thou art loved.
Oh! that thy sun of life,
Faithful devoted wife,
Long may continue unclouded to shine,
Still may thy loving heart
Joy to the sad impart,
Still may I cherish thy goodness in mine.
ELKHART, 1852. W. E. B.

Blessed are the pure in heart, for they shall see God.

OBITUARY.

Resolutions adopted at the Masonic and Odd Fellows' Hall, Laurel City, Ind., on Saturday evening, the 9th of July, 1853. Presented by a joint committee, appointed by the two Orders.

Whereas it has pleased Almighty God in his unsearchable providence to take from our midst Bro. G. G. SHOUP, a worthy and distinguished member of our respective fraternities, and a brother dearly beloved.

Therefore be it resolved, That in the death of Bro. SHOUP, our town has lost a benevolent and enterprising citizen, and, our respective Orders a firm and unflinching friend.

2nd, Resolved, That, although deeply conscious of his many noble qualities of mind and heart, and deeply sensible of the loss, which we in common with our fellow citizen have sustained, yet we believe our loss to be his eternal gain, and, therefore bow in trembling submission to the chastening hand of Him who afflicteth not willingly, and, who "doeth all things well."

3d, Resolved, That we deeply commiserate the widow and children of the deceased and sincerely sympathize with them in this sudden stroke, which has thus deprived them of their nearest earthly friend. SHE has lost a faithful husband—THEY have lost a noble father.

4th, Resolved, That we wear the usual badge of morning 30 days in token of the respect we bear the deceased and of the loss which we have so unexpectedly been called to suffer.

5th, Resolved, That a copy of these resolutions be forwarded to the Family of the deceased, the Masonic Review, Odd Fellows' Magazine, Cincinnati Gazette, Brookville, Rushville, and Connersville papers.

C. B. CLEMENTS,
WM. M. FRALEY,
W. N. DOUGHTY,
GEO. A. CHASE,
H. B. HIBBEN,

JOINT COMMITTEE.

STRONG, BUT TRUE.—The New Orleans Delta, of July 3d. uses this pointed language:

If one hundred cannon were placed in a battery opposite to our city, and permitted to pour upon it hot shells, balls, and grape for a month, they could not affect as much damage as Alcohol achieves in a year.

THERE is a sacredness in tears. They are not the mark of weakness, but of power! They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition, and of unspeakable love.

THE COUNSEL OF A VETERAN.

The veteran and distinguished Odd Fellow, P. G. M. JOHN G. POTTS, has long had charge of the Order, as District Deputy Grand Sire, in Northern Illinois, Iowa, Wisconsin and Minnesota, and has instituted numerous Grand and Subordinate Lodges and Encampments in these jurisdictions. The Grand Lodge of Minnesota was instituted by him in May last, on which occasion he delivered the following able and excellent address:

M. W. Grand Master, R. W. Deputy Grand Master, Officers and Members of the Grand Lodge of Minnesota:

The time has at length arrived to which I have looked forward with an intense interest and a fervent desire; the time when it should no longer be necessary for me to exercise and perform the duties of the responsible office of D. D. Grand Sire of the Territory.

When called upon to institute the first Lodge in Minnesota, it touched a chord within my breast, the vibration of which filled my heart with the most pleasurable sensations; for scarcely had one year elapsed from the time when the wild and untutored Indian held undisputed possession and sway over this beautiful portion of our Union, when I was called upon to extend the advantages and benefits arising from a connexion with our beloved Order to this distant Territory. In its infancy it had my warmest sympathies as a valued and tender plant; its healthful growth has elicited my constant care, and that care has not been bestowed in vain. Drawing nourishment from a genial soil, it soon put forth luxuriant foliage, inviting all to seek shelter and rest beneath its cooling shade, and whose bud and blossom gave forth a fragrance, refreshing to the sick and disconsolate, and elevating and purifying all that came with the circle of its influence.

It is with emotions of pleasure and pride I thus address you. I speak the sentiments of my heart, when I say, that it is with all confidence in your zeal and devotion to the Order, that I resign to you the power heretofore vested in me by the Grand Lodge of the United States.

The character which you have this day assumed as officers and members of the Grand Lodge of Minnesota, is of no trifling nature. It is one not only honorable, but of great responsibility—it is that of an independent sovereignty, as far as your Territory extends, responsible to the great head of the Order alone. Be vigilant, watchful and faithful sentinels; be ever at your posts; guard well the portals, so that no enemy may enter, to produce innovation upon the

pure principles or landmarks of the Order, or sow distraction amongst you.

Apart from the duties that must necessarily devolve upon you in respect to the Subordinate Lodges under your jurisdiction, you should consider yourselves with your intercourse with your fellow men, as the true exemplification of the principles of our Order; and as you set them forth, so will their judgment be.

Having been found worthy in filling the various stations in your Subordinate Lodges, which our laws require, and elevated to the honorable and dignified stations as officers and members of a Grand Lodge, you will be looked to, not only as the administrators of the laws of the Order in your Territory, but for a full illustration of our cherished principles. Be careful, then, that you show forth in all your actions the beauty of the golden chain whose links bind us all in the fraternal bond of Friendship, Truth and Love.

In your communications with Subordinate Lodges, and in all cases where you will be called upon to exercise the powers conferred upon you, let justice, tempered with mercy, and strict impartiality, be your guide.

And further, if you wish to perpetuate the success which has hitherto attended our Order, be careful to instruct the Subordinates under your jurisdiction, that they permit no innovation upon the landmarks and ceremonies of the Order. Charge them in the spirit of kindness, to be prudent and watchful, so that the unworthy may not be the recipients of the benefits and advantages of the Order; inform them that the investigating committees cannot be too careful in investigating the characters of all those who would become associated with the Order; let not an undue anxiety to increase in numbers tempt them to the reception of unworthy persons,—warn kindly, but faithfully; for if the privileges of the Order are to be conferred indiscriminately upon all who seek them, you will soon see the strong foundation upon which you now stand crumble beneath you, and the glorious temple which has been erected, fall, crushing all in a general ruin. Cling, tenaciously cling, to the pure principles of the Order. Let them be apparent in all your actions, and prove to the world that you are truly what you profess. Let the great command, to visit the sick, relieve the distressed, bury the dead, and educate the orphan, be deeply engraven upon your hearts.

Having joined the Order in its infancy, my sympathies have been always with it, whether in adversity of prosperity; it has, however, steadily increased in numbers, and spread its influence over the whole nation. Other institutions have in the meantime

sprung into existence, claiming to be based on a surer foundation, flourishing for a season with a dazzling light then gradually sinking into darkness and oblivion; whilst our beloved Order, feeble and tender in its infancy, with nothing to recommend it but its principles, has increased in strength and stature, and grown from infancy, through youth, to manhood, claiming the respect and admiration of all who, with an impartial and unprejudiced mind have investigated the platform upon which we stand.

As the tide of emigration rolled its swelling waves over these Western prairies, and material for the formation of Western Lodges were being collected, the Grand Lodge of the United States, in the year 1838, thought proper to confide into my hands a commission authorizing and empowering me to watch over the interests of the Order in the West. This commission, I think I may say, I have faithfully fulfilled; and I can now, with honest pride, with the sense of having done my duty, resign it into the hands from which it emanated—pointing to the numerous Subordinate Lodges, Subordinate Encampments, Grand Lodges and Grand Encampments which have been instituted and opened by me throughout Northern Illinois, Iowa, Wisconsin and Minnesota, in attestation.

Into your hands I now commit the prosperity of the Order in this Territory; to you I now resign this part of my duty, with the assurance that you will be faithful to the trust and confidence reposed in you.

You will now be entitled to a representation in the Grand Lodge of the United States, the head and heart of the great Brotherhood. Prove yourselves worthy of the connexion by your zeal and diligence; be always ready with your report, and have your dues regularly forwarded.

In retiring from the office which I have so long held with pleasure to myself, (and I trust to the advantage of the Order in Minnesota,) I deem it my duty to acknowledge the kindness and friendship that have ever been evinced, and the respect shown in cheerfully obeying any decision which I have made in my official capacity. Indeed, I have always been received by the brethren in Minnesota with open hearts and hands, and with generous confidence, the remembrance of which will only cease with my expiring breath, and the remembrance of the many pleasant meetings enjoyed amongst my brethren in Minnesota, will be retained whilst "reason holds her seat on her throne."

SOUND DOCTRINE.—"Intelligence is the life of Liberty."

[Written for the Western Odd Fellows' Magazine.]

ODD FELLOWS' CELEBRATION AT FRANKFORT, IND.

In my perambulations over the State, I was so fortunate a few days since as to be at Frankfort, Clinton county, at the dedication of their fine Hall to the work of Odd Fellowship. I was surprised to find so fine and flourishing a village as that place, and was still more surprised at the crowds of people gathered in on the occasion. The streets were literally filled with all classes, old, young and middle aged. It was said that there had never before been so large an assemblage in the place. Even Barnum's Museum and Tom Thumb, with all the assembled wonders of the world, could not bring out as large a crowd as Bro. COLFAX and the simple, beautiful principles of brotherly love.

The new Hall, which is one of the finest I have seen in the State, was dedicated in an impressive and appropriate manner to the work of Odd Fellowship by Bro. COLFAX, of South Bend, assisted by Bro. HEATON, of the same place, Bro. HURLBUT, of Mishawaka, Bro. MAW, of Laporte, Bro. DALE, of Delphi, and others whose names I do not recollect.

After the dedication, a procession was formed numbering over one hundred and fifty Odd Fellows, some thirty Daughters of Rebekah, and an indefinite number of citizens, which, accompanied by two fine Brass Bands, marched to a grove near by, where the oration was delivered. Bro. COLFAX on this occasion more than sustained his former high reputation as an orator. He held the audience for over an hour and a quarter; and notwithstanding he spoke under some disadvantages, many pronounced it the finest effort they had ever heard. It was a beautiful and clear explanation and defense of the principles upon which Odd Fellowship is based.

After the address was concluded, the procession re-formed and marched to the public square, where not the least interesting exercise of the day came off in the shape of a sumptuous repast, prepared by our host of the Blake House, for Odd Fellows, their wives and daughters.

In the evening the members assembled at the Hall, when the beautiful Degree of Rebekah was conferred upon some dozen ladies and their husbands.

This celebration cannot fail to give a new impetus to the progress of the Order in Clinton county, and the only thing the brethren need guard against, may be to see that no unworthy person be permitted to enter the threshold of the temple they have so appropriately dedicated and set apart for the works of charity, benevolence and brotherly love.

W.

LAFAYETTE, IND., July 22, 1853.

ASSOCIATED ACTION.

What has converted the howling wilderness into a home for talent and refinement, broken up the lair of the red man, and enthroned hospitality where all was wildness and barbarism? What has waked up the song of the laborer, the click of the artisan's hammer, the hum of the multitude, the creations of taste and refinement? Associated action! the same kind of power that, forty centuries ago, upheaved the giant pyramids that survive the ruins of desolation, as the hoary connection between the past and the present, "like monuments over unknown graves, heralding the glory, though their worn inscriptions tell not the names, of those who sleep at their base!" From the active virtue and sweet charities of the domestic circle to the integrity and stability of the mightiest nation upon earth, this principle of associated action is seen at work. It is a principle of power and of might: direct it we may, destroy it we can not. Like steam, if confined in iron bonds, it will burst its fetters, and scatter death and destruction around; and yet, like the well-broke horse, it may be harnessed and driven in safety. Men will associate. If their association be not turned to the melioration of human wo—to plans for the moral and social elevation of mankind—it will be seized upon by the factious and the discontented, the licentious and the vile, as a potent engine to overturn the social and religious institutions which now serve to check their excesses. Will men, under the influence of the social principle, seek the bar-room—the gaming-house? Give them some other attractive place of assembly, where virtuous thoughts and moral habits will become chosen themes and preferred practices. Will they unite in secret clubs, to agitate treason, and seek to unsettle government and society with their vain discontents and Utopian schemes of social equality? Unite them by the charm of secrecy, to perform works of mercy and benevolence. God has sanctioned this principle of association in the institution of his holy church. Elevated above the discords of earth, uninfluenced by the changeful policy of time, it is to constitute one vast association designed to concentrate the action of its myriad members into the effective unity of one catholic body. When this perfection is attained, minor associations will not be needed.

That there will be opposition to the association of Odd Fellows, is to be expected; for what that is lovely or of good report has ever escaped the sneer and the scowl of the gloomy Pharisee, who, while he tithes anise, mint, and cummin, neglects the weightier matters of the law, making it void through his

traditions! But our principles may be tried by their fruits; and who can rise up and say these fruits are evil, or that *associated action*, by which all the achievements of the age have been wrought, is wrong? Like "the still small voice" upon the ear of the prophet, when the wind, and the fire, and the earthquake, had passed, Odd Fellowship, the noiseless spirit of benevolence and love, has trained its children to follow in the path of desolation and affliction, whispering peace, and binding in the golden bonds of Friendship, Love, and Truth, the sheaves left standing in the fields over which Death and Sorrow, the great reapers, have passed.

Look over the field of our appropriate labor for the evidence of these works. See yon stricken widow, bowed down and sorrowful; the hope of her heart is quenched. But there is a change: an arm of affection is cast around her—a hand of love has wiped away her tears. That arm was our Order's arm; that hand an Odd Fellow's. See yon orphan, with no earthly parent to watch over him, no mother to caress and wipe away his burning tears, no shelter for his defenceless head. Look! an arm is cast around him, he is sheltered and cared for, his darkness is gone, his mind and his heart are cultivated, and his glistening eye tells of gratitude and love. The spirit of Odd Fellowship has been there!

The true Odd Fellow! he is out in the field, gathering the ready harvest; in the workshop, laying his strong hand to the anvil, the loom, and the forge; in the counting-house, employed in the pursuits of professional labor. He is at home, fulfilling the duties of parent, husband; gladdening the hearth and the board by the virtues of the social spirit. He is by the bed of sickness, wiping the moist brow and cooling the parched lip; he is in sorrowful places, ministering to poverty, comforting affliction, and relieving distress. He is upon the field of his country's fame and glory, where rank after rank goes down in the shock of bright blades, and before the volleying death-shot—with dauntless heart and eagle-eye battling for freedom!

Brethren, let us go on, unfurling the white banner of our Order—giving it proudly to the breeze, till its triumphant folds intertwine, and become blended with the stars and stripes of the freeman's hope and home; till Oppression break his sceptre, War lie crushed on his harness; "till man is bound in brotherhood to man—till tears are changed to smiles, and groans to benedictions!"

[Text Book.]

There is no peace in sin.

The Western Odd Fellows' Magazine.

GEO. B. JOCELYN AND JNO. B. ANDERSON, EDITORS.

"INDEFINITE SUSPENSION."

It was not until a few days since that we were aware there was no specific law in this jurisdiction, by which this penalty, the severest, we think, known to our law, could be removed.

There exist two, or perhaps we should say three, opinions upon the subject of "indefinite suspensions." Some think that such a penalty should not exist, for when the crime is sufficiently heinous to demand indefinite suspension, the offender should be expelled. Others maintain that it is a wholesome penalty, and when inflicted, can be removed at the will of the subordinate Lodge inflicting it. Others claim that it, like expulsion, can be removed only by the consent of the Grand Lodge.

We do not believe that such a penalty as indefinite suspension should exist in our code of laws, and would here suggest to the new committee on revision that they omit it. But since it is recognized, we must, from a careful examination of all the law we can find upon the subject, incline to the latter opinion, that a member indefinitely suspended can not be re-instated, without the consent of the Grand Lodge, unless it is shown that he is innocent of the crime for which he was suspended. We consider that indefinite suspension and expulsion are governed by the same rules, and this we know to be the opinion of many of the leading men in this jurisdiction.

Some think that by indefinite suspension is meant a suspension that can be removed, at any time, by vote of the Lodge. The law for suspension, as found in chapter xi, sec. 7, reads:

"No suspended member shall be re-instated before the time expires for which he was suspended, unless the Lodge be satisfied, by subsequent evidence, that he was not guilty of the offence for which he was suspended."

Amended, July, 1852, (see printed proceedings, page 15,) by the addition of the following:

"Lodges that suspend a member may re-instate such member before the time expires for which he was suspended, by consent of the Grand Lodge, upon application for that purpose being made by such Lodge."

In reference to arrears the following is all the law we can find. See Digest, page 50, div. 3, art. iii, sec. 29:

"Suspension of membership by act of a Lodge, as a means of punishment, works no suspension of arrears but the arrears run on during the time of suspension. (*General Usage.*)

Also see printed proceedings, July 1852, pages 21 and 85, where appears the following:

"When a member is suspended for a limited time, and fails to pay his dues as the end of each quarter, but pays up at the end of the term of his

suspension, he is not entitled to benefits within three months after paying his dues."*

Under this law, when does indefinite suspension cease? There is no limit. The brother is virtually out of the Order; has been published to the world as no longer a brother. He visits no Lodges, receives no benefits, (should pay no dues,) and has no privileges as an Odd Fellow. The Lodge of which he was a member have cut him off, failed to fix the time for which he is suspended, he is not proven innocent by subsequent evidence of the crime fastened upon him, and by what law can the subordinate Lodge re-instate him? How can it be done without the consent of the Grand Lodge?

But, says a brother, does it not follow, from the fact that the penalty is indefinite in point of time, that the subordinate Lodge has the right at any time, to remove the penalty and re-instate him? Is not this the object of indefinite suspension? We unhesitatingly answer, no. If the Lodge desires to affix an ordinary reformatory penalty let it suspend the brother for a definite time. Or, if it wishes that a still milder course should be pursued, there is a provision for it—a provision that does not abridge, to so great an extent, the privileges of the offending brother, that does not require that the brother's name shall be published in the proceedings of the Grand Lodge—a provision which is intended to give the offender an opportunity to show to the Order that his offence was not premeditated and that, if borne with, he will reform and retrieve his injured reputation. This law is found in the Note to sec. 6, chapter viii, of the General Laws, and is as follows:

"When the majority of a Lodge sustain a charge against a brother, and a vote of two-thirds cannot be procured for any of the penalties named in the General Laws, the condemned brother's good standing is so far impeached by the sustaining of the charge, that he is debarred from benefits, and also from voting or holding office in the Lodge, and such disqualification continues until relieved by the vote of a majority of the members present at a regular meeting, after one week's notice thereof."

Under the existing law, does not this furnish a penalty that will have a greater tendency to reform a penitent, erring brother, than could be expected from indefinite suspension? And is it not a law covering the exact ground claimed by those who wish to make indefinite suspension a mild and reformatory penalty? We think so.

We give the above as our opinion of the law as

We presume that the general opinion under these laws is, that an *indefinite* suspension for any "conduct unbecoming an Odd Fellow," would work no suspension of arrears or dues. This makes indefinite suspension a much severer penalty than expulsion, for in addition to all the disabilities of the latter it demands (if the general interpretation of these laws is correct, which, however, we are inclined to doubt,) when his indefinite suspension is terminated, if not before, all dues and assessments that may have accrued during his suspension, and if not paid then his name must, after he has been notified, be stricken from the books of the Lodge.

it is, without stopping to inquire whether the law places the power to re-instate a suspended or expelled brother, in the right place or not. Whether Subordinate Lodges should possess sole jurisdiction in removing penalties inflicted by them according to law, or should possess it subject to the previously gained consent of the Grand lodge may form the basis of an article for some future number of the Magazine.

ANDERSON'S FEMALE SEMINARY.

The thirteenth Annual Catalogue of this well-arranged and popular Institution has been placed upon our table. The buildings, which have been fitted up expressly for the Seminary, are situated upon the corner of Main and Third streets, one of the most pleasant locations in the city of New Albany, Ind. In order to meet the increased patronage of the Institution, Mr. J. B. ANDERSON, the Principal, has found it necessary to associate with him, in the management of the Institution, Mr. C. C. HINE and Lady. Assisted by their corps of excellent teachers the Institution cannot fail to maintain the high position it already occupies in the estimation of those who are acquainted with it.

All pupils from a distance board in the family of the Proprietors and are under their immediate care.

From the catalogue we take the following account of the past and present condition of the Institution:

Past Graduates,	51
Under Graduates,	114
Senior Class,	11
Resident Graduates,	7

Pupils in attendance, this year, 182

The academic year is divided into two sessions of twenty-two weeks each—the first beginning on the first Monday of September, and the second on the first Monday of February.

EXPENSES.

Boarding, Tuition and Lights, per session,	\$85
Lessons on the Piano or Guitar,	25
French or German Language,	10
Painting and Drawing,	10
Painting in Oil Colors,	15
Vocal Music,	2
Washing, per dozen, 50 cents	

We trust that this Institution, under the superintendence of our worthy colleague, will continue to improve in numbers and usefulness.

ODD FELLOWS' FEMALE COLLEGE.

We acknowledge the receipt of the third annual catalogue of the Odd Fellows' Female Collegiate Institute, located at Rogersville, Hawkins county, Tennessee. We are pleased to learn that this excellent institution, created and endowed by the noble brethren of Hawkins Lodge, No. 41, I. O. O. F., is enjoying a high degree of well-merited

prosperity, fully realizing the anticipations of its founders. The Institute is under the care of Rev. WILLIAM D. JONES, D. D. and twelve teachers and assistant teachers. The following appears in the catalogue, and we commend it to those who say that Odd Fellows wish to ignore the doctrines of christianity:

"The Sacred Scriptures are received as the only standard of morals; and religious instruction is given without inculcating the peculiarities of any sect. The cardinal doctrines of Christianity, as held in common by what are usually called evangelical denominations of Christians, are taught as essential truths. There is here no sympathy with any system of education whatever, that does not contemplate, and that does not faithfully seek, by endeavoring to secure the voluntary efforts of the pupil, the highest possible improvement of all the powers of the understanding, and the willing subjection of these powers thus improved, to the entire control of a conscience, cultivated by habitual exercise, and enlightened by Divine Truth."

There is a department in the Institute under the supervision of an excellent lady, in which especial attention is given to motherless pupils in the earlier years of their life.

EXPENSES.

The charge for boarding, including fuel, lights, rooms and lodging is \$1 50 per week. Washing 87½ cents per dozen. For instruction, per session of ten months:

*Primary Department,	\$10 00
*Preparatory "	15 00
*First Collegiate "	20 00
*Second " "	25 00
*Third " "	30 00
*Senior Department,	35 00
Music on the Piano and use of instrument	40 00
French, Latin, Drawing, Painting, each,	16 00
Special lessons in Vocal Music,	4 00

The Catalogue gives the following number of pupils for the year just closed:

Collegiate department,	114
Preparatory "	27
Primary "	47
Irregular	4
Total	192

There has been an increase each year, since its commencement, in the number of its pupils, as will be seen from the following figures:

Number in attendance first year	117
" " second year	180
" " third year	192

The fourth year of this institution will commence on Wednesday, September 7th, 1858.

May success continue to crown the efforts of our Tennessee brethren.

*One-half of these charges deducted in favor of all Ministers of the Gospel wholly engaged in preaching.

Earnestly seek and fearlessly practice the truth.

FORT WAYNE FEMALE COLLEGE.

The fifth annual catalogue of this Institution is before us. It was incorporated by the Legislature of the State in 1846, and has now been in successful operation for nearly five years. It is under the patronage of the North and North-west Indiana Conferences. The large and commodious buildings occupied for the College, are situated in the most pleasant part of the city, commanding an extensive view of the town and country. The catalogue gives the following as the number of students in attendance for the year just closed:

LADIES.		
Senior Class,	5	
Junior Class,	19	
First Class,	31	
Academic Class,	45	
Primary Class,	23	123
GENTLEMEN.		
Collegiate Class,	18	
Academic Class,	16	
Primary Class,	21	55
Total,		178

TERMS AND VACATIONS.

The Collegiate Year embraces forty-two weeks, and is divided into three terms. The first term, of thirteen weeks, commences on the first Monday in May, and is followed by a vacation of seven weeks. The second, of fourteen weeks, on the last Wednesday in September, followed by a vacation of one week. The third, of fifteen weeks, commences on the first Wednesday in January, and is followed by a vacation of two weeks.

EXPENSES OF TUITION, &c.

In the Primary Department, per term,	\$3 00
In the Academic " " "	4 00
In the Collegiate " " "	7 00
Music, per term,	9 00
Use of Piano, per term,	1 00
Painting and Drawing, per term,	5 00
Each student is charged, for contingent fee,	50
Boarding in College Hall, per week,	1 50
Washing, per dozen,	37

Boarders furnish their own lights. Each room is furnished with a bed and bedding; also, with a stove, stand, chairs, and pail. All other articles necessary for their convenience will be furnished by the young ladies themselves.

We are pleased at the prospects of this Institution, and we trust that under the charge of Hon. S. Brenton and, the able faculty, the Institution will prove a great blessing to the State.

CELEBRATION AT JEFFERSONVILLE, IND.

The Brethren of Jeffersonville will have a public celebration at that place, on the 18th of this month. G. Rep. S. COLFAX, of South Bend, Ind., is to deliver the address. His name will be sufficient to call out all who can possibly attend, and we risk nothing in saying that he will sustain the character he bears—of being one of the finest speakers in the West. Let New Albany be well represented.

We wish that Mr. Dickens could be persuaded for once, if only for the sake of variety and truth to nature, to become acquainted with one decent minister of any denomination and give us his portrait as an offset to the disgusting hypocrites he delights to paint. Is there no such thing as an honest man in England preaching the gospel.

Presbyterian Quarterly Review.

And yet the works of this same Dickens should be put into the hands of our children, to teach them morality and the ways of the world! These works which tell us that honesty is but a cloak for the designing, and that an humble profession of religion is but a garb beneath which is hidden all that is abominable and mean! We opine that there are many much purer founts of virtue and morality than the novels of Dickens.

We wish, with the Review, "that Mr. Dickens could be persuaded for once," to give the character of one pious minister; and if he can not be found in all England, let him send word to "some intelligent sinner," in this county and he will secure him a specimen.

We are indebted to W. W. WRIGHT for the following statistics. They show the Order to be in a healthy and flourishing condition. Thanks to you, WILLIS W:—

Initiations, - - - - -	601
Admitted by Card, - - - - -	242
Rejected, - - - - -	84
Withdrawn by Card, - - - - -	251
Reinstated, - - - - -	16
Suspended, - - - - -	76
Expelled, - - - - -	29
Deaths, - - - - -	25
Past Grands, - - - - -	954
Number of members, - - - - -	5967
Resources of the Lodges, - - - - -	\$107,118 75
Orphan Fund of the Lodges, - - - - -	27,078 17
Amount paid for relief of brothers, - - - - -	5,280 67
Am't paid for relief of widowed families, - - - - -	81 50
Number of brothers relieved, - - - - -	881
Number of widowed families relieved, - - - - -	14
Educating orphans, - - - - -	237 25
Donations to transient brothers, - - - - -	247 56
For burying the dead, - - - - -	1,472 82
Other charitable purposes, - - - - -	1,118 02

Total amount of relief, 8,297 75

The number of ladies who have received the Degree of Rebekah during the past term is 465. About one-third of the Lodges have not reported under this head, as they used the old blanks, which had no printed heading of the kind.

ROBINSON HOUSE, PERU, IND.

Among the many pleasant hotels we have found in our visits about the State, this is one of the most pleasant. It has lately been newly furnished in all of its departments, and the weary traveler can here find an accommodating landlord, good fare, well furnished rooms, clean beds, and every other article necessary to his comfort and convenience. Brothers traveling in that part of the State, will find no better place to spend a day or two than at the Robinson House.

EDITORIAL NOTES BY THE WAY.

NORTHERN INDIANA.

Having in the last two months made two trips to Northern Indiana, I claim the privilege of giving the impressions of both visits in one article, without reference to date, especially as some of the dates would be a little too ancient for the August number of the Magazine.

The "Michigan Road!" Owing to some defect in my early education I was lamentably ignorant in reference to this celebrated thoroughfare. I had formed the opinion that as it commenced at the Ohio river and extended north to Michigan, and was sixty feet wide, it was a well-graded, smoothly paved and nicely-ditched highway. But ah! how miserably I was deceived, let my 'shocking hat,' and bones that still ache at the memory of 'corde-roy' roads, and half-filled ditches and the various other 'thumping' inventions, declare to all 'inquiring friends. Michigan Road! may the time soon come when it shall be straightened, leveled and have an 'iron track' laid upon it.

Plymouth, the county seat of Marshall county, is pleasantly situated on both sides of the 'Michigan' road at its 'junction' with Yellow river. It is a small village, but composed of moral and intelligent inhabitants. Americus Lodge, No. 91 is located here. With many of its members I became personally acquainted, and found them, so far as I could judge, imbued with the true principles of the Order.

Of all the portions of the State I have visited, I consider LaPorte and vicinity the handsomest. Its small prairies skirted with beautiful groves and dotted with clear and silvery lakes, its neat villages and fine country residences, its extensive and well-cultivated fields as seen from the top of Bald Hill form a beautiful panoramic view upon which the eye can unweariedly gaze for hours. In company with J. C. WALKER, of the 'Times' I had a very pleasant drive over the prairie.

The brethren of the Order received me with the kindest fraternal greetings. LaPorte Lodge, No. 86, and old Union Encampment, No. 28 are located here, and are enjoying a fine degree of prosperity. Their Hall is tastefully fitted up and their regalia and wardrobe are after the most approved fashion. Correct in their work, devoted in their attachment to the Order and upright in their lives the members away a healthful influence in that community.

The M. S. & N. I. Rail road passes through this place, and has given a new impetus to business of all kinds. LaPorte bears evident marks of rapid improvement.

At Mishawaka, I spent but a very short time, as I was anxious to 'push along.' It is situated upon both banks of the St. Joseph river and is a place of considerable trade and manufacturing importance. Trials for the violation of the Liquor law

seemed to engross the attention of the leading men in that community, which trials, I was afterwards informed, resulted in the just punishment of the rum-sellers.

St. Joseph Lodge, No. 27, is located here, and is in a flourishing condition.

Elkhart, like Mishawaka, lies on the M. S. & N. I. rail road. An air line rail road runs from this village to Goshen, and will when completed terminate at Toledo, making Elkhart about midway between Toledo and Chicago. It is improving rapidly and bids fair to become a place of some importance. Several fine buildings are going up, including a hotel, which when finished, will be the largest building north of the Wabash river.

Pulaski Lodge No. 60 numbers 62 members and is in a flourishing condition. It has already done good in the cause of human benefaction.

At Goshen I found the same marks of improvement that are impressed upon every place I have visited in the State. It has about 1400 inhabitants and is connected, by a branch road, to the M. S. & N. I. R. R. at Elkhart. Elkhart County Lodge, No. 34, was instituted June 1846 and has about 55 members. I met with the brethren in their hall, and feel satisfied that the Lodge is in good hands and is doing well.

Here I was forcibly reminded of the old couplet

"Tall oaks from little acorns grow,

Large streams from little fountains flow."

A physician told me that he was attending a man in the jail, who had killed his wife and afterwards attempted to commit suicide; and that the whole difficulty originated about a *five cent spool of cotton*. The two had quarreled about that, separated, met, high words passed and the result was, her death and his attempted suicide. Alas, for poor human nature!

From this place I passed over an intolerably rough road, to the beautiful city of Fort Wayne, and found it so full of strangers called in by the excitement occasioned by the letting of one or two rail road contracts, that I could not procure a room or bed at a hotel in the place. But Bro. Jeffords saw that I had comfortable quarters for the night at his house. Here I spent the Sabbath with Rev. Bro. R. D. Robinson, an old classmate, whom I had not seen for twelve years.

Fort Wayne is a very handsome place, situated at the confluence of the St. Mary's and Maumee river. The great canal connecting Lake Erie and the Ohio passes through it. Not only is it a beautiful city for residences, but a vast amount of business is done here. It is well built and is improving very rapidly.

At this place, upon the bank of the St. Mary's, was the fort of old Mad Anthony, and standing where that did, overlooking the rich bottom lands, a hundred reminiscences of his life, and of scenes in the late war rush upon the mind. All the in-

tensely thrilling events connected with our Indian border warfare, the approach of the stealthy foe—the midnight attack—the flaming homestead—the shrieking fugitives pursued by the fierce and murderous savages—the wild whoop—the tomahawk—the knife—the death scene, all vividly rise before the mind, and demand our admiration for the men and women who could brave such dangers.

There are two Lodges and an Encampment here. Although it was not Lodge night, I had the pleasure of meeting with the Brethren at their Hall, and exchanging those fraternal greetings so peculiar to Odd Fellowship, and so dear to the stranger brother. I formed acquaintances whose friendship will ever linger in my memory. If those I saw were a fair specimen of the Order, Odd Fellowship is in excellent hands, and is giving a good account of itself in that community.

Fort Wayne Female College, under the patronage of the North and North-west Indiana Conferences, is located here. It is in a more prosperous condition than ever. Hon. S. Brenton is the newly elected President, which place for some time has been filled by Rev. R. D. Robinson, the present Professor of Mathematics.

The following railroads will give an importance to Fort Wayne possessed by few cities in Indiana:

Fort Wayne and Southern Railroad, to Muncie, uniting with Jeffersonville.

Fort Wayne, Union, and Cincinnati—to Union, Randolph county—connecting with railroad to Dayton and Cincinnati.

Cincinnati and Fort Wayne—through Winchester and Richmond to Cincinnati, direct.

Toledo, Wabash Valley, and St. Louis—from Toledo, through Fort Wayne, to Lafayette and Attica—thence through Danville, Ills., to Saint Louis. Fort Wayne and Chicago.

Ohio and Indiana, uniting with Ohio and Pennsylvania—to Pittsburgh and Philadelphia.

Fort Wayne and Mississippi—Fort Wayne directly west to Illinois State line—thence by Western Airline to the Mississippi at New Boston, to be continued to mouth of Platte, South Pass, and California.

Huntington is a small village upon the Wabash and Erie canal, of about 800 inhabitants. The Wabash, Erie, and St. Louis Railroad runs through this place.

LaFountain Lodge No. 42 was instituted February 1845, and numbers about 45 members, comprising some of the first men in the place. The Lodge is in a prosperous condition.

At Lagro I stopped for a short time, and found that the members were here fully alive to the work and duties of the Order. The place is small, but the progress of the Order is slow but sure. Ringgold Lodge No. 66 was organized in June 1849, and has about 45 members.

Hastening on to Wabash I found a hearty wel-

come from the brethren, several of whom I had become acquainted with at the Grand Lodge. I spent the afternoon very pleasantly in passing about town, but had not sufficient courage to climb the hill, and visit the upper town. I felt too strong a tendency to the "thumps" to risk any such physical exertion.

The Lodge room is well fitted up, and few Lodges in the State rank higher than this, in point of correctness and devotion to the principles of the Order. The Lodge and the Camp are both in a prosperous condition, and both, particularly the latter, increasing by the initiation of excellent men, who love the Order for its own sake, and not for the personal advantages to be derived from it.

Peru is a town of about 2,000 inhabitants, and is improving very rapidly. The railroad from Indianapolis will soon be completed to this place. The fact has given an impetus to trade and business and under this impulse the town is improving. Miami Lodge No. 52 is located here and is doing well. My stay was so short at the various towns along the canal, that it was impossible for me to ascertain as much about their business and prospects as I should have desired.

A notice of my visit to Rochester, Sturgis, (Mich.) and South Bend, has to be omitted for want of room. It shall appear in the next No.

MARRIED.

In Wabash County, on July 8rd. 1853, by Rev. Bro. L. W. Munson, Patriarch A. P. FERRY, of Ebronah Encampment, No. 21, to Miss SARAH, daughter of STEARNS FISHER, both of Wabash co.

Well, that's better. A few months since we stood in a certain doorway. Upon our right there was a cheerless, desolate parlor (?) around which lay in wretched confusion books, boots, papers, clothes, &c., &c. Upon our left, a bed-room, or that which was used for ours. Reader, we are a married man, and know something about the sweet comforts of domestic life, and you can not tell what a sensation of joyiness gathered about our heart as we thus found ourself suddenly and unexpectedly in the very center of chilly "Bachelor-dom." We turned inquiringly to the only occupant of the room and said,

"Bro. Ferry I thought you had a wife."

"Not yet," he replied, as the pleasantest smile we ever saw upon bachelor features, stole over his intellectual face.

All right. The 'smile' and the 'not yet' are now explained. May joy and plenty ever sit smiling at your board.

In New Albany, on July 14th, by Rev. Bro. Jas. Hill, Bro. SAMUEL M. BUCHANAN, of New Albany Lodge No. 10, to Miss EUNICE LYONS, both of this place.

Beautiful and bright has the day of married life dawned upon you. May it steadily advance to its meridian of joy, and when the day of life begins to decline, may love's ever burning torch shine the more brightly upon you.

INDIANA DELEGATION TO THE G. L. U. S.

Some two months since we published a complimentary notice, from GLENN of the ARK, of G. Representatives COLFAX and HACKELMAN, of this jurisdiction. The unanimous vote with which they were re-elected, (one from the G. Encampment, and the other from the G. Lodge) plainly indicates that they are considered "model Representatives," and are as highly appreciated at home as abroad. This fact is the highest encomium that can be given to those who have so faithfully represented Indiana in the G. L. U. S. They had no opposition—it was the wish of all to see these two returned. G. Rep. CHAPMAN has served one term in the G. L. U. S., and his course as a true reformer and a strict constructionist, when the rights of the masses are concerned is too well known to need comment from us. G. Rep. WOOLSEY, elected to fill the vacancy occasioned by the removal of P. G. Rep. O. DUFOUR, from the State, will be a new man upon the floor of the G. L. U. S.

But he is not a new man to the Order in Indiana. Liberal and enlightened in all his views, possessing a large amount of good, practical, common sense, and second to none in his devotion to the Order, he will be a fit compeer to stand beside COLFAX, HACKELMAN and CHAPMAN in that body, which is the supreme head of the Order. With such a delegation we have no fears but that the voice and vote of INDIANA will always be heard and felt upon the side of "true progress."

G. REP. O. DUFOUR.

It was with feelings of regret, that the members of the Grand Lodge received the intelligence, that this energetic and devoted Odd Fellow was compelled, by the duties of a clerkship to which he had been appointed in Washington, to leave this State and take up his residence in that city, for, by the laws of the G. L. U. S. all State Rep's, must *reside* (not hold citizenship) in the State which they represent. G. Rep. DUFOUR having changed his residence, it became necessary to elect another to fill the vacancy thus occasioned. G. Rep. DUFOUR was an attentive and faithful Rep. and had introduced some measures into the G. L. U. S. which we trust will be carried through. He is a true Odd Fellow, and his colleagues, and the Order in Indiana will miss his presence from their councils.

CELEBRATION AT INDIANAPOLIS.

Thursday, July 21st was a proud day for the Order in this State. It is very seldom, only once in three or four years, that the Order has a celebration during the session of the Grand Bodies, and it creates no little interest when the members resolve to hold a festival at which they may hear the true principles of the Order set forth.

At the appointed time, about four hundred

Odd Fellows, preceded by a band; left their Hall, and proceeded to the large saloon of the Masonic Hall, (which was immediately filled to its utmost capacity) to listen to an address by Bro. WM. WALLACE, of Capital Lodge No. 124. The address which lasted about 50 minutes was a most beautiful production, well delivered. Seldom has it fallen to our lot to listen to a better one, and if we may judge from the strict attention, and, at times, moistened eye, and quivering lip, of many, very many in that audience, and the universal expressions we have since heard in reference to it, Bro. Wallace may well feel proud of the effort.

Frequent celebrations must have an unpleasant effect upon the prosperity of the Order, but one like that of the 21st ult., when all passed off so much in accordance with the true spirit of Odd Fellowship cannot fail of having a good effect upon the Order in this State.

ALEX. E. GLENN.

The Grand Lodge and Grand Encampment of Indiana were honored with a visit during their recent communication from the distinguished brother, whose name heads this article. We found him, on this, our first personal acquaintance, to be a frank, open-hearted unassuming and companionable brother, imbued with the true Western spirit, and deserving in the highest degree, of all the honors which the Fraternity in Ohio, our sister State, have heaped upon him. He has been their Grand Rep. in the G. L. U. S., their M. W. G. Master, their M. W. G. Patriarch, and, for the past four years, the R. W. G. Sec'y., of that prosperous jurisdiction. He expressed himself, in the highest degree gratified with his visit and we but express the opinion of many brethren in entertaining the hope that this may not be his last one.

"GRAND LODGE OF THE UNITED STATES."

Through the kindness of Bro. ALEX. E. GLENN, of the ARK, we are permitted to publish, simultaneously with him, No. III, of "Reform's" excellent and able articles, upon the "Grand Lodge of the United States." We invite an attentive and careful perusal of them. The suggestions of "Reform" are eminently valuable, and will be generally approved in this jurisdiction; though we hesitate about the propriety or expediency of his "Intermediate Judicial Tribunal," nay, we don't like that feature at all.

Bro. GLENN will accept our thanks for the favor shown us, and we trust we may be able to reciprocate, ere long.

Those who failed to receive Nos. 7, 8, 9 or 10 of the First Volume shall be supplied as soon as they can be re-printed.

The purity of the Order depends upon the purity of the individual members. Every Odd Fellow should act in reference to this important truth.

I. O. O. F. Grand Bodies.

NORTH CAROLINA.

WILMINGTON, May 14, 1853.

GRAND LODGE I. O. O. F.—The Secretary's report shows 1539 contributing members in the jurisdiction. The Order is healthily, though not progressing rapidly.

Our Grand Master was present only at the opening of the Grand Lodge; his duty to his clients requiring his presence at the court of an adjoining county.

On the second day of the session the following officers were duly elected:

WALTER L. STEELE, of No. 29, Grand Master.
WM. S. G. ANDREWS, of No. 6, Dep. Grand Master.
Rev. A. PAUL REPTON, of No. 2, Grand Sec'y.
THOMAS M. FARDNER, of No. 2, Grand Treasurer.
JNO. A. WEIRMAN, of No. 25, Grand Warden.
E. W. JONES, of No. 23, Grand Representative.
M. L. DOUGLASS, of No. 29, Grand Conductor.
HENRY L. WARD, of No. 24, Grand Guardian.
Rev. HAYNES LANNON, of No. 27, Grand Chaplain.

ALABAMA.

LIMESTONE CO., ALA., May 16, 1853.

GRAND LODGE I. O. O. F.—There are fifty-five Lodges in the State, only forty of which made reports to the late communication of the Grand Lodge of the State, held on 7th to the 10th of February last, by which it appears there were more than one thousand three hundred members reported. Of this number, there were 134 Past Grands, and comparatively few who are not Scarlet members. The Grand Treasurer's report shows receipts to the amount of \$4,514.52.

The Grand Lodge created the office of Grand Lecturer for the State, to insure uniformity of work among the Lodges. Our late Grand Representative Shelly, was elected to that station, and we anticipate much improvement from his labors.

The Grand Lodge authorized the organization of the Odd Fellows' Insurance Fund, by the title of "Alabama Odd Fellows' Mutual Benefit Fund," and elected a Board of Directors and managers; which, if properly carried out, we hail as a measure well calculated to enhance the elevated character to which our beloved Order has already attained.

The present Grand officers of the State are
W. H. BARNY, M. W. Grand Master.
JOHN N. GREEN, R. W. Dep. Grand Master.
W. H. GANIT, R. W. Grand Warden.
E. B. LYMAN, R. W. Grand Secretary.
B. G. SAATS, R. W. Grand Treasurer.
J. A. MASSEY, R. W. Grand Chaplain.

GRAND LODGE OF MAINE.

The regular annual session of this Right Worthy Grand Body was held at Odd Fellows' Hall, in Portland, on Tuesday, July 12th. Present

J. H. Williams, D. G. Master.
J. Webb, G. Warden.
R. Kingsbury, jr., G. Sec.
C. Cummings, G. Treas.
C. C. Hormon, G. Rep.

GRAND ENCAMPMENT OF MAINE.

The regular annual session of this body was held at Portland, on Tuesday evening. Present Grand Officers and a quorum. The following persons

were elected and installed as officers for the present term:

C. Cummings, G. Patriarch.
R. Lamson, G. H. Priest.
A. S. Sawyer, G. S. Warden.
B. Kingsbury, jr., G. Scribo.
M. Sampson, G. Treas.
A. N. Yetton, G. J. Warden.

An amendment to the Constitution was offered, providing that this Grand Encampment may, at each session, decide where its next meeting shall be held, which was decided in the negative.

GEORGIA.

GRAND ENCAMPMENT I. O. O. F.—The annual session of the Grand Encampment, I. O. O. F., of the State of Georgia, convened in Augusta, on Thursday last. There not being much business before the body, it adjourned at 6 o'clock, P. M. same day. The following Patriarchs were duly elected Officers of the Encampment for the ensuing year:

A. R. WRIGHT, of No. 1, M. W. G. P.
J. COLLINS, of No. 2, M. E. G. H. P.
E. C. SHERWOOD, of No. 3, R. W. G. S. W.
C. H. JOHNSON, of No. 7, R. W. G. J. W.
GEO. PATTEN, of No. 2, R. W. G. S.
E. C. GRANNIS, of No. 2, R. W. G. T.
E. S. KEMPTON, of No. 1, R. W. G. Rep.

GRAND LODGE I. O. O. F.—The annual communication of this Grand body was held in Augusta, on Wednesday and Thursday of the present week. Most Worthy Grand Master Walton B. Harris, and other Grand Officers and members, being in attendance. From the report of the Grand Master we gather the following statistics of the condition of the Order for the year ending June 1:

There are 44 working Lodges in this jurisdiction, and a contributing membership of 1950. The contributions for relief of Brothers, \$3211.41; for relief of Widows, \$373.09; for the education of Orphans, \$149.00; for burying the dead, \$770.44, making an aggregate expenditure of \$4494.95. Number of brothers relieved, 11; number of brothers buried, 17. The condition of the Order is represented as healthy.

On Thursday morning the annual election of Grand Officers for the ensuing term took place, and resulted as follows:

J. D. BUTT, of No. 10, M. W. Grand Master.
B. F. DENEK, of No. 4, R. W. D. Grand Master.
E. LAWSE, of No. 23, R. W. Grand Warden.
GEO. PATTEN, of No. 5, R. W. Grand Secretary.
E. C. GRANNIS, of No. 5, R. W. Grand Treasurer.
M. WOODRUFF, of No. 6, R. W. Grand Rep.

TENNESSEE.

The Grand Lodge of Tennessee convened in the city of Nashville the 20th inst. The following Grand Officers were elected for the ensuing year:

CONSTANTINE PERKINS, of No. 57, Grand Master.
DR. R. F. EVANS, of No. 11, Deputy Grand Master.
J. W. GOULD, of No. 10, Grand Warden.
ELIAH MORTON, of No. 2, Grand Secretary.
DR. J. ERWIN, of No. 10, Grand Treasurer.
O. W. CUNNINGHAM, of No. 10, Grand Marshal.
— THOMPSON, of No. 64, Grand Conductor.
R. WILKINSON, of No. 25, Grand Guardian.
— WELLS, of No. 4, Grand Chaplain.
G. W. DAY, of No. 25, Grand Representative.

VIRGINIA.

The annual session of the Grand Lodge of Virginia was held at Richmond, in April last, and was

well attended by a large number of Representatives from the Subordinate Lodges. We understand the session was interesting and harmonious. The following are the Grand Officers elected:

H. N. GALLAHER, Charleston, Grand Master.
J. LOUIS KINZER, Alexandria, D. G. Master.
JOHN SCHMIDT, Shenandoah, G. Warden.
DAVID H. READ, Richmond, Grand Secretary.
TH. H. EAMBERTH, Richmond, G. Chaplain.
J. R. EDMONDS, Upperville, and EDWARD H. FITZHUGH, Wheeling, Grand Representatives.

MINNESOTA.

We learn by the *Minnesotian*, which some friend has been kind enough to send us, that the Grand Lodge of Minnesota was organized at St. Paul, on the 5th of May, by D. D. G. S. John G. Potts of Galena. The following officers were elected:

N. G. WILCOX of No. 1, Grand Master.
B. W. BRUNSON of No. 2, D. G. Master.
G. B. DUTTON of No. 3, Grand Warden.
A. BRYANT of No. 2, Grand Secretary.
S. W. WALKER of No. 4, Grand Treasurer.

The election of Grand Representative, and the appointment of Grand officers, was postponed until the next meeting.

PENNSYLVANIA.

The Grand Lodge of Pennsylvania met in May last, and was largely attended by Representatives. From The Token we glean the following items. The Grand officers elected are

J. B. NICHOLSON, Grand Master.
THOMAS H. M. Deputy Grand Master.
CABEL E. WRIGHT, Grand Warden.
WILLIAM CURTIS, Grand Secretary.
F. KEOX MORTON, Grand Treasurer.
WILLIAM ENGLISH, Grand Representative.

Out of 471 Lodges in good standing in the State only one hundred and seventeen forwarded their votes and ballots properly endorsed and directed to the Grand Master; leaving three hundred and fifty-four Lodges disfranchised, owing to the ignorance or inattention of the Secretaries and A. Gs.

The officers of the Grand Encampment are

JOHN A. McCLELLAND, Grand Patriarch.
BEN. F. CRANE, Grand High Priest.
C. C. ARCHER, Grand Senior Warden.
THOMAS WEBSTER, Grand Scribe.
W. H. REMINGTON, Grand Treasurer.
NATHAN SMITH, Grand Junior Warden.
E. K. WOODWARD, Grand Representative.

KENTUCKY.

The following was the result of the election held for officers of the Grand Lodge of Kentucky I. O.

O. F. for the ensuing year, to-wit:

For M. W. G. M., Peter M. Jones, of No. 25.
" R. W. D. G. M., J. D. Pollard, of No. 68.
" R. W. G. W., J. B. Davis, of No. 1.
" R. W. G. S., William White, of No. 1.
" R. W. G. Treas., John Fonda, of No. 1.
" R. W. G. Rep. to G. L. of U. S., Charles Wolford, of No. 2.

M. W. G. PATRIARCH.

Officers and members of Subordinate Encampments having business with the M. W. G. Patriarch of this State, will address EDWARD H. BARRY, C. P., Rushville, Rush co., Ind.

M. W. G. MASTER.

Officers and members of the Subordinate Lodges having business with the M. W. G. Master of this State will address W. K. EDWARDS G. M., Terre Haute, Ind.

AGENTS.

BRO. J. W. ROBINSON, of Louisville, Ky., has been appointed General Travelling Agent for the Magazine, and is authorized to receive subscriptions, and receipt for all money paid him on that account.

The following persons have kindly consented to act as Local Agents for the Magazine

JNO. T. WALL, Pendleton, Ind.
JNO. H. JEMISO, Muncie, "
J. 3. CHESNEY, Winchester, "
C. N. ELMER, Centerville, "
FABUS FLEMING, Richmond, "
S. F. REYNOLDS, Williamsburgh, Ind.
CASPER MARKLE, Cambridge City, "
—STEVENS' Milton, "
W. B. REED, Dublin, "
JNO. F. YOUSE, Connorsville, "
J. H. HOLMES, Connorsville, "
R. LARGENT LEESON, Metamora, "
EDWARD MANLY, Laurel, "
DR. J. L. ARMINGTON, Greensburgh, Ind.
MRS. E. A. STALEY, Rochester, Ind.
ED. FISHELL, Logansport, Ind.
GEO. F. WAINWRIGHT, Noblesville, Ind.
J. S. BALLARD, Knightstown, Ind.
WM. COOK, Bowlinggreen, Ky.
JAMES FURNEAUX, New Orleans, La.
THOS. J. BEELER, Vincennes, Ind.
I. STEVENS, Vevay, Indiana,
J. Y. ALLISON, Madison, Indiana,
A. J. GRAY, Lawrenceburgh, "
W. W. CONWAY, Aurora, "
D. MOSS, Esq., Rising Sun, "
MRS. E. LORING, "
W. CLAFIN, Cannelton, "
G. ARMSTRONG, Pendleton, "
O. J. INNIS, Rockville, "
J. DOUGLASS, Frankfort, "
W. H. H. TERRELL, Columbus, Ind.
H. M. COWELL, Vernon, "
A. DANIELS, North Madison, "
C. GARLAY, Patroit, "
W. HACKER, Shelbyville, "
—DE LONG, Edinburgh, "
C. B. DAVIS, Indianapolis, "
WOOLSEY & NELSON, Evansville, "
N. WHITE, Newburgh, "
J. A. MANN, Mt. Vernon, "
Hon. R. D. OWEN, New Harmony.
W. P. BENNETT, Terre Haute, Ind.
GEO. ISLER, Portland, Ind.
SAM. D. SMITH, Russellville, Ind.
F. B. LYONS, Perryville, Ind.
E. C. WILCOX, Covington, Ind.
J. V. HOFFMAN, Attica, Ind.
G. L. HASTINGS, Independence, Ind.
T. TEMPLETON, Williamsport, Ind.
S. W. AUSTIN, Crawfordsville, Ind.
JAS. CAMPBELL, Lafayette, Ind.
L. S. DALE, Delphi, Ind.
L. D. HOVEY, Pittsburgh, Ind.
T. TOMLINSON, Logansport, Ind.
M. GREGG, Plymouth, Ind.
G. B. ROBERTS, La Porte, Ind.
D. PAGE, Sturgis, Michigan.
W. O'HARA, Louisville, Ky.

THE WESTERN ODD FELLOWS' MAGAZINE.

VOL. II.

SEPTEMBER, 1853.

NO. III.

Selected.

From the Boston Olive Branch.

FOUR CHAPTERS ON A WHITE LIE.

CHAPTER I.

"How unfortunate! Mamma writes me that she cannot find her emerald bracelet. Now I don't dare tell her that I have lost it, as you remember I did, returning from Mrs. La y's party. It is the last gift of my father, and very valuable. I'm sure I don't know what to do." And Lena Atley threw the letter impatiently down.

"It's well you are here in New York," replied her queenly cousin, shaking the heavy curls from her shoulders, as she looked up unwillingly from her book—"what does aunt say?"

"She wishes to know if by mistake I could have brought it on, or if I remember when I last saw it, and where?"

"Easily answered, little simpleton. Just tell, in a general way, that you wonder at her for thinking you so careless as to bring it on here, and say that before you went to the party, you saw it fastened to the toilet cushion in her room—you knew you dressed there."

"But won't that be a falsehood, almost?" urged Lena, timidly.

"A fiddlestick, you little puritan; where's the lie! You haven't brought it to New York, have you? You *did* see it on your mother's toilet table, didn't you? You *must* learn to distinguish between a prudent way of getting over a matter, and a sheer falsehood, you little country bit of perfection."

Lena seemed satisfied—she could not brook the sneer of her beautiful cousin—nor could she bear the term puritanical, which her fashionable New York relatives styled her acts of conscience. The letter was written, sealed, and sent; but that night, in the midst of splendid throngs, Lena's heart beat with shame for the deed at which conscience rebelled.

CHAPTER II.

"Mary, come here; I want to see you alone
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a moment;" and Mrs. Atley entered her dressing room, followed by her handsome, innocent, looking chambermaid.

"Mary, I have lost my emerald bracelet," she said firmly, when she had seated herself. "I want to know if you remember seeing it?"

Mary turned pale; she was extremely timid, and the thought that she might be even suspected, frightened her exceedingly.

When she answered her voice trembled. "Indeed, ma'am, I don't think I've seen it at all."

"But, Mary," and her voice grew sterner, "Lena writes the last time she saw it, it was in this room on last Wednesday week. That night I left you here alone. I am positive that no one but yourself has since been in. I missed it that very night—tell me if you have taken it—find it—return it to me, and I will forgive you."

"Oh! Mrs. Atley, indeed I don't know anything about it," exclaimed the girl, beginning to wring her hands, with a look of terror, "I never was a thief—my mother will tell you that. She brought me up to the Sunday school and good things. I'd sooner spill my heart's blood than take it."

"Hush, Mary! protestations will do no good; your looks are guilty. The bracelet couldn't have gone without hands—reflect a moment. The best of girls give way sometimes to temptation. You said first you didn't think you had seen it."

"Oh! now indeed I remember. It seems as if Miss Lena had it," repeated the girl, trembling so she could hardly stand upright. "I do think—I believe I saw it on her arm; yes I am sure Miss Lena must have taken it to wear to the party."

"That is the coolest impudence I have heard yet," exclaimed Mrs. Atley, her lips quivering with passion. "I might have forgiven you had you been candid and told the truth. But the charge you make against my daughter—the soul of candor itself—places you entirely out of the reach of my sympathy. I am astonished! confounded at your duplicity, no less than convinced by your manner. No honest girl would blush and stammer, and then turn pale—or turn her guilt upon another. I shall dismiss

you if you do not restore the bracelet. I heard you speak of it, I saw you look at it that night; but the thought never entered my mind that you would steal. If I do not get that bracelet soon, very soon, I shall write to William Harmon, and do you think he will marry you when he learns that you have been suspected as a thief? You may take till tomorrow to restore me my property—you know I do as I say."

With a cheek as white as any corpse, and a wild light in her glazed eyes, Mary tottered from the room, felt her way along the entry, (for darkness seemed to have fallen upon her) up the stair, into her own little chamber. There falling headlong on the floor, she laid in silent bitter agony. Her spirit was almost broken. Where now were all her happy dreams? Dashed, like a temple by some strong wind—their ruins choked up her heart. The long sunny road was darkened. The little cottage with its honeysuckles, its garden, its fruit trees, struck by pitiless lightning. The priest and the altar, the manly form of William, with his honest dark eyes—shut from her guileless thought by the cloud of doubt—of horrid accusation. Visions of officers, and jails, and witnesses, and disgrace floated before her.

For a long time she laid there; but at length, slowly rising, her brain beating with a dull, heavy throb, she clasped her hands, and broke into the wildest grief.

"I'll never go home—it'll kill mother! The little children shall never think they had a thief for a sister; and as for William—God help me! we were going to be married so soon—and I was so happy, but I can't meet his eye now—I can't be his wife now; I can't prove anything—I was in the dressing room; I did ask Miss Lena what did the pretty thing cost, and when she said five hundred dollars, I did say, 'O, how nice it would be to have all that money.' O, I'm ruined—I'm ruined! Mother, did I leave home for this!"

Away, in the dark night, has that poor girl gone—the burden of suspicion crushing her life out. On, on she hurries—she is so fearful of the dark—she who had nursed a hundred idle superstitions of ghosts and fairies. Night, with its cloudy arms, welcomes her now, and covers her innocent shame from the sight of even inanimate things by the way-side.

CHAPTER III.

"Mrs. Lacy's compliments, ma'am, and here is the bracelet Miss Lena wore. She heard she had lost it, ma'am, but hadn't no idea it was in the garden—'—but it got dropped between the cushions of the sofa, she expects, and she's very glad to find it, ma'am, for Miss Lena felt so

"That poor child," was Mrs. Atley's first exclamation, and she took the parcel mechanically, and returning it to her room, placed it upon her toilet table; "I have almost broken her heart, I have sent her away despairing, I shall never forgive myself."

And her own daughter deceived her thus. The thought was death to her fond hopes. She threw the bauble on her dressing table, and sat down overwhelmed with distress. Her first thought was to write to Lena, her second to inform poor Mary by letter, as speedily as possible, and she had just seated herself for the latter purpose, when a hurried knock startled her, and a pale woman stood before her, exclaiming, with startling voice and manner, "Mrs. Atley, where is my child? For God's sake, where have you sent my child? I heard nothing from her—I came to see if she was sick, and the servants tell me that she is gone—gone where? Tell me, or I shall go crazy!"

Her distress was fearful, when she had listened to Mrs. Atley's broken words of self-accusation. "Where shall I go? where shall I find my poor child? Oh, Mrs. Atley, I hold you responsible for the life of my poor girl. And she had such a dread of the jail—and she hadn't any courage at all! Where shall I find my poor child? Oh, Mary, Mary, where are you this hour!"

It is a fearful thing to charge the innocent unjustly—to listen not to the prayers of the helpless—to judge with harshness those who have none to plead their cause.

CHAPTER IV.

"Why, Lena, you look like a ghost. An hour ago your cheeks were as red as roses. What is the matter, my *petite* cousin?"

Lena said nothing, and her face assumed a deadlier hue, as she pointed to a single paragraph.

"I have found the bracelet, but I fear its loss, and your deception, have caused the death of Mary Gree. Nobody knows where she is; we have been searching for two days, and have come to the conclusion that she has destroyed her life through fear and too great sensitiveness. My child, what an awful lesson is this!"

The evil counselor kept silence. She dared not reply when charged with tempting her to wear the bracelet, and then to cover her fault. In an hour Lena was ready and on her way home. Early in the morning she was driving rapidly through the town adjacent to her own. Her path lay through thick woods. The sun slept red and warm on the wayside flowers. The birds sang as if they were singing the first jubilee song of creation. Everything seemed happy and holy but that one young heart.

She had reached within a mile of her mother's house, when a haggard face passed close by the carriage. She knew it. It was poor Mary's lover; and a deathly faintness dimmed her vision as, on looking back, she saw him crouching forward and beating his forehead, as if in great agony and utter despair.

Other voices were heard, and the tramp of many feet. And they bore near the carriage that slackened in speed as the mournful group passed by, a limp dead body. It was poor Mary; she had perished in the woods, a victim to angry suspicion, and a "*harmless white lie!*"

"WOMEN AND WINE."

While dining in one of the fashionable hotels in Ohio, an acquaintance, and a gentleman, by the way, of close observation, remarked that gentlemen at hotels seldom called for wine unless ladies were present, and requested us to observe those gentlemen accompanied by ladies, and those who were not.

The idea was new and novel to us, and, as a matter of course, we observed closely to test the truth of our friend's suggestion. Above us sat gentlemen with ladies, below us sat some gentlemen alone. Presently, we saw the gents above lean over and whisper to the ladies, and immediately an order for wine was given, and in came the sparkling champagne, &c. Just then we caught the eye of the gentleman who called our attention to this matter, and although he spoke not, yet his eye seemed to say—"was I not right?"

Why is it that ladies give their countenance and influence to the propagation of this evil which brings so many victims to a miserable premature grave? Do they ever think of the great *hereafter*? Do they ever think of the hard struggles that the young men who learn to look upon the wine that is red, while he is engaged in carrying on fashionable drunkenness, in their company, and for the sole purpose of feeding their vanity—the vanity that ever gratifies by being able to say—"We dined sumptuously to-day—we had a basket of Champagne."

How tempting. No matter whether the young gentleman loves wine or not—he loves his lady-love. She drinks. She holds up the goblet—with love in the eye and gladness of nature made still glad by the momentary exhilarating influence of the sparkling Catawba, or the transparent Bordeaux. She, though she utters not a word, looks with an expression which speaks trumpet-toned to him who adores, and by whom she is loved. He drinks because beauty bids him—because

a manly sense of the propriety of this impropriety compels him. He drinks. He marries the tempter. The wine that was forced upon him once has now become a *necessity*. Its hold upon him becomes stronger and stronger. All that he makes—all that he can borrow—all, all—everything—even his wife, (the tempter who first placed the destroyer to his lips,) is forgotten; and wine has become *his bride!* But this cannot last always. Poverty comes in. His money—his fortune, perhaps, is exhausted. Wine is weak and expensive. Good whiskey is substituted. Lower and still lower runs his finances. Good whiskey becomes too expensive. A *stimulus he must have!* Mean whiskey, common, strong beer. Drink and drink—quart upon quart. Money all out. Pocket handkerchief, hat, coat and boots pawned at some low dissipated hole. Delirium tremens death. A new grave; and an acquaintance exclaims to one standing by, while reviewing the sods that cover the fallen one, "Poor fellow. A clever man. Belonged to a respectable family. His father left him a snug little fortune. He has left a young, but almost heart-broken widow. None can console her, for she feels too sensibly that she it was who first tempted him to drink. Peace to his memory, and may the Lord in his mercy send consolation to her who in her love and thoughtlessness led him astray whom she should have led aright."

Ladies think of this picture. Oh, that we only had the ability to depict to your minds the abominations—the tears and afflictions—the curses and cries—the maniac grins, grimaces—the howling of despair, and the murders that are committed by men made demons by alcoholic drinks—by wines and cider—by cordials and brandies—and the various other names that the evil one has given to his sweet poisons prepared for the destruction of human happiness and life; then ladies we know that you would falter, every one of you, ere you handed a glass to your lover's lips. We feel sure if the ladies only appreciated their power and influence in this great and glorious cause, that they would soon discard its use entirely.

Only look at the matter, ladies, youth and beauty—young folks—male and female just about to step from beneath their parents' roof, to try the sad realities of the world, on their own account;—or old folks—an old gentleman who begins to read with specs, and his good lady, who wears a cap to keep the world from seeing that she is turning gray—sitting at the table of a public hotel, sipping wine together—getting half seas over right in the face of the public—young and old. Is it not shocking! Is it not one of the French fashions which should become

totally unfashionable? We think so; and we do hope that the day is not very far distant, when to touch intoxicating drinks in public or private parties, shall subject the partaker to the cool contempt of all sober and respectable ladies and gentlemen. Think over your acquaintances from infancy up. Count how many of the noblest men you have seen go to bankruptcy, ruin, disgrace, and if not a violent or ignominious, yet an early grave by drinkings. Think it over, we implore you. And if you think as we do,—if you think intemperance an evil—speak unto your children, and say—"drink ye no wine—ye, your wives, nor your daughters, forever."—*Kentucky Garland.*

TOLERATION.

One of the highest and most noble qualities of a truly great mind is toleration. It is a most christian virtue, the offspring of charity, and the result of a full confidence in the truth. Whenever a man is conscious that he is in the right, he does not fear that the truth will suffer in a fair encounter with error. He is willing, therefore, that every man should have a full and fair opportunity to state his views and give his reasons for them. He knows that in the long run, error and falsehood will convict themselves, because they are out of harmony with all truth, and their incompatibility with the truth, is certain to become manifest. He knows also that justice and truth are eternal, and sure to triumph in the end. In the words of Bryant, the great American poet,

"Truth crushed to earth will rise again,

The eternal years of God are hers;

But Error, wounded, writhes in pain,

And dies amid her worshippers."

A man who has come into the possession of the truth is made free by it, and wishes every one else to be free. He is not disturbed if some public teacher advocates what appears to him to be error; so long as the truth he holds also has its advocates, and a fair hearing. Such a man will go for the largest liberty, both of the press and the pulpit, and will respect the man all the more who has the courage and boldness to set forth his convictions in the face of a frowning world.

The true and noble man will recognize the force of that Christian precept, "Whatsoever ye would that men should do unto you, do ye also unto them." As he himself desires liberty of speech, so he is willing to concede it to every one else. He is not afraid that an erroneous statement or opinion will overturn the foundations of society. He feels a sure conviction that all things will come right at last. He is willing to

trust something to God's good providence, who is always on the side of the true and the right. Toleration is only the carrying out of that "charity which suffereth long and is kind; which envieth not; vaunteth not itself, and is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh not evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things, and never faileth." If all men would study to have this excellent virtue, how much better and happier the world would be. What a lamentable want of it there is among the different sects and parties that divide the Christian world! See how unwilling they are that those of an opposite opinion or sentiment should have a hearing. Ministers and Churches close their pulpits against each other. They dare not, or are unwilling to exchange services. We do not mean that this is true of all of them; but it certainly is of a large number. This intolerance and bigotry tends to keep the world in darkness, and hinders the coming of that day when all shall know the truth from the least to the greatest, and a reign of universal justice shall begin. Look at the political world. What pains are taken by the different parties to misrepresent each other; to make false issues; and to injure the character of opposing candidates! How rare it is that a political paper will publish both sides! Such intolerance towards political opponents tends to deceive the people, and puts farther off the day of political emancipation. What, then, is the duty of every man? It is to encourage free thought, free discussion, universal toleration, and the world will come right in due time, and remedy its evils.

"Hasten the day, just Heaven!

Accomplish thy design;

And let the blessings thou hast freely given

Freely on all men shine;

Till equal rights be equally enjoyed,

And human power for human good employed;

Till law, and not the sovereign, rule sustain

And peace and virtue undisputed reign."

Nantucket Weekly Mirror.

A HIT BY A MISS.—Congreve rockets were invented in 1803, by Sir Wm. Congreve. On a certain occasion, when visiting Westminster Abby, in company with some ladies, his attention was directed by one of the party to the inscription on the great composer Purcell's monument:—"He has gone to that place where only his music can be excelled." "There, Sir William," said the young lady, "substitute fireworks for music, and that epitaph will answer for yourself."

PRINCIPLES OF ODD FELLOWSHIP.

One of the fundamental rules of life, laid down by our great Master, is, to "do unto others as ye would that others should do unto you." An injunction emanating from so divine a Source, cannot fail to inspire every rational being with that sense of social fellowship which is due from one created individual to another, and must, therefore, elevate his mind to a perfection of purity far above the common feelings of life. This, we apprehend, was the chief intention of our ancestors, in guiding them to the attainment and general spread of Odd Fellowship throughout the world. The ordinary obligations of Odd Fellowship are attached to the members of Lodges in their collective character; but there are some positive and some negative duties, arising therefrom, which specially belong to such members; every brother is required to have faith, and all the virtues therein composed are to be evinced by him. Before entering on this topic it may be useful to notice, generally, the purposes of Odd Fellowship. Odd Fellowship is the exercise of the social principle in matters of common life—the junction of men who agree in views, and tastes, and purposes, for their joint assistance and united endeavors for providing relief in the hour of need. It is not confined to one particular occasion, or limited to one transaction; it extends its advantages to all who recognize each other as members—who rank under one common head; every expression of fraternal regard, every participation in the enjoyments of friendship, every act of sympathy and benevolence, as truly belongs to the principles of Odd Fellowship, as the celebration of a natal day. Such ought to be the predominant feature displayed in the conduct of all who enter a Lodge room. In truth, if we are strangers to communion with our brothers on other occasions, it is impossible for us to enjoy it there; for the mind is not a piece of mechanism, which can be set going at pleasure, whose movements are obedient to the call of time and place. Nothing short of habitual sympathy, springing from the cultivation of benevolent feeling and the interchange of kind offices, will secure that reciprocal delight, that social pleasure, which are the soul of our communion. Our frequent flow of benevolence should not be limited to those who belong to the Order alone, but to all our fellow-creatures, when time and circumstance give occasion, in order that we may more cheerfully fulfil kind intentions to those who have a more immediate claim upon our liberality in the Order; and, if such sentiments do not sway our bosoms upon ordinary occasions, how can we voluntarily, and without a struggle, perform an act of good-will to our individual Lodge members? And when a moi-

ety is contributed with a turbulent spirit, the recipient had much rather remain in his penurious state than seek relief from such a donor. Thus Odd Fellowship requires its votaries to manifest a feeling of benevolence in public as well as private; the one will naturally lead us to perform good deeds toward the other; therefore, if we fail on the one hand, a total neglect and indifference will arise on the other. To advance the principles of Odd Fellowship, it is necessary to cultivate and entertain its foremost purpose, the benign spirit of philanthropy, as regards the welfare of others. Can we, without compunction, exercise benevolence to our individual relatives, if we exhibit a dereliction of that principle for a stranger? Can we imitate the timely compassion of a Samaritan, if we foster the detestable feelings of vicious pride and contempt of a Levite? "When"—asks Cowper—

"When was public virtue found

Where private was not? Can he love the whole

Who loves no part? he be a nation's friend,

Who is, in truth, the friend of no man there?

Can he be strenuous in his country's cause,

Who slights the charities for whose dear sake

That country, if at all, must be beloved?"

Thus, then, we may conclude that the principles of Odd Fellowship as much depend upon our general conduct out of the Order, as our character in common life depends upon our energetic fulfilment of discipleship in the Order.

A constant provision (which is the great object of Odd Fellowship) against the needs of brethren, is an operation and display of principle far more exalted in the eyes of all good men than the incidental manifestation of charity, under the impulse of a momentary sympathy. To lay by a store of bounty for suffering and needy brethren, is to treasure up love and happiness in the heart—is a work of principle far surpassing the acts of a temporary compassion; it is the foundation-stone on which the sublime structure of Odd Fellowship was raised, and finally became the formidable edifice we now behold. Nor could a more suitable plan be brought into operation, for expressing our filial attachment to that portion of mankind whose reciprocity of feelings demand our aid. Whatever plan might be adopted, we arrive but at one conclusion: we are bound by not only the laws of nature, but the law of God, "not to see any brother have need, and shut up our bowels of compassion from him." Odd Fellowship is constructed upon as divine principles as those which sway other institutions. Every votary at its shrine is expected to love and exalt its precepts—is love them for the sake of their excellence—

to love them for the sake of those benefits which we all, in common, enjoy—to love them in this life, for the sake of that heavenly communion in which we hope to dwell hereafter. Odd Fellowship is loud in prohibiting all jealousies; all rejoicings in the evils of another; all encouragement to vice irregularities, and vicious propensities: it encourages all good deeds, and condemns all frail habits; it advances man in the social scale of life, and retards, by avoidance, him whose absolute viciousness requires admonition; it requires us to cherish love toward all mankind, though not immediately connected with them: not that it requires us to neglect the officers and brothers of a Lodge with whom we are directly allied—no, this would be to destroy our membership in a particular coterie, and lose our social privileges and the peculiar advantages therewith attended, in a vague generality of communion. The fact of our entering one particular Lodge, intimates our preference for that Lodge, in distinction from the rest, and requires our participation and exertions in its services: still, while such does not merge our membership in a vagrant indifference to its privileges, we are not to lose our feeling of catholicity in the restrictiveness of a general communion. Here, Odd Fellows maintain a *visible* bond of union in the world. An individual unites himself to a Lodge, that Lodge is united to other similar bodies, and thus has arisen universal association, whose praiseworthy efforts to do good is augmented by each individual putting “his shoulder to the wheel.” It must be remembered that a union with one particular society does not dissociate us from the general body; we are members of a *community*, though immediately connected with a *particular family*; we belong to a kingdom, as well as a city within it, and are not allowed to lose either our patriotism in our citizenship, or our citizenship in our patriotism. All Lodges are to be regarded with the same benevolent feelings which characterize its uniformity, notwithstanding our intimate connection with one of them in particular. In an army are many companies, yet one great fraternity—“distinct as the billows, yet one as the ocean.” So with Odd Fellowship: we belong to a Lodge, yet are accountable to the Order for our actions; and it appears but reasonable that one Lodge should recognise, as a sister, a Lodge, similarly consisting of individuals acting under the same authority, and seeking to promote the same cause. In this spirit, our Lodges are allowed to visit each other's members as brethren; they *co-operate* for the good of the Order, and thus recognise each other; they reciprocally seek and render

advice; they contribute to each other's necessities, and in various ways are esteem and confidence exhibited and expressed. The principles of Odd Fellowship emphatically hold forth, that however useful, and delightful, and legitimate, it may be to hold communion with other Lodges, *regular* attention to our own is obligatory—is indispensable.

In a word, “universal love to all mankind,” and a mutual sympathy with the wants of our fraternal brethren, are the two great pillars that support the laudable capitol of Odd Fellowship. Long may they stand; long may they remain an impenetrable barrier to rebut the attacks of the prejudiced and unprincipled; long may they flourish in the refined sculpture that now decks them; long may they serve as a beacon-light, to guide the hesitating and the waverer unto where true felicity may be experienced; and long may they prove a source of relief to the afflicted, the needy, and the oppressed!

FEAR OF RIDICULE.

The fear of ridicule has repressed myriads of generous impulses. Against this weakness of character, we cannot be too much on our guard, for it is one of the little foxes that spoil our tender grapes. Speaking of the influence which ridicule exerts, Sidney Smith says: “I know of no principle which it is of more importance to fix in the minds of young people, than that of the most determined resistance to the encroachments of ridicule. Learn from your earliest days to enure your principles against the perils of ridicule. You can no more exercise your reason if you live in constant dread of laughter, than you can enjoy your life if you are in constant terror of death. If you think it right to differ from the times, and to make a stand for any valuable point of morals, do it, however rustic, however antiquated, however pedantic it may appear; do it, not for insolence, but seriously and grandly—as a man who wore a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion. Let men call you mean, if you know you are just; hypocritical, if you are honestly religious; pusillanimous, if you feel you are firm. Resistance soon converts unprincipled wit into respect, and no after time can tear from you those feelings which every man carries with him; who has made a bold and successful exertion in a virtuous cause.”

It should always be borne in mind, that ridicule for the most part, is a weapon used by the weak, the malicious, and the ungenerous, by men who take an evil delight in wounding others, and hindering the good they would accomplish. Against the mean attacks of such, ever present the shield of manly indifference.

"ORGANS."

We can well remember when the word *organ*, as applied to a newspaper, or other publication, was not known; and it was not until after the political excitement commenced in this country, in 1825, which has been kept up until the present day, that the term came into use, as applicable to newspapers. But the *great progress* of the age, has given us many new ideas, phrases, notions, &c., and the *organ* is one of them. Now, every President, all great men, churches, medical professions, and many associations, must have their organ in the shape of a newspaper, or other publication, to disseminate their peculiar doctrines, and to advocate and defend their principles.

This may be all right, and indeed often necessary. It seems particularly so for political parties; it may be so for Christian denominations, and for the medical profession, especially those whose great object it is to take care of both soul and body, in the best possible manner—though we must confess, and speak our confession right out, that we entertain doubts as to the propriety of quarreling, (as all *organs* do,) over matters so important, when all sincerely desire to arrive at a common end. But we must not be led off our purpose when we set out to write about "*organs*."

We rejoice to say that Odd Fellowship needs no *organ*, in the peculiar manner in which that term is applicable to publications. As we understand the term, it is an instrument for the dissemination of the views of a peculiar party, or a peculiar few, often, indeed, to promote the selfish and ambitious ends of a few. In our Order, nothing of the kind could be sustained. We have but one common end in view—all, no matter where the Lodge may be located, are enlisted in one common cause, laboring to accomplish the same common result; and if any one, or any number, should attempt to change the current of the great object, they would soon find themselves all alone.

Attempts have been made, in times past, from selfish motives—and that perhaps altogether pecuniary—to create the impression that there was an organ of the Order; but it could not find favor with the great body of members; and the fact was well established that *all* publications whether devoted in whole or in part to Odd Fellowship, had to rely upon their own merits to obtain favor and patronage. And such a result was a most just one.

The Covenant, the first periodical in the United States devoted to Odd Fellowship, was for sometime under the patronage of the G. Lodge of the United States. It was poorly patronized, and was a losing concern. Many

good men doubted the propriety of that body undertaking to publish a magazine, while others contended that none should be issued unless authorized by that body. Indeed, an effort was at one time made to denounce all other publications. But such a course could not find favor. The G. L. U. S. surrendered the Covenant to individual enterprise; the publishers lacked energy, and it soon went down. Since then it has been left to individual enterprise to manage and sustain publications devoted to Odd Fellowship. We have now six publications in the United States, devoted, in whole or in part, to the Order; all of them, we believe, (and certainly hope so,) are liberally sustained.

In one or two instances, in times past, efforts were made by certain publishers to propagate the idea that there was but one *real* and *true* publication devoted to Odd Fellowship, in the United States—and *certainly*, that it was the *best* publication in the country; and if not so stated, the idea was attempted to be held out, that it was *the special organ* of the Order. Certificates were obtained from distinguished officers of the Order, and members of the Grand Lodge of the United States, certifying that it was the best publication of the Order. This was altogether wrong—wrong in those who asked such a recommendation, and wrong in those who gave it; in the latter, perhaps excusable, because not well considered. It was, in effect, doing an act of injustice to all other publications. It was unfraternal and unkind in all parties, but most especially so on the part of the publishers. We ever regarded it as an attempt to give character to a publication without any special merit, and thereby procure subscribers and make money.

The endorsement by a Grand Lodge, or by the Order, in any shape, of a newspaper or magazine; or their selection by a Grand body as its organ, we regard as entirely wrong. Such a thing is totally unnecessary. Besides, it engenders a bad feeling. A Grand Lodge can publish all that is necessary to be made public, without the special selection and endorsement of a publication for that purpose. In our own case, we have frequently had occasion to protest against the introduction of resolutions in Grand Lodges, recommending and endorsing *The Ark*. This would have been done in our own, and in several neighboring States, had we not urged that it should not be done.

We most cordially endorse the sentiment of our esteemed Brother of the Western Odd Fellows' Magazine, when he says: "The merits of papers will be all that the masses of the Order will be guided by in their subscriptions. We had much rather make a good paper than be the organ of all the Grand

Lodges in the Union." That is the true doctrine. Such are our feelings, precisely. We have ever desired our magazine to stand upon its merits. It is true, we have very frequent endorsements. No week passes without our receiving a letter from some quarter, saying: "The Ark is well liked here"—"The Ark gives general satisfaction"—"It is a welcome visitor, and is doing much good," &c., &c. Such endorsements, unsolicited, and unbought, are vastly more gratifying to us than would be the endorsement by all the Grand Lodges in the Union, or the certificates of all the Officers and Representatives of the Grand Lodge of the United States.

BE LOVING.

If we aim at perfection, it is of the utmost importance that we begin right. We must commence at the love principle and progress. If you have not learned to love, the most advisable course to pursue is, to learn this, before you seek for the apparently higher attainments. Love, is the foundation. Love, the structure. And Love the key-stone. It is the base of all perfections. It is the grand, and primal mover of all good action. It began in God, and leads the soul through unincumbered realms of Bliss, to the Great Supreme. Without this principle, Heaven could not exist. God could not be Omnipotent. It is the first principle recognized in Divinity supreme. It must be the first principle in Divinity in miniature before that divinity will ever be a fair transcript of Divine principle. Love is pure religion. And, religion is Love, with all its attendant unfolding principles are subservient to it. All principles grow out of it, and find their centre, and circumference it. Mind is miserable without the enjoyment of this Divine principle. It is the grand remedy for all the social evils that afflict mankind, and may be regarded as the foundation of all good towards God and man.

THE SWEARER AND HIS BOY.—A man in the State of New York, who was extremely addicted to profane swearing, was one day at work with a yoke of oxen near his house. The oxen not working to suit him, he began giving vent to volleys of the most blasphemous oaths. The oxen broke loose from their burden and ran to the house. The owner in a passion pursued them, and whipping them swore as before.

His little boys at the time just old enough to begin to talk, began to prattle his profane oaths after him. No sooner did the father hear this, than his feelings were wrought up to a lively sensibility. He paused for a moment, dropped his whip, sat down and wept bitterly.

ODD FELLOWSHIP :

ITS OBJECTS, PRINCIPLES AND DUTIES.

BY BRO. D. G. M'GOWAN.

The Independent Order of Odd Fellows is an association of benevolent hearts, bound by no common ties, for the links that unite them in the ties of brotherhood, are formed by F. L. and T. All who join take upon themselves solemn and binding obligations, not to oppress, but to relieve, not to press down, but succor the distressed.

One of our principle objects is to promote charity and extend the principles of practical benevolence, to seek out the distressed and relieve them, to visit the sick, and to watch beside the couch of pain, and thus promote the growth of virtue and morality. Disease, in all its multifarious forms, never yet, and, I hope, never will drive a good Odd Fellow from his vigils near the bedside of an afflicted brother. Bound by the imperative ties of honor, he fills his duty at all risks, and when the dark angel of death hovers over the couch of his brother, his voice cheers the departing soul with words of encouragement and consolation. These are a few of our duties, these are our rules and regulations, and that man is not an Odd Fellow who would wish they were less arduous.

But some may exclaim, where is the use of an institution of this nature? Are there not sufficient associations of this kind, already? There are, brothers, many institutions devoted to charitable purposes; but as man is a social animal, and exposed to many temptations, he, therefore, stands in need of a faithful friend, one who will guard and counsel him. In the Order of Odd Fellowship he finds that friend. With us he has brothers who will chide, counsel, instruct, and advise him in the right path; while, if exposed to the modern charitable associations of the day, he would be left alone with his gloom, his sorrow, and perhaps with death. When friends which the sun of prosperity, perhaps, has warmed into life, have turned coldly aside, the Odd Fellow's affection shines with greater brilliancy, and adversity has none of its chilling effect upon the true member of our Order.

Fortune may take unto itself wings and flee away; the finger of scorn may be pointed at an offending or afflicted brother. At that moment, when he stands thus alone, Love, the leading principle of our Order, shines forth through the dull mist of prejudice, and lights again the lamp of Hope upon the altar of the heart, which was nearly extinguished, perhaps forever.

Man is the subject of disease. Neither wisdom, power, glory, nor riches, can turn

aside the dread pestilence, nor stay the ravages of death. The rosy cheek, the giant frame, the manly form, all must bow before the tread of the destroyer.

In those dark, hours, when friends forsake, it is the duty of the Odd Fellow to walk calmly to his post, although the King of Terrors may, perhaps, number him as his next victim. There is a moral heroism in this which surpasses the glory of him who charges up to the cannon's mouth, and meets death in the tumult and strife of a battlefield.

All men are endowed with a certain degree of animal and physical courage, and when the strife of the battle is at its height, soldiers fight, knowing that their deeds, if successful, will be recorded on the pages of history. With the Odd Fellow it is different. He knows as he sits by the bedside of a brother, dying, perhaps, with some pestilential or infectious disease, that he is inhaling the noxious effluvia that may prostrate him upon a similar bed, and lead him to a similar end. He is aware that no pen will record his vigils, yet, like a gallant hero, he never deserts his banner, but true to his principles he remains until health re-animates his brother's cheek, or his eye closed in death.

The benevolence of Odd Fellowship does not consist in words, but in deeds. Their benevolence is a part of their principle: it is not the impassioned impulse of the moment, fanned into excitement by the glowing words of some eloquent orator, but the still small rivulet which glides almost unseen through hills and vales, fertilizing and making green every spot through which it meanders on its pathway to the mighty ocean.

It passes by the door of the wealthy, and finds a resting place near the cot of the humble. It seeks out sensible, living objects, at whose misfortunes the heart may be touched and the tear may fall, and find a way to stay the yearly drop ere it reaches the earth. It revolts not from active exertion, it shrinks not at impediments thrown in its path. In a word, it carries out the precepts of God himself—"Love one another." This is the link of the Golden Chain that now unites heart with heart, and extends over these United States, and is destined ere long to encircle the Globe—it is its destiny—it is the object of Odd Fellowship.

All societies have their enemies; and many ignorant persons denounce us because they are ignorant of our principles and our object. They have formed mistaken notions, which they circulate as facts.

Some dislike the name—but does the name destroy the kindness and benevolence which appertain to our fraternity? In my opinion there is something singularly appropriate in

the *unique* appellation of an Odd Fellow. It is *odd* to find men acting entirely out of the usual current of human proceedings. It is very odd to find men in this age of dollars and cents acting from a purely disinterested motive. We are aware that in the usual business of life it does not appear odd to be kind, brotherly and charitable, without having received a *quid pro quo*. If we are condemned for this, we are willing to submit to the obliquy, and trust to Heaven for our reward.

Others object because we use signs and emblems. The first is to protect us from the unworthy and to avoid imposition. The last reminds us of our duty to ourselves our families and our God. They stimulate us to the better performance of those duties which we are obligated to fulfil; and they tell us also that if we live up to them we shall, at last, when "life's fitful dream is over," be called to enjoy the reward which God shall grant to those who labor dilligently in his vineyard. It is also urged against us, as an argument, that we have secrets, which would not be the case if our aim was to advance the interests of suffering humanity. There is nothing in this objection. All nature has its secrets, from the leaf in the forest to the blades of grass in the field; who can tell in what manner the leaf or the blade of grass is formed? Who can tell why no two are formed alike? Who formed the one, or for what purpose were they created?

"Earth hath dark secrets,
Hearts are few that has no
Hidden sorrow
Which we know not of.

But even if the secrets which we are in possession of were published to the world, you would find that they consist in nothing that should call down anathemas; but rather blessings.

Secresy is commended in the Book of Books, and a multitude of quotations could be selected as proof, were it necessary. "A tale bearer," says Solomon, "revealeth secrets, but a faithful spirit concealeth the matter." "When you give alms, let not your left hand know what your right hand doeth."

We employ our secrets, not to cloak iniquity, but to shelter and protect those who have truly repented.

I have thus briefly sketched some of the objects and duties of Odd Fellowship, and now permit me, in closing, to say that there is another duty which all should attend to who wish to meet in that Grand Lodge where parting days are over. Life has its dark and disconsolate hours, yet it matters not how ever dark the pathway may seem, there is an hour when the body will sink, as it were, into a dreamless repose, when meetings, pro-

cessions and all will be forgotten. But let not imagination be startled if this resting place on earth, instead of being a bed of down, should be a bed of gravel, or the close confines of the tomb. If we act well our part on earth, if we adhere to our principles, live up to our obligations, the voice of thunder shall not disturb our repose, the wind and the waves, or even the giant earthquake, cannot cause us one moment of disquietude—for we shall hear the welcome plaudit “well done good and faithful servant.”

Brothers of Middleport Lodge, I cannot take my seat without congratulating you upon the prosperity of your Lodge. 'Tis now but little more than ten months since you received your charter, and you now have a membership of over fifty. This fact attests how nobly you have labored in the cause of humanity. A Hall that is an ornament to yours place, is also the evidence of your industry and economy. It is by such efforts as your that the Order has advanced with such giant strides since 1819 up to the present. It was then No. 1—now 'tis useless to enumerate. Their name is legion. From the Aroostook to the Rio Grande—from the Atlantic to the Pacific, proves the moral force of a correct principle properly directed.

Let each one act well his part, let no dissension, no division, no bickering, no strife enter the portal of your Lodge, but let Love unfeigned reign in every heart. Then, when the lamp of life shall cease to burn, you will have the consciousness of having done your duty to yourself, to your family and the Order to which you belong. The knowledge of this fact will fill each heart with joy unutterable when you stand upon the portal of eternity.

The evidence of a well-spent life will, when earth vanishes and recedes from “mortal ken,” gild, with ten-fold brightness and splendor, the dissolution of your present existence, the fallen tabernacle of Life that is.

The lamp of Hope will burn brighter as all else begins to fade, for as life recedes you will look back o'er a well-spent life and when the eye closes in death, you will all be prepared to enter that GRAND LODGE whose session will be eternal.

* Extract from an Address delivered at the Dedication of the Hall of Middleport Lodge, No. 474, at Middleport, Lehigh county, Pa., July 4th 1858.

The man whose heart feels not for the woes of others is unfit to live, and certainly not fit to die.

Envy is an evidence of a weak intellect; great minds are not troubled with the disease.

IS RELIGION BEAUTIFUL?

Always! In the child, in the maiden, the wife, the mother, religion shines with a holy, benignant beauty of its own, which nothing on earth can mar. Never yet was the female character perfect without the steady faith of piety. Beauty, intellect, wealth—they are like pitfalls, dark in the brightest day, unless the divine light—religion—throw her soft beams around them, to purify and exalt, making twice glorious that which seemed all loveliness before.

Religion is very beautiful—in health or sickness, in wealth or poverty. We never enter the sick chamber of the good, but soft music seems to float in the air, and the burden of their song is, “Lo! peace is here.”

Could we look into thousands of families to-day where discontent sits fighting sullenly with life, we should find the chief cause of unhappiness, want of religion in woman.

And in felons' cells—in places of crime, misery, destitution, ignorance, we should behold in all its most horrible deformity the fruit of irreligion in woman.

Oh, religion! benignant majesty, high on the throne thou sittest, glorious and exalted. Not above the clouds, for earth-clouds come never between thee and the truly pious soul; not beneath the clouds, for above thee is heaven, opening through a broad vista of exceeding beauty.

Its gates, in the splendor of jasper and precious stones, with the dewy light that neither flashes nor blazes, but steadily proceedeth from the throne of God. Its towers bathed in refulgent glory ten times the brightness of ten thousand suns, yet soft, undazzling to the eye.

And there religion points. Art thou weary? it whispers, ‘rest—up there—forever.’ Art thou sorrowing? ‘eternal joy.’ Art thou weighed down with unmerited ignominy? ‘kings and priests in that holy home.’ Art thou poor? ‘the very street before thy mansion shall be gold.’ Art thou friendless? ‘the angels shall be thy companions, and God thy friend and father.’

Is religion beautiful? We answer, all is desolation and deformity where religion is not.

Love commands us to be kind unto our enemies, while pride and selfishness bid us be kind only unto them who are kind unto us. Pride and selfishness, we fear, have by far the greatest number of followers.

We are too apt to condemn in others the very deeds we ourselves commit.

In copying the manners of great men we too often imitate their vices only.

[From the Louisville Journal.]

BELSHAZZAR'S FEAST.

'Twas night in Babylon. The summer day
In orient splendor had departed; soft,
Sad twilight with her purple wing had fanned
The busy earth to rest and whispered tales
Of darkness to the blushing eve, until
Her cheek grew pale, and all her glowing charms
Had faded into moonlight loveliness.
Nature's warm heart was full of love and joy,
Yet, as the night-breeze wanders lightly through
The airy gardens* of that fated city,
Wafting along sweet messages of bloom
And stooping low to kiss the myriad flowers
That waved in beauty on those verdant walls—
There was a dewy tear in every bell,
As if the fragrant spirits in their dreams,
Had caught the music of each song—and wept.
And even as the earth was bright with bloom,
When darkness waved her wand, as if beneath
Some potent spell, the sapphire fields of Heaven
Grew bright with splendor—blooming with soft
light,

As if some angel from the Aidenn far
Had swiftly fled athwart the sky and dropped
The shining blossoms from his starry crown.
And then the moon looked forth through fleecy
clouds

As pure and beautiful, as some young nun,
Whose pale, sad face is but half shrouded by
The dim, soft shadows of her snowy veil;
And, holy as her smile, the moonlight fell
To earth and floated in a silvery mist
Upon the fragrant, air-like, fairy dreams
That rise and weave their spells around the soul
Of some young sleeper; or caught softly on
The spray of fountains, ever gushing up
From beds of purest, loveliest Parian stone.
The night-beams gleamed and glittered in their
play

Like sparkling fancies that flit wildly through
The haunted chambers of a poet's brain,
Even as the grim and ghastly images
Which impious hands had reared as 'twere to mock
The eternal God. That radiant summer moon
Looked calmly down, as if the spirit of
The universe were all too beautiful
To frown—though e'en upon idolatry.

Forth from Belshazzar's palace came the sound
Of music and of mirth—they needed not
The moonlight there, for courts and columns were
All crimsoned with the rosy light that stole
From the high windows of the banquet hall,
As if the cold and stainless marble in
Its purity had blushed to hear the song
And jests and laughter of the impious feast.
Vases and costly cups were on the board,
And king Belshazzar in his glory stood
Before a thousand lords, and quaffed red wine
From out a jewelled goblet, giving praise

To gods of gold, of silver and of stone.

Belshazzar! woe unto thy wicked pride,
Thyself the idol of an impious,
Vile multitude. Dost dream thou art immortal?
Vain man! dost think thyself *almighty* in
Thy wild, fierce reign of glory and of power?
What is thy greatness, Oh! misguided king,
Before the God whom thou hast deemed thyself
Too powerful to fear? What are thy gems,
Thy palaces and glittering vesture now
Within His sight, whose everlasting home
Is in the blue and airy chambers of
Immensity; whose treasures are the stars—
The countless systems, and the burning suns
Of heaven; whose smile illumines the universe
Which sprang from chaos at his awful word;
Whose breath unfolds the lily's silvery bell,
And stirs the mighty fountains of the deep;
Whose love is life to saints in Heaven, yet falls
To earth unsullied in its purity!
Frail, mortal man! what seemest thou to Him
Whose lifetime is eternity?

And mark!

Thy doom is writ in fiery letters on
The wall, and thou dost see that spirit hand,
For lo! the cup has fallen, and the wine
Is spilled. Where is thy pride, thy glory, and
Thy greatness now? Why does the crimson tide
Of life seem frozen round thy heart, and why
Does thy tall, noble form now tremble like
A frail and blasted tree that quakes beneath
The fury of the whirlwind's chainless wrath?
In vain thou callest the Chaldeans now,
To read that strange and burning prophesy,
For see they, too, stand tremblingly and pale,
As, dumb with terror, they gaze eagerly
And fearfully upon those words of flame.
Thy soothsayers are full wise, Belshazzar, yet
What is their boasted wisdom worth, when called
To solve the mysteries of the Eternal God?
Vain as a flickering taper held aloft
To light the darkened air at midnight hour.
Send for the man of God, that *he* may read
The monarch's doom:

"Belshazzar, woe to thee,
Thy King and Judge Supreme has weighed thee
well
And found thee *wanting*, and thy kingdom
Shall pass from thee away."

The moon went down,
But when the bright and laughing morn awoke
With balmy breath, the myriad lovely flowers
Of Babylon, and stirred the silken folds
Of her high, marble halls, there was a sound
Of mourning in that fair and regal city,
For her proud king, Belshazzar, was no more.

CANTON PLACE, LA.

ROSA.

*The hanging gardens of Babylon.

ADDRESS BY WM. WALLACE.

In our last issue, we spoke of the address delivered at Indianapolis, during the last session of the Grand Lodge and Grand Encampment, by the Brother whose name heads this article. A copy of the address, in pamphlet form, is before us. Below we give some extracts which we think will fully justify the high opinion we then expressed.

After a fine exordium, in which he spoke of the spirit of progress that had been infused into every department of the mental, physical and moral world, he briefly and truly, in the following language, told what Odd Fellowship is not:—

And now we come to speak directly of Odd Fellowship, claiming that the institution is one pre-eminently calculated in its spirit and design to promote the good and mitigate, somewhat, the evil in society. Let me, in the outset, disabuse the minds of some in my auditory in reference to my subject. I do not mean those whose egotism is so gross, and minds so narrow, as to render it absolutely impossible to convince of an error, or rob of a prejudice, but such as have conceived mistaken but honest predilections against the Order.

1st. We do not claim that Odd Fellowship is the only or most effective benevolent organization in our midst. It is but one of many, all having in view the same noble and generous objects—the elevation of human character and the alleviation of human suffering. Their methods for accomplishing the same objects differ essentially, and that there is wisdom in this, the diversities in the characters of men, and in the modes of society, clearly indicate.

2d. Nor do we claim that Odd Fellowship produces perfection, either of the individual character or society at large. It is a scheme devised by the wisdom of man, and like all things human, is imperfect. It recognizes itself but one perfect scheme of philanthropy—the Divine institution of Christianity. It looks upon the Bible as the only pure and uncorrupted fountain of truth, and from thence wisely derives all its moral teachings. It is not so presumptuous as to claim that it is a *sanctuary* to which men may fly for salvation. True it is, you may find, occasionally, intelligent and high-minded Odd Fellows insisting that a life in strict conformity with the inculcations of their Order, is all-sufficient to secure them the approbation of their Creator; but you may invariably observe that those very men, out of the Order, would insist that to deal justly and live honorably with all men, without making any formal recognition of the claims of Christianity, would be just as effectual. But this is not taught by our Order. It does not interpose itself between a man's conscience and his God. Indeed, in

not one single instance in all its beautiful ritual, containing lessons of the sternest virtue and morality, will be found a single theological dictum requiring the assent of its members, unless it be the great and glorious and universal truth that there is a God—the Supreme Creator and Ruler of the Universe. No one can be an Odd Fellow without a belief in the truth of this proposition, which is justly deemed essential to the right formation of individual character and the welfare of society;—for to exclude the idea of a Supreme Being from the world, would be to involve it at once in moral and intellectual darkness, and to deprive it of its greatest and most sublime controller of human action and thought—an abiding sense of responsibility to that august Being who created and preserves us.

3d. Nor is Odd Fellowship a secret society, in the the odious and sometimes dangerous import of the term secret. I mean that it is not a society whose very existence is unknown except to the initiated; such a society as tremblingly seeks the dark cavern of the earth, far from the light of day, and scrupulously hides from the world the objects of its formation. Not such a society as the Vehm-Gericht and Inquisition, which exist only in troublous times, when religious bigotry builds her fires of persecution, or despotism tramples the rights of men in the dust. Then, indeed, such organizations are to be justified or reprehended in view of their motives. When they become the potent engines of bigotry and despotism for doing their hellish work, as they have done in the past, then the mind shudders in the contemplation of their existence. But when we see them, as they have been, composed of those who, in peril of their lives and fortunes, have stood up in resistance to the bigot and despot, and when at length all was lost, have been compelled to seek the secret place to plan a redress of grievances and a restoration of rights; when we see them as they have been in the midst of utter darkness, the fosterers of the arts and sciences, and the nurseries of civil and religious freedom, surely the mind must approve the disguise in which, under the circumstances, liberty and virtue have been found. If it be asserted that Odd Fellowship is a public institution having its secrets, the proposition then is strictly true. And may not the same be asserted just as truly of many other organizations, which exist without opposition or alarm, and are deemed as essential to the welfare and happiness and progress of society? Most certainly. The constitution and rules of government of the Order can be seen and read by any person. The proceedings of the several Grand Lodges are published and accessible to all, and you may upon inquiry find out at any time

who are the individuals composing the various Lodges in your midst. The secrets, indeed, are few and simple, and usually accompanied with a beautiful moral significance. They are such only as are absolutely essential to the separate existence of the Order, to protect it from intrusion and imposition, and to enable it to accomplish fully the benevolent and praiseworthy objects contemplated by it.

4th, and lastly,—Odd Fellowship requires nothing of its members inconsistent with any duty that a man owes to his God, his country, his family, or himself; but, on the contrary, it teaches and enforces a careful observance of all the duties of man in all the relations of life, as they are taught by reason and revelation. Indeed, the first to take cognizance of the neglect of duty and the commission of crime, would be the Order itself; and if there be guilt clearly proven, it would be the first to inflict punishment. Let me candidly assure such as have strong prejudices against such an institution, from an apprehension of its aptitude to interfere unwarrantably in elections and trials, and such an apprehension is wholly without foundation. Let me assure you, that I am bound as an Odd Fellow to vote for that man who represents my honest convictions of state policy, as against an Odd Fellow differing, and there is no tribunal in Odd Fellowship that dare arraign me for so doing. Let me further assure you, that sitting as a juror on the trial of an Odd Fellow, I am bound to hold in my hand the scale of justice, just as if he were not an Odd Fellow, and to be governed by the established rules of law and evidence; and should I, acting in such a relation, allow myself to be influenced the weight of a hair in favor of a man, simply because he was an Odd Fellow, I should hold myself in the highest degree base and criminal, as unworthy of my privileges as a citizen, aye, unworthy of the name of Odd Fellow.

After stating what Odd Fellowship is, and speaking of its power to do good, in the great field of human suffering and unkindness, he closed with the following appeal to the members of the Order:—

It is with pleasure that I address you. You have seen within the beautiful Temple of our mystic Order. You have studied its fair proportions, and your hearts have thrilled with delight, as, at each step you have taken, new beauties unfolded themselves to your admiring eyes. I have no need of labored argument to convince you of the usefulness, as well as beauty of Odd Fellowship—for you have yourselves been the witnesses of its practical workings. Your own lips have poured the oil of consolation upon the stricken heart of your brother. Your own hands have smoothed down his dying pillow, and cast the

evergreen, the beautiful symbol of your faith and hope, into his last resting place; and you have gone from thence to the desolate hearthstone—alas! how desolate is the home of the widow and the orphan! And there you have whispered to the mournful group peace and happiness; assured them that watchful eyes, willing hearts, and friendly hands were not far distant; that they were encircled by the protecting arm of a brotherhood, strong in its associated power, and in its willingness and capacity to do good; and you have felt the truth, that in such offices as these does the good man find his richest reward, and Odd Fellowship its noblest and most enduring monuments. Then let us be encouraged. The present is auspicious; the future full of hope. Our aim is high and noble; generous motives urge us onward. True, our deeds are not such as constitute the Warrior's sport, or gratify the statesman's proud ambition; but they are such as win the admiration of angels, and the approving smile of the benevolent Father of us all. Let us ever remember, in all our out-goings and in-comings, in the secret place, as well as in the midst of the multitude, that we are in the constant presence of the 'All-Seeing Eye;' and let this solemn reflection induce circumspection of conduct and purity of intention. We should not act in obedience to our laws simply to avoid their penalties, but with "pure hearts and clean hands" should we ever perform the duties of Odd Fellowship: then will their "yoke be easy, and burthen light." In short, Brothers, let us cherish in our hearts, and practice in our lives, all the beautiful lessons of wisdom and virtue inculcated by our Order, assured—

"That the only amaranthine flower on earth,
Is Virtue; the only lasting treasure, Truth."

By thus living and acting, by being foremost, or at least zealous co-workers in every benevolent enterprise, we shall send deeper and farther into society the principles of our Order, quieting the apprehension, silencing the opposition, and disarming the prejudice of men. By these means will the Order itself be made to flourish in perpetual youth, and continually gather strength, and power, and influence, as it moves along in its glorious mission of love and mercy, and when the last tear shall be wiped from the pale cheek of sorrow, then, and not till then, will Odd Fellowship have fulfilled its destiny.

As frost to the bud, and blight to the blossom, even such is self-interest to friendship; for confidence cannot dwell where selfishness is porter at the gate.

PERMIT not prejudice to control thee in thy dealings with thy fellow.

[Written for the Western Odd Fellows' Magazine.]

THE HOLY TEMPLE.

BY PROF. T. H. SINEX.

No place on earth is surrounded with more hallowed associations, or calculated to excite emotions more sacred and sublime, than Jerusalem, the holy city. It was originally a small village called Salem, inhabited by the Jebusites. On an eminence to the south of that on which their village was built and much more elevated, they had erected a fortification. This fort, strong by nature and art, was taken by David, King of Israel, and by him enlarged, ornamented and more strongly fortified and constituted the seat of his empire. A royal palace was soon erected; around this arose other magnificent edifices, and the city of David rivalled in splendor the capitals of mighty nations. When the tabernacle was prepared and the ark of the Lord removed thither, Mt. Zion became the 'Holy hill,' the city of God.

During this and the succeeding reign, Jerusalem attained her greatest splendor. Here was the emporium of the vast commerce of the East. Thither rushed the currents of the trade from Elath on the Red Sea, from Tadmor of the desert and from the ports of the Mediterranean. Lybia from her exhaustless storehouse, Ophir from her mines of glittering wealth and Arabia from her spicy groves, all contributed to support, to enrich and to furnish luxuries for this favored city, the glory of nations.

The immense wealth poured into the city through these various channels seemed to indicate that this was the appropriate time to erect a temple to the living God, worthy of His glorious majesty. David conceived the design and desired to accomplish the work, but the privilege and honor of this grand achievement was denied him and reserved for his son and successor.

One of the elevations of Zion, called Mt. Moriah, had been rendered sacred about nine centuries before by the offering of his son by Abraham. When the knife, was gleaming in the father's hand, ready to be plunged into the heart of the bound victim upon the altar, it was arrested by the voice of the Angel and a ram caught in the thicket was substituted for the intended sacrifice. The prophetic name, signifying, 'the Lord will provide,' was given to mark the locality and to perpetuate the memory of the miraculous event. Here also an altar had been erected on the threshing floor of Araunah and an offering made by David by which the hand of the destroying angel was stayed and Jerusalem was saved from the pestilence which attended his flight over the ill-fated land. This sacred

place, hallowed by memories of special deliverances and by miraculous interventions, was selected as the site of the temple.

The work was commenced and prosecuted with unexampled energy. The forests of Lebanon supplied timber of fir and cedar, the treasuries of hoarded gold and silver were laid open and thousands of artificers and tens of thousands of porters wrought enthusiastically to perfect this earthly palace of the living God. In order to enlarge the area of the mountain summit and to prepare a substantial foundation for the whole edifice immense walls were carried up from the bottom of the surrounding valleys with incredible labor to the height of several hundred feet. The main edifice presented a lofty portico fronting the east, one hundred and eighty feet high. The sanctuary occupied the centre and adjoining it in the rear was the Holy of Holies. On all sides except the front and rising to half the height of the temple were ranges of chambers. Within, the walls were lined with cedar and the floors with fir, overlaid with gold and carved with figures of Cherubims and palm-trees and open flowers. Within the Oracle or holiest place were golden Cherubims with expanded wings stretching from side to side and hovering over the golden mercy-seat, beneath which was to stand the ark of the covenant containing the tables of the law. There were also prepared, at an enormous expenditure, and with the most exquisite skill, the pillars of Jachin and Boaz, the molten sea, the lavers and the altar with its furniture. The whole was completed in seven years and six months.

When this stupendous edifice was finished, at the summons of Solomon there came thronging from all parts of the vast empire, the Elders and the heads of the tribes and the fathers of Israel, to transfer the ark from the tabernacle on Zion to its appropriate place in the temple. Before the Priests bearing the ark, marched the King and all the congregation, while the favor of the Almighty was sought by the sacrifice of hecatombs of sheep and oxen. When the ark was deposited beneath the Cherubims, a cloud descended from the heavens, radiant with glory—the Shekinah—so brilliant and so divine that the Priests were compelled to retire. Then Solomon turned to the congregation and blessed them and in the prayer of dedication recounted the mercies of God, reiterated the promises which had been made and invoked the blessing of Jehovah upon those, who, in various circumstances of distress, should pray to Him turning their faces thither-ward and reminding Him of His covenant. Immediately fire came down from heaven consumed the sacrifices upon the al-

tars, and in token of the acceptance of their gift and of his willingness to comply with the requests of his servant the glory of the Lord filled the whole house.

It is easy to conceive the strength of the attractions which clustered around the holy temple, the intense interest with which it was visited, and the admiration of all who gazed upon it. Here dwelt the God of Israel, here was the manifestation of his presence, here his altar and his priests, and here the Oracle which proclaimed his will.

It did not long, however, retain its splendor and wealth. It had excited the envy and cupidity of surrounding nations. An opportunity being presented, by the revolt of the ten tribes and the consequent enervation of the empire, the King of Egypt came up against Jerusalem, plundered the city and temple and carried away the sacred vessels. This occurred in less than forty years from its dedication. It was subject to many subsequent profanations and, finally, about six hundred years before Christ, was pillaged and burned by Nebuchadnezzar, King of Babylon. The city and temple of the living God thus lay in ruins. How mournfully do the captives in a foreign land bewail their sad condition! "By the rivers of Babylon, there we sat down, yea and wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song, saying, sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land! If I forget thee O Jerusalem! let my right hand forget her cunning, if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy!"

When Cyrus became master of Babylon, he released the Jews from captivity and permitted them to return and to rebuild their city and temple. The foundation was laid under the superintendence of Zerubbabel amid mingled smiles and tears and shouts of joy and sighs of grief. The people were sorrowful on account of its inferiority to the former temple, yet glad that their captivity was ended and that they were permitted to worship again the God of their fathers on his holy hill. They could no longer behold the ark and the mercy-seat, the shekinah or the sacred fire, yet this temple was destined to be more glorious than that of Solomon, for it was to be blessed with the presence of the divine Redeemer.

Previous to the advent of Christ, Herod, ambitious to make this temple the most splendid edifice in the world, began to repair it and to add greatly to its beauty and magnificence, and for nine successive years, eighty thousand workmen were engaged upon it.

The outer court of the temple was the court of the Gentiles. This was encompassed by ranges of porticoes, along the terrace walls, overlooking the surrounding valley; above them were galleries supported by marble pillars nearly forty feet high. At the southeast corner of the area, was the royal portico, or Solomon's porch, overlooking the valley from a terrace six hundred feet above. This was the scene of the healing of the lame man, by Peter and John, and its lofty summit the supposed pinnacle from whose dizzy height, the Savior was commanded by the tempter to cast himself. The court of the Gentiles was not considered sacred by the Jews, and was used for profane purposes. Hence our Lord found here at one time, those that sold oxen and doves for sacrifices and the money-changers sitting at their tables. Immediately within this court was that of the Israelites, elevated above it and separated from it, by an elegant stone wall with pillars at intervals, having inscriptions in Greek and Latin, prohibiting the further advance of aliens. This wall is alluded to by the Apostle, when he says: "He hath made us both one, having broken down the middle wall of partition between us." The court of the Israelites was itself divided, the outer and lower divisions being appropriated to the women, and the inner one, fifteen steps above the other, to the men. In this court was the treasury, opposite to which Jesus once sat gazing upon the people as they presented their gifts, and by his remarkable saying gave immortal fame to the poor widow whose whole fortune was but one mite. Next succeeded the court of the Priests, separated from the former by a low wall, and containing the altar of burnt-offering. The people approaching, presented their sacrifices and oblations, which the Priests receiving, offered up in view of the assembled worshippers. At a still higher elevation, stood the temple proper, consisting of the Portico, the Sanctuary, and the Holy of Holies. Over the magnificent portal of the sanctuary hung a many-colored veil of finest texture, wrought with mystic characters representing the universe. Over the portal of the holiest place hung the double veil, which on the awful day of Christ's crucifixion was rent from top to bottom, signifying that all might now enter, and, approaching the mercy-seat, find redemption through faith in the Redeemer. The building was covered with plates of gold, and at a distance resembled a mountain of snow, and reflected a radiance which rivalled the sun in splendor. How mournful the prediction, "Of these great buildings, there shall not remain one stone upon another that shall not be thrown down!" Thirty years from the

time it was uttered, it was exactly fulfilled! It was destroyed by the Romans in the same month, and on the same day of the month, on which the former temple was razed by the Assyrian!

The early morning of the fatal day on which the temple was consumed, has been thus described by an obscure bard:—

“—Earth, heaven, and hell seemed full
Of awful preparation. The moon that lately shone
So bright, turned deadly pale, and all
The stars drew mourning on of weeds,
Still shedding forth a wan and sickly beam.
And birds of evil omen flapped their wings
Above Jerusalem, and croaked aloud,
And spirits lost came flying through
The fevered air, as if some fearful errand
Called them from the pit. And angels of the
living God

Swept down the starry road, and when they reached
The city, some reclined upon the temple's roof,
Then hovered in the air, as though God's house
Were not a sanctuary.

Just then a sound unearthly rolled around
The temple's gates; its firm and lofty pillars
Rocked like cedars in the tempest;
The solid pavement shook; and then a voice
Of muttering thunder came from out
The holy place, and said, 'Let us depart.'
A troop of flaming seraphs wheeled away
To heaven, and all was hushed again.
Oh, Salem! Salem! where is now thy God?
Go call thy priests and let them bring their incense.
Oh, haste, and pour the blood of all thy beasts
Upon the altar! Go, quickly call
Thy slaughtered Prophets from their graves
And let them kneel and cry for mercy!
Oh, that thou hadst a Daniel or a Moses
To stand and plead thy cause, for thou
Art old in sin, and all the things belonging
To thy peace are hidden from their eyes.
Alas! nor blood, nor incense, smoke, nor prayers
Of martyred seers could change thy doom.
Thy lonely grave is dug, and demons come
Come to chant thy funeral song!”

Thus was destroyed the second temple, and with it passed away the visible glory of the Lord's house. The mosque of the Moslem has since reared its burnished dome upon the hallowed site, but the period has come when the Father is worshipped in many nations, without sacrifice, in spirit and in truth.

When Sigourney, a notorious wag of Boston, was expiring, a servant entered and informed the attending physician, that a man had fallen down the well. The dying man overheard the servant, and inquired, with scarcely an audible whisper, “I say, Doctor, did he kick the bucket.”

THE ORDER IN PENNSYLVANIA.

The report of the Grand Lodge of Pennsylvania, to the Grand Lodge of the United States, for the year ending July 1st, 1853, which has just been published with the proceedings of the late annual session of the Grand Lodge of this State, shows the condition of the Order in this State to be one of great efficiency and prosperity. The reports of the G. Master and Grand Secretary, also bear testimony to the general harmony and success which mark the working of the Order throughout the entire jurisdiction. At no former stage of our history, has the Order enjoyed a more favorable or auspicious prospect, than at the present moment. Concord of sentiment, unity of purpose, fraternity of feeling, pervade the great heart of Odd Fellowship, and give bright promise of future usefulness. Brothers, let us fully appreciate the mighty responsibility that rests upon us for the faithful execution of the great trusts reposed in our hands. To whom much is given, will much be required. Let us “be not like dumb driven cattle,” in the great strife between good and evil—between truth and error—but let us with the full consciousness of individual sovereignty and aggregated power, so direct our quickened energies, that the world around us will be improved and elevated by our ministrations. In this way we best subserve our own interests and improve our own character.

From the reports we gather that the number of Lodges in this State, is 494, with a membership of about *forty-five thousand*. Some of the statistics for the past year may be found below.

Initiations,	- - - - -	4,002
Rejections,	- - - - -	428
Admitted by card,	- - - - -	415
Withdrawn by card,	- - - - -	740
Reinstatements,	- - - - -	270
Suspensions,	- - - - -	2,365
Expulsions,	- - - - -	70
Deaths,	- - - - -	300
Past Grands,	- - - - -	4,794
Total Receipts,	- - - - -	\$173,254.81

RELIEF REPORT.

Number of Brothers relieved,	5,014
“ Widowed families relieved,	796
“ Brothers buried,	282
Amount paid for relief of Brothers,	\$73,207.73
“ “ Education of Orphans,	338.75
“ “ Relief of Widowed fam.	3,886.06
“ “ Burying the dead,	14,952.45

Total amount paid for relief, \$91,384.91
Taken.

HENRY WARD BEECHER on one occasion said “there is a great deal more Gospel in a loaf of bread sometimes, than in an old dry sermon.”

[Correspondence of the Western O. F. Magazine.]

VISIT TO NIAGARA FALLS.

NIAGARA VILLAGE, Aug. 7, 1853.

MESSRS. EDITORS:—In obedience to a promise that, I would, during my absence, jot down for your readers, any impressions of mine that, I thought might interest some, I now address you. The world renowned Niagara, has been, for the past three days, before me. From every point of view, at all accessible, have I gazed upon the mighty cataract, until I felt myself growing into, and becoming incorporated with it. In looking down upon the great stream rushing madly over the ledges, that in vain attempt to separate it from the flood below, or gazing from the rocks below upon the piled up waters, making their last great plunge into the seething whirlpool at his feet, the beholder loses all thought of self, the lapse of time and indeed of all things else than the wonder before him. The soul is awestricken; he feels as though he were in a peculiar manner unknown elsewhere in the immediate presence of Deity. The vastest works originated by human intellect are lost without any attempted comparison and even other forms of grandeur in nature come not into comparison. It stands unequalled, unapproached. During the long ages of the past in majestic solitude, it has rolled its tide grandly, an undying emblem of undiminished power, as if conscious of its inherent grandeur and superiority to all other creatures it has, unmoved by the rise and wreck of kingdoms and the commotion of nations, kept on in its unchanging course, shouting its own glory and the praise of its Creator in the same eternal song, mighty, everchanging and yet the same. To discriminate among the scenes presented around the falls, and point out the comparative merit of each, I find impossible. Indeed, I find so much to admire in all, that each point of view in turn, as I gaze, presents the chief beauty.

The view from Prospect Point—the edge of the river at the bank of the falls on the American side is very fine. Here, by standing upon the roots of some dwarf hemlock bushes and steadying himself by holding on by the branches, a person may look down perpendicularly upon the purely white sheet of water falling upon the rocks many feet beneath him. Above this point to Goat Island bridge, and many rods above it are the American rapids, as they are called, where the water rushing down a declivity of from three to five degrees over a very uneven bottom, produces a scene of wildness and grandeur utterly inconceivable. The bridge, a wooden structure, erected on piers composed of logs, built into pens sunk to

the bottom of the river and filled with rock, affords a fine point from which to view these rapids. The river on this side of the Island is not deep but is spread uniformly, allowing the rocks by which the rapids are produced in many places to be distinctly seen. Below the bridge and more than half way to the break of the falls, is seen the log—firmly wedged between the rocks—on which, a few weeks since, the unfortunate man, whose fate so deeply interested the whole community, sustained himself for 18 hours. Near the log can be seen two of the boats which were let down from the bridge in hopes of rescuing him from his perilous situation. These boats have become entangled by their chains and are constantly dashed about by the breakers sometimes rising out of the water, so as to be distinctly visible at others entirely disappearing beneath the surface. The history of the catastrophe is well known to all. Of three men in an open boat which was washed down into rapids and over the American falls, this one succeeded in seizing, or was washed upon a log in the rapids near the fall the other two being carried immediately over. The perilous situation of the wretched man at once drew to the bank the whole community and every plan, at all feasible, for saving him was tried, but in vain. Light boats were let down from the bridge by strong cables, some of these broken from their fastenings were carried over the falls, others becoming fastened by their chains among the rocks were rendered useless. Finally a boat dexterously managed was almost within his grasp, when the poor fellow, in his eagerness to seize upon this, as his only hope of safety, lost his balance and was immediately carried over. The mighty tyrant who had gotten him into his hands was not thus easily to be defrauded of his prey and he was added another sacrifice to what is to my mind an unimaginable ~~fool~~ hardness. The bridge connects the American shore with the first of the Islands named Bath Island from the bath-houses here erected. From this a short bridge leads to a small island lying just above Bath Island and in the midst of the rapids. This is a lovely spot and apparently much frequented by visitors, as I have scarcely seen it for a moment unoccupied, during my stay. From Bath Island, which Yankee enterprise has sadly disfigured by the erection of a large Paper Mill, we reach Goat Island by a shorter bridge. Goat Island is by many times larger than all the other Islands together. Their is but one house erected on it—a cottage used as a residence and store, for the sale of Indian work. The Island has not been cleared of any its timber, but presents the primitive unbroken forest.

On inquiring the origin of the name Goat Island, I received two accounts, one that goats were found on the island when first visited by white men—the other, and altogether the more likely, that Mr. Porter, the present owner of the Island, placed a small flock of goats upon it, before the construction of the first bridge. At the upper end of the island the flow of the river is much less rapid than in the rapids on either side below, and I am told that a landing was first made upon that part of the island which can be done with comparative safety. Following a plain path, after leaving the second bridge, I emerged upon the high cliff a short distance below the Horse Shoe, or Canada falls. The impression made upon my mind, by the first view of this magnificent scene I cannot describe. All things seemed to vanish into nothingness, even self was, for the time lost, and chained by a species of fascination, I gazed, I know not how long, upon Niagara. The rapids above this fall are not so beautiful as above the American fall, the immense momentum of the large body of water having either removed all obstructions from the bottom of the river, or the depth of the submerged rocks is so great as to make no impression upon the surface. The face of the current at the point where the greatest volume of water pours over has worn away the cliff to a greater extent than at the sides of the river, thus producing a large curve, not unlike the horse shoe, and hence the name. The water as it first curves over the fall and for fifty feet of its descent presents a smooth and shining surface of a deep green hue, then gradually breaking up as it becomes mixed with the air, its color changes to a perfect white, which appearance the river retains for some hundred of yards, then gradually resumes its original green. A large column of spray constantly rising obscuring the view to some extent and when the wind prevails in a direction at right angles with the river produces the effect upon the bank of heavy and continued rain. The level of goat island at this point is elevated very much above the surface of the river, giving a bird's eye view of the whole scene. The effect of this kind of view, is had much better however, from the top of the cataract tower, a circular structure of stone some thirty or forty feet high, erected on a rock which rises above the water within a few feet of the edge of the fall and reached by a foot bridge constructed on large rocks lying in the rapids. The view from this tower is truly sublime and is the nearest that can be had of the fall from above. From the top of the tower, I yesterday morning witnessed the cruise of the "Maid of the Mist," a small steamer which twice a day

runs from the suspension bridge to the falls. The little craft freighted with a large number of persons, perfectly enveloped in green elastic cloaks and hoods, skirted along below the American falls, as near as was safe, and to my mind much nearer than was comfortable, for her passengers, then in the comparatively still water under Goat island, approached the great fall. On leaving the eddy, the force of the current was sufficiently strong to carry the boat back immediately and thus ended the cruise. The miserable appearance of the passengers has deterred me from making the voyage, but I am told that the view from the boat is truly grand and awful. The island scenery of the rapids is truly beautiful. I have already mentioned some of those in the American rapids. Opposite Goat Island on the west are three islands, called the three sisters, separated by narrow streams and covered with a dense growth of hemlock, birch and maple, with an undergrowth of arbovitae. These three islands have probably never been visited by any animal save the birds. The spot on Goat Island, opposite the sisters, struck my mind as decidedly the most romantic and beautiful about the falls. The width of the stream is probably sixty feet, and the water falls perpendicularly about 10 feet, large trees surround the spot and the rocks and shore are covered with moss and grass to the very edge of the stream. The falls being the great point of attraction, comparatively few visit this little cascade and the consequent solitude enhances the enjoyment of those who do. This is termed the hermit's cascade, from the fact, I was told, that some years since, a person built him a house and resided alone on the bank. I could readily appreciate the feeling that prompted the selection of this spot as a place of residence. While reclining upon the moss-covered rocks beneath the shade of the giant trees, gazing upon the wild play of the waters and enjoying the cool breeze, I felt that a small inducement would tempt me to become the successor to the defunct hermit of the cascade. I fancy, however, that the water blasts of Niagara would, in all probability, take the romance out of me, and I will, therefore, not make the experiment just yet.

Luna Island, between Goat Island and the American fall and separated from the former by the central fall, is a beautiful place, affording a near view of the American fall and rapids.

Under the central fall is the Cave of the Wind's, reached by a miserably insecure wooden stairs. The visitor who returns from this modern residence of old Æolus, thanks his stars that he was neither killed out

right by the deafening noise and blinding spray, nor scared to death by the frightfully dangerous means of descent. The writer of this will, in all probability, never re-visit the Cave of the Wind's.

[From the Ladies' Repository.]
THE CHARIOT OF ISRAEL.

BY MRS. A. L. RUTER DUFOUR.

"My father, my father, the chariot of Israel, and the horsemen thereof."—2 Kings, ii, 12.

The ancient prophet and his servant walked,
Alone, in earnest converse, sweet, yet sad;
For dark and fearful days were on the earth,
When righteous men, like fierce and savage beasts,
Were hunted by the slaves of civil kings,
Who dared to desecrate God's temple high,
And trample on his wise and righteous law.

In hours of peril, darkness and of fear,
How closely clings the human heart to heart!
How strongly blended are their sympathies!
But where they know the parting hour is near,
The lifetime of a high and holy love
Seems all condensed within one moment's space,
The pure quintessence of the strength of years
Made perfect by the spirit's alchemy.

So, as these pious men were journeying on,
Did good Elisha's faithful heart now swell;
For well he knew their parting hour drew nigh.
How loth to part from one he loved so well,
When friends were few, and fewer friends to God!

Time after, Elijah prayed his friend,
"Now tarry here;" but his true heart replied,
"As the Lord liveth, and lives thy soul,
I will not quit thee, till thou dost depart."

Elijah's mantle smote bold Jordan's tide,
And the obedient waves in haste retired,
Till they in safety passed from either shore;
The one fast clinging to his mother's side,
The other calmly waiting for his God.

And now—O, blest and beatific sight!—
The chariot of JEHOVAH quickly comes.
"My Father, Father!" then Elisha cried,
"Lo, Israel's chariot comes of flashing fire,
The chariot, and the horsemen, too, thereof!"

The vision past, Elisha stood alone;
But, as a glorious halo round his form,
The mantle of Elijah rested there.

"What is the occasion of that bell ringing, Tom?" asked a peevish old gentleman.
"Well, I presume it is occasioned by somebody at the other end of the rope," replied Tom.

[ORIGINAL.]

FLOWERS OF SPRING.

With the first gentle breath of spring come these tiny blossoms, to welcome with the merry songsters, this season of buds and flowers. They come to bid dreary winter depart, and tell us of the glad summer time. They are gentle and silent monitors from a far off clime, speaking in language more powerful to the heart, than those of a gaudier hue. Everywhere through woodland and vale, we find the lovely flowers of spring.

Near the bank of the murmuring stream the blue eyed violet raises its tiny head, seeming to ask, to be borne from its humble home. On the hill side, 'mid the autumn leaves we find the simple "forget-me-not," these, dwelling in purity and innocence, seeming to the eye, far beneath those around, yet the same being gave them birth, and is one of His creation's nobler than another! These beauteous buds of spring are hailed with joy by all, they are sought for by the bright-eyed child, they are gathered by the school children, and twined into garlands for their young brows. They are gathered and borne to the bedside of the weary of earth's children, whispering words of peace, and comfort to the dying one, and sweetly telling of a far-off clime, where flowers bloom eternally. But what loveliness is there in the flowers of spring! Why do they thus charm every beholder! Is it not when blessing's are passing, or have flown, that they are doubly dear! And so with the tiny flowers of spring. A long dreary winter has passed, the snow king reigned in power supreme and bid them nestle closely in the bosom of their mother earth; but the gentle winds of spring, bids them rise, to spread joy and gladness over all things. Though they bloom for one brief hour ere they fade and die, yet, ever will they be classed among the fairest of nature's gifts—gathered for their simplicity and loveliness—loved for their being the gift and herald of spring time. N

The charm of graceful manners must be referred to the principle of beauty—the beautiful in mind, the beautiful in action, and the beautiful in all things. The grace of embellishment is the final aim, and finishing touch of Nature; and when she fails as a whole, she often succeeds in a part; and the manners of many persons are like their countenances—there is not a single good feature in them taken separately, but the *tout ensemble* is acceptable and passable.

Manners truly refined and elegant are rarely seen. One-half of mankind have not the opportunity of cultivating them, and the other half are destitute of the capacity to acquire them.

FIGURES.

Being somewhat fond of Arithmetic, and having often found the advantage of testing our operations, especially in multiplying, by "casting out the nines," we give our youthful reader the following, from the Granite Farmer;

THE NUMBER NINE.

This is a peculiar figure, with which numerous tricks may be performed, not to mention the fact, that the fundamental rules of arithmetic are proved by the figure 9, there are among others, the following curiosities connected with the figure:

Add together as many nines as you please, and the figures indicating the amount, when added together, will be 9, or 9 repeated. The same is true in multiplying any number of times—the sum of the figures in the product will be 9 or a number of nines. For instance:

Twice 9 are 18—1 and 8 are 9.

Three times 9 are 27—2 and 7 are 9.

Four times 9 are 36—3 and 6 are 9.

And so, until we come to eleven times 9 are 99; here we have 2 nines, or 18, but 1 and 8 are 9.

Twelve times 9 are 108—1 and 0 and 8 are 9.

The curious student may carry this on still further for amusement.

Another curiosity is exhibited in these different products of the 9, when multiplied by digits, the products being 18, 27, 36, 45, &c., reverse these and we have the remaining products 54, 63, 72, 81.

The 9 digits, 1, 2, 3, 4, 5, 6, 7, 8, 9, when added, amount to 5 nines—or instead of adding, multiplied, the middle figure by the last, the product will be the 5 mysterious nines, or 45; and 4 and 5 are 9.

Once more, let the digits as written be

123456789

987654321

1111111110

and we have 9 ones, and of course 9 once more.

Or let the upper series of numbers be subtracted from the other:

987654321

123456789

864197532

Add the figures of this difference, and once more we have the 5 nines, or 45 or 9.

We will now multiply these same figures by 9.

123456789

9

1111111101

and we have 9 ones again, or 9.

"Diseases is very various," said Mrs. Par-
tington, as she returned from a street door
conversation, with Dr. Bolus. "The Doctor
tells me that poor old Mrs. Haze has got two
buckles on her lungs! It is dreadful to
think of, I declare. The diseases is so va-
rious! One way we hear of people's dying
of hermitage of the lungs, another way of
brown creatures; here they tell us of the
elementary canal being out of order, and
there about tonsors of the throat; here we
hear of neurology in the head, there of an
embargo; one side of us we hear of men
being killed by getting a pound of tough
beef in the sarcophagus, and there another
kills himself by discovering his jocular vein.
Things change so, that I declare I don't
know how to subscribe for any disease now-
a-days, and I might as well throw my old herb
bag away." Fifteen minutes afterwards,
Isaac had that herb bag for a target, and
broke three squares of glass, in the cellar
window, in trying to lit it, before the old
lady knew what she was about. She didn't
mean exactly what she said.

THE COMPANY OF WOMEN.—He cannot
be an unhappy man who has the love and
smile of a woman, to accompany him in every
department of life. The world may look
sad and cheerless; enemies may gather in
his path, but when he returns to the fireside
and sees the tender love of woman, he for-
gets his cares and troubles, and is compara-
tively a happy man. He is not prepared for
the journey of life, who is without a com-
panion, who will forsake him in no emergen-
cy—who will divide his sorrows—increase
his joys—lift the veil from his heart and
throw sunshine amid the darkest scenes. No
man can be miserable who has such a com-
panion, be he ever so poor, despised, and
trodden down by the world.

HALL AND KIPPIS.—The Rev. Robert
Hall, on being asked if Dr. Kippis was not
a clever man, said: "He might be a very
clever man by nature, for aught I know; but
he laid so many books on his head that his
brain could not move."

Disgusted, on one occasion, by the ego-
tism and conceit of a preacher, who, with a
mixture of self-complacency and impudence,
challenged his admiration of a sermon, Mr.
Hall, who possessed strong powers of satire,
which he early learned to repress, was pro-
voked to say.

"Yes, there was one very fine passage in
your discourse, sir."

"I am rejoiced to hear you say so—which
was it?"

"Why, sir, it was the passage from the pul-
pit into the vestry."

[Written for the Western Odd Fellows' Magazine.]
SUNSET.

BY BRO. WM. P. KOUTZ.

I love to muse at set of sun,
On Nature's smiling face;
Her every form in mildness speaks,
A language warm with grace.

Begone cold world! I love thee not—
Thou art like winter's blast,
For here I find a sympathy
To thine most far surpast.

I love the buzzing insect's voice
When swells its vesper lay,
To me 'tis music wild and soft,
Fit for the eve of day.

The lowing herds and bleating flocks
Are pleasant to my ear,
Reminding me of other days
Ere time had brought me here.

Then too resound the loud, shrill notes
Of swift-winged whippo-wil,
Investing yet the twilight hour
With sweeter melody still.

The sky is decked in gorgeous hues
Along th' hesperian gate,
And all things catch the mellow tints
Prevailing there till late.

And then in sleep I press my couch
Until the matin hour,
Serenely trusting all to Him
Whose is my every power.

May thus my sun go brightly down
When this dull life shall end,
And up to God the final morn
Triumphantly ascend!

LOGANSFORD, August, 1858.

THE PRESENT MOMENT.—There is no moment like the present; not only so, but moreover, there is no moment at all, that is, no instant force and energy, but in the present. The man who will not execute his resolution when they are fresh upon him, can have no hope from them afterwards; they will be dissipated, lost, and perished in the hurry and skurry of the world, or sunk in the slough of indolence.

A man has cured his wife of an attack of "bloomerism." He watched her "fixing up," and said nothing. His wife went out in full rig, whereupon he assumed her cast off skirts, and when she came back he was knitting or trying to knit a stocking. She took the hint and the Turkish arrangement was put aside immediately.

INVESTIGATING COMMITTEES.—Every one who has been a member of the Order for any length of time, is aware of the responsible duties of this committee. We hold that it is one of the responsible committees in a Lodge, and great care and discretion should be used by the Noble Grand, in making the appointments. The permanency and usefulness of our Order, must, of course, depend upon the character of its members. The great thing to be guarded against, is the intrusion of unworthy men into our fraternal circle; and the utmost care and prudence is demanded of the investigating committees. If they do their duty faithfully and thoroughly there is little danger to apprehend—if they are neglected or inefficient, bad men will find it no difficult matter to pass the ordeal and obtain admittance to the Order.

It too often happens that committees of investigation content themselves with mere hearsay, or institute the most careless and superficial inquiries into the character and worth of candidates. Anxiety to increase in numbers not unfrequently blinds the eyes of prudence, and causes some hard winking at known or suspected faults. All that is wrong. Such committees should always, in every case, institute a careful and searching investigation, and satisfy themselves, in every reasonable manner, of the worthiness or unworthiness of candidates. If this is done, all will be done that can be done, to close the doors of our Lodges against those who seek admittance only for purposes of the most sordid, selfish, and mercenary character, and to gratify an idle and flagrant curiosity.

ENEMIES.—Have you enemies? Go straight on, and mind them not. If they block up your path, walk around them—do your duty, regardless of their spite. A man who has no enemies, is seldom good for anything—he is made of that kind of material which is so easily worked, that every one has a hand in it. A sterling character, one who thinks, is always sure to have enemies. They are as necessary to him as fresh air; they keep him alive and active. A celebrated writer, who was surrounded by enemies, used to remark: "They are sparks, which if you do not blow, will go out themselves." Let this be your feeling, while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellow talk—there will be re-action, if you perform your duty, and hundreds who were once alienated from you, will flock to you, and acknowledge their error.

ODD FELLOWSHIP.

The Abingdon Virginian says: The following composition was written and read by a young lady of this county, in the school of the Rev. Mr. Bishop, at Lebanon:

What a glorious institution is Odd Fellowship! What a band of brothers, united in the bonds of "Friendship, Love and Truth," to aid each other in every trial and difficulty—and by mutual watchings and care in sickness. What a soothing thought it must be to the Odd Fellow, when far from home, to know that he is surrounded by brothers who will protect him in every danger to which he may be exposed. If sick, they will sit by his bedside through the lonely hours of the night, smooth his pillow, bathe his aching, throbbing, fevered brow; and should he die far from home and kindred, wife and little ones, would it not deck with flowers the arrow that pierced their hearts to know that he breathed his last in the arms of sympathizing brothers—then buried by them, and his grave moistened by their tears? They would drop a sprig of acacia, or some other evergreen, upon his coffin, telling that their fellowship is not fickle as the sunbeam of an April morning, but, like the evergreen, blooming verdant amid the storms of misfortune.

Odd Fellowship! what a holy theme for contemplation! Into how many breaking hearts has it poured the balm and oil of consolation, and brought relief and comfort! How many lonely widows has it protected—how many orphan children are now receiving their education, food and raiment, from the funds of the various Lodges? And yet, many of our sex are opposed to the noble Order. They affect to despise a secret society in which they are not permitted to participate. How many blessings are some of them daily deriving from this society!

Is it no comfort, no blessing to woman, when sickness lays its hand upon the husband, son, or brother, to see him visited daily and hourly by those who are brothers? And they are not only brothers to her husband and son, but they are friends and counsellors to her. Is it no solace to her heart to know that there are those who will mingle their tears with hers in the hour of distress and death? I do not mean to reproach woman. Far be it from me to acknowledge inferiority in my own sex—but we know that many of them always have been and are yet opposed to the institution of Odd Fellowship. We believe they are so from a pure motive, and hope that, ere long, every doubt of its excellence will be removed from their minds, and that they will give the aid of their controlling influence to the promotion of the glorious cause.

But we are sorry to say that the enemies

of the institution do not all belong to our sex. Some of the opposite sex have attempted to slander the Odd Fellows. Perhaps if they could once enter their halls, (though I am inclined to believe that those who slander them cannot,) hear them sing their anthems, and there learn the pure and ennobling principles upon which I imagine the Order to be founded, their objections would be removed, and they would join the great brotherhood, heart and hand, in the amelioration of human woe and human sorrow.

I know a gentleman who lived in a town not a hundred miles from here, who was confined for months to a bed of affliction, and who finally died, leaving a widow and several in the wide world, without a guardian or protector. He left them dowerless, but he belonged to the Independent Order of Odd Fellows, and his daughters were protected by the noble band of brothers, and are at this moment the happy inmates of one of the best female schools in the United States, and that school under the control of the Order. I saw from my school room the father's dying couch surrounded by his brothers. Their kindness was not forgotten—their words fell like dews along the path of that man, to cheer him down to the tomb. And who will dare to say that this is not a noble and glorious institution? We need not oppose it, or listen to the humbuggery of the world. It has already raised its standard in nearly every town and city of the Union, and if they continue going about like ministering angels, causing grief and despair to flee away from the habitations of men, there will be no need of writing or proclaiming to the world their noble deeds of charity—there will be living monuments scattered all over the land, on which will be written, in characters that time alone can efface, the noble and generous deeds of Odd Fellowship. These monuments will be the widows and orphans who have been relieved by their charity and protection, and guarded by their advice and counsel. We may reasonably suppose so good an Order will increase in numbers, and spread its glorious principles abroad—for visiting the sick, burying the dead, protecting the widow and educating the orphan, are acts so akin to religion, that the blessing of Heaven will rest upon such an institution, until its banners shall joyfully wave over every part of our land, and its blessings expand to all nations of the earth. S. J. F.

TRUE ENOUGH.—If men were compelled to give a reason for every thing they profess to believe, one of two things is certain, either reasons would become more abundant than they are at the present day, or doctrines would be fewer.

ODD FELLOWS' FEMALE COLLEGIATE INSTITUTE.

The following salutatory—touching, eloquent, and beautiful—was read at the late examination of the Odd Fellows' Female Collegiate Institute, at Rogersville, Tenn., by Miss LAURA F. ALEXANDER. We copy from the Abingdon Virginian:

I come to greet you as friends, as friends of female education, but more particularly as friends of our youthful seminary—you, Odd Fellows, whose philanthropy and enterprise have reared this institution—you, its patrons, whose encouragement has sustained and strengthened it. But I come to greet you all, kind auditors, whose presence here marks your interest in its welfare, and whose numbers indicate the pleasing extent of that interest. I greet you in the name of the senior class, in representation of which I have the honor on this occasion to appear before you. Three years have rolled away since the first pupil entered our halls—little more than that time has elapsed since the corner-stone of yonder building was laid. Behold it now, in the magnitude and beauty of its proportions! The embryo scheme which a noble Order conceived a few weeks ago, with doubtless some apprehensions of its failure, arising partly from the knowledge of the imperfect success which has hitherto crowned similar efforts, has already become a giant of its kind—a noble instance of well directed and persevering energy—a significant and satisfactory answer to the query, "What is the use of Odd Fellowship?" and, as the history of the last three years has verified, a powerful incentive to action in the neglected cause of female education throughout the length and breadth of East Tennessee. Yes, in this modern Arcadia a fountain gushes from whose limped waters nearly two hundred of her daughters drink. May it ever be as pure, as wholesome, and as refreshing as it is now!

And you, our beloved preceptor and preceptresses, I salute, who have so patiently and so encouragingly conducted us to the termination of our career of students of the noble institution over which you preside—our revered *Alma Mater*—you too, I salute in the name of the senior class. And you, my dear class-mates, in whose company for three years I have mingled, and with whom I have shared the sunshine and gloom with which the pathway of the student is gilded or shaded; you too, I greet, as for the last time we occupy this stage together. And, honored and loved preceptor, under whose rigid discipline we have been, yet in whose kindness and consideration we have for three years past participated, you I also greet, whose province it is to guide the

young aspirant up Science' rugged steep. May your future years be cheered by the recollection of the aid you have so patiently administered to our weary steps, and may your pathway in life be beautified by flowers innumerable and bright as those you have so profusely scattered in our path. May this greeting not be our last, but when life's toilsome journey shall be ended, may another be spoken!—may we then greet each other as perfect spirits, where joy shall not be mingled with grief at the prospect of an early separation, and where heaven honors await us, "the inheritance of the saints in light," and the companionship of each other forevermore.

BE CLEAN.—There is nothing like soap and water. Health, decency, and every other consideration requires the human system to be pure and clean. No man or woman can be good and virtuous, unless their body, as well as their mind, is kept pure and undefiled. An habitually filthy person can no more be a Christian, than a blasphemer or a thief. There was much sense in a remark once made by a friend—"I never can feel at rest, I never can feel that I have done my duty, unless my body is clean, for I am a believer of the Holy Book, and it says, 'ye are the temples of the Living God.'" Not only is cleanliness necessary to bodily health, but also to a healthful action of the mental faculties. Here then is a philanthropist who extols soap and water.

A GOOD MAN'S WISH.—I freely confess to you, that I would rather, when I am laid down in the grave have some one in his manhood, stand over me, and say: "Their lies one who was a real friend to me, and privately warned me of the dangers of the young, no one knew it, but he aided me in time of need; I owe to him what I am; or would rather have one with choking utterance, telling her children, 'there is your friend and mine. He visited me in my affliction, and, found you, my son, an employer, and you, my daughter, a happy home, in a virtuous family. I say, I would rather that such persons should stand at my grave, than to have erected over it the most beautiful sculptured monument of Parisian or Italian marble. The heart's broken utterance of reflections of past kindness, and the tears of grateful memory shed upon the grave, are more valuable, in my estimation, than the most costly cenotaph ever reared."

A WISE man adapts himself to circumstances, as water shapes itself to the vessel that contains it.

[Written for the Western Odd Fellows' Magazine.]

THE LITTLE MAIDEN.

Near a lonely woodland dwelling,
Where a joyous brook is swelling,
In the summer sunset glow,
Sadly sits a little maiden,
And her heart is sorrow-laden,
And her eyes with grief o'erflow.

Yesterday there sat another
By her side;—a darling brother
Listened to the streamlet's sound;
Now the brother dear is sleeping,
And the little maiden weeping,—
Weeping by the grassy mound.

And the little maiden prayeth,
As her weary head she layeth
On the consecrated soil;
Prayeth and her childish feelings
Come in broken, sad revealings
To the list'ning ear of God. C. C. H.

[Written for the Western Odd Fellows' Magazine.]

LITTLE EDDIE.

BY EARNESTINE.

Little Eddie—the joy, the sunlight of the widow's home—was dying. And as the young mother knelt beside the death couch of her boy, and with caressing touch gently brushed the shining locks from his infant brow, or moistened the little lips, now parched with the burning fever, that alone had lisped so oft for her the hallowed name of 'mother,' she thought, in the depth of her spirit anguish, that she *could not* see him die! The very thought that those little active limbs should lie cold and rigid in the cheerless tomb, the bright eyes that so oft had looked lovingly into her own, and the dear lips so lately glowing with health, moulder beneath the touch of the destroyer, seemed fraught with so much anguish, that she scarce could check the murmur rising in her heart "it is not *just* to take this, my only blessing, from me!" Then as the sinfulness of the thought rose before her, she bowed her head and strove to pray "*Thy* will, oh Father, not mine be done!" but the rebellious heart refused to sanction what the lips uttered, and she could not banish the thought, even while her lips breathed the prayer, "God's will in this, *will* concede to *mine*!"

But the dark winged messenger came. The soft blue eyes, unclosed for a moment, and looked with a strange beseeching earnestness into her own, as the dear lips parted and the faltering tongue of the dying child strove to lisp that name of all others, most dear to its heart—then closed upon the world forever; the dimpled arm twined, for a mo-

ment, convulsively round the neck of the sorrowing mourner, on which it was resting, then fell powerless upon the pillow, and when she felt in vain for the little fluttering heart, she knew her Eddie, her child, had become an angel of light. The low wail of anguish rose plaintively above the dead, as with the little lifeless form pressed close to her arching breast, she prayed long and earnestly for strength to bear submissively this last heavy bereavement that had fallen upon her, for she was not a stranger to sorrow. As if in answer to her petition, Death's gentler brother breathed upon her weary eyes, and lulled her for a few short moments into forgetfulness of earth! Then in that still chamber of death, came to her soul a vision of strange brightness, and it seemed she slept not, but beheld it, waking. In her dream she stood upon the brink of a dark rolling torrent, into whose turbid waters an unseen hand seemed striving to urge her boy, while she vainly sought some power to stay the dreadful evil. Suddenly before her appeared two beings of transcendent beauty, one of whom addressed her thus, "Mother, give *me* your boy, and I will bear him safely away from these foaming billows—will restore him to you again in your own lonely home, to be for years yet, as he has been, its sunlight and joy. I will shower upon him pleasure and riches, and he shall live long to enjoy life, and revel in the delights of our beautiful world!" While he spoke, the mother regarded him attentively: his countenance was fascinating in the extreme, though at times a shade of wretchedness would flit across it momentarily, only to be supplanted by a smile of seeming happiness. His apparel was kingly, and his brow adorned with a coronet of rare and costly gems. Her heart prompted her to consign her child to his care, but a small voice seemed to whisper in her ear, "beware, beware, there is more required." "You promise me much happiness on earth," she said at length, "does it all end there?" "Ah!" he replied, "all that is mortal, must taste of death once!" "And *beyond* that," she urged. "I go not," was the quick reply. She hesitated a moment, and then as the thought of the long years of happiness she might spend with him, could he return, and the utter loneliness of her home without him, stole to her heart, and yielding to the promptings of her yearning soul over her child, she was about to resign her darling to his care, when the other being, who had, until now, stood silently by, claimed, with a low voice and pleading look, her attention. He was habited in simple white, but a halo of such glorious light encircled his brow, that she wondered, as she gazed upon his heaven illumined

countenance, that she could so long have forgotten his presence. "Entrust to me," he said in gentle tones, "your treasure, and I will bear it in safety to the bosom of that One who hath said, 'suffer little children, and forbid them not, to come unto me.' You will doubtless miss his presence, and often sigh to hear the little step and infant prattle of your boy, but remember ever, he is beyond the reach of suffering, awaiting your coming to the land of rest." As he ceased, she looked towards him who had first spoken, and saw depicted upon his countenance a look of such hatred and anger, that quickly catching her child to her bosom, she imprinted a long kiss upon his ruby lips, and then resigned him unto God's messenger, who, folding him tenderly in his arms, disappeared with him beneath the dark waters of death. As she turned sadly to retrace her steps, she saw him who had just addressed her, gliding rapidly away, with the scowl of a baffled demon upon his distorted countenance, and as she still gazed, she saw him glide through long, dark avenues of crime, until finally lost to view in a dense cloud of darkness; and as she turned away rejoicing that she had *not* yielded her child to his care, a voice as of myriad angels, came wafted to her in a strain of such celestial melody, that looking upward, she beheld heaven opened to her enraptured gaze, and there upon the great white throne, surrounded by angel and arch angel, cherubim and seraphim, and all the innumerable hosts who adore Him, was the mighty King of all, the great Jehovah, and in his bosom reposed the glorious child angel—her Edwin, her boy! The tears of joy and gratitude gushed from her o'ercharged heart, and raising her hands in earnest supplication, she said, "Thou hast *all* my heart-treasures, Father, take Thou my spirit also!" A voice low, distant, full of melody, came to her ear—"not yet, not yet; a little longer wait my coming, then shall ye be united;" and with the words still echoing in her heart's chambers, she awoke. The dead boy still rested in her bosom, but with a chastened sorrow, now she gazed upon his face. She saw in him no longer her lost child, but her angel boy, and her heart amid its sorrow murmured—"Even so, Father, for it seemeth good in Thy sight." She knew there was one tie less to bind her to earth, but she also had the blest conviction that a new link was added to the golden chain leading her to heaven.

Calmly was the little Edwin laid to rest beneath the willow in the old churchyard, while the bright vision of that lone death chamber, staid long to comfort and cheer the heart stricken mourner.

FAIRMOUNT COTTAGE, Aug., 1853.

[Written for the Western Odd Fellows' Magazine.]

SECRET SOCIETIES.

THE chief objection urged against the fraternity of Odd Fellows, and by very many the only one, is that it is a secret society. This objection has been so often urged that many persons look upon our fraternity as presenting a truly objectionable character. Now, we insist that the fraternity is a secret society, but we deny that on that account it should be held up to the scorn or even to the distrust and disrespect of the community. Literary societies, in our Institutions of learning, conduct all their business in secret, and with great care guard against all attempts of the uninitiated to gain knowledge of the business transacted within their halls. Bank directors do not permit the community at large to know the peculiar business transacted in their meetings. Vestry and church sessions transact, in many cases, with a due regard to secrecy, most of the business brought before them, and even (in the domestic circle) the opinions expressed are not allowed to be spoken in public. In no such cases, no one for a moment imagines that the persons thus assembled are engaged in nefarious plans subversive of law and order, nor tending to the final destruction of our free institutions, upon which the whole superstructure of our Government is based. A very child, would he be esteemed, who would urge as an argument against the utility of Bank or Church organizations, that they refuse to admit all who choose to come to their deliberations. Now, though the cases are not in all respects parallel, we must insist that the analogy, is near enough to satisfy every reflecting mind, that the peculiar institutions of our country, are safe at least from all danger, likely to arise from the machinations of Odd Fellows in secret convocation assembled. Another consideration, which we think, by no means conclusive, should yet we think, have some influence in determining public opinion in favor of our peculiar fraternity, that is, since the first foundation of the fraternity, no attempt has been made by any lodge, or combination of members to subvert the structure of Society, or in any way to interfere with personal rights of their fellow citizens. One other, and the only other consideration, we propose now to present to the minds of those who object to Odd Fellowship on account of its secret character is. The class of men who compose the lodges of the fraternity. So far as we have opportunities of learning, men of the first respectability, noted for integrity and honorable bearing in their business transactions belong to lodges of Odd Fellows. We not do insist that all such men are Odd Fellows, nor that all Odd Fellows are of

such character, but we simply assert that such men are to be found in all our lodges and thus we conceive a reason quite sufficient for admitting the *harmless* character of the fraternity. All societies great and small, are to be judged of by the character of the men who compose them. Men do not in an associated capacity perform acts inconsistent with their individual character. The commonwealth of Indiana and the National Government, have no abstract essence and are considered only as a grand association of individual men, and the acts of these governments as the acts of individual men. Just so it is with our brotherhood. It has become a great band of men, associated together for the better attainment of common interest and from the character of the individual members composing the fraternity, should the fraternity be judged. It is not to be supposed that men of sterling integrity of character, unswerving devotion to the principles and peculiar institutions of our country (and we take it for granted that it will be readily admitted by all that such men belong to our order,) should by reason of membership in a lodge of Odd Fellowship, necessarily assume and carry out in practice a character diametrically opposed to that which they sustain in their association with one another in the political and social relations of life. On the contrary until some evident departure from personal consistency of character is shown, all reasonable men must admit, that these men are actuated by motives as correct and pure in their character as Odd Fellows, as in their business transactions in the world. "By their purity ye shall know," was given as a test by which the true followers of the Lord were to be recognised and we may without irreverence apply, as a test of character among Odd Fellows and claim for them that respect due to men, who do to some extent sympathise with the distress and relieve the wants of the needy—yet holding ourselves ready, in strict obedience to that test, to admit that they are unworthy men as soon as it can be shown that the fruits of Odd Fellowship are inconsistent with the character they assume.

Notwithstanding the prevalence of this objection to the fraternity, we are strongly inclined to believe that it has less influence on the minds of those who bring it than they would have us believe. To the uninitiated, the fraternity presents few aspects by which its real character can be judged; to them, it is a sealed book. The natural curiosity of the human mind—the insatiable desire to penetrate the arcana both of nature and of society, and to understand and appreciate the unknown constantly impels men to scrutinize all things not evident in themselves. From

this point of observation Odd Fellowship presents nothing to enable them to judge of its inherent character and naturally the very secrecy becomes an objection, and strenuously do they urge it. Now, in secrecy, abstractly considered, there can be no harm but the objectors, in the absence of known truth, drawing upon their imaginations for data, conclude, that as the transactions in lodges are not made evident to all the world, they must necessarily be unworthy, and quote scripture to establish the point. "Men love darkness rather than light *because their deeds are evil.*"

Our fraternity does act in the dark, or at least keep the uninitiated in the dark as to their lodge work; but the difficulty can be removed in the case of every man of upright moral character who has hitherto led a life void of reproach. Let him enter the fraternity by the regular steps and he shall see and know it all. The darkness shall be removed and he permitted to know all that Odd Fellows can know of the working of this dangerous secret society.

HONOR TO WHOM HONOR IS DUE.

DELPHI, IND., Aug. 1, 1853.

MESSRS. EDITORS:—In the July No. of the Western Odd Fellows' Magazine, the M. W. G. M., Silcox, in speaking of Montgomery Lodge, No. 38, at Crawfordsville, says: "Here is the first Cemetery of the Order, that I have learned of in the State; having visited the same in company with P. G. M. Herndon, I was enabled to judge of and admire the location selected, as also to reflect upon the carrying out of the great objects of our affiliation." * * * * *

I merely desire to vindicate the truth of history. "DELPHI LODGE, No. 28," several years since, purchased between two and three acres of land; laid the same off in lots of a convenient size, which are sold at reasonable prices to the brothers of the Orders. Our Cemetery is very much admired for the beauty and taste displayed in its arrangement. We wish the fact known, that *ours* is the first Lodge in Indiana which purchased one. Fraternally and truly,

J. H. S.

THE modest virgin, the prudent wife, or the careful matron, are much more serviceable in life than petticoats: philosophers, blustering heroines, or virgin queens. She who makes her husband happy, and reclaims him from vice, is a much greater character than ladies described in romance, whose whole occupations to murder mankind with shafts from the quiver of their eyes.—GOLDSMITH.

The Western Odd Fellows' Magazine

GEO. B. JOCELYN AND JNO. B. ANDERSON, EDITORS.

CHANGE OF RESIDENCE.

It is probably known to most of the readers of the Magazine, that one of the Editors (JOCELYN) will, owing to his connection with the White Water College, hereafter reside in Centerville, Ind. This change in residence will not affect his connection with the Magazine. He will continue in the editorial department as heretofore, and will devote more of his time to the preparation of his articles than formerly. Whatever interest the contributions of his pen may add to the pages of the Magazine, will be enhanced rather than diminished by this change in his residence. This statement is deemed necessary, because several have asked if his connection with the Magazine would be continued. The business of the Magazine will, as heretofore, be conducted by Anderson & Warren, New Albany, to whom all letters should be addressed.

Members of the Order and others who may wish to address Bro. Jocelyn, will please direct their communications to *Centerville, Indiana*.

I. O. O. F. DEDICATION AND CELEBRATION AT JEFFERSONVILLE, IND.

According to previous announcement, the members of the Order in Jeffersonville, on the 18th of last month, dedicated their new Hall to the business and purposes of Odd Fellowship. Nearly 100 brethren from New Albany, and quite a large number from Louisville, were present and participated in the festivities of the occasion. In the absence of Grand Master Wm. K. EDWARDS, (who was expected to be present,) G. Rep. SCHUYLER COLFAX, of South Bend, Ind., acted in his stead, and dedicated the Hall. After the dedication, the members formed a procession, numbering about 300, and accompanied by the New Albany "*Banner Band*," proceeded to a grove (where a large number of ladies and gentlemen had already assembled) to hear the address of Bro. COLFAX. The address, which was the finest Odd Fellows' oration we ever heard, was listened to with undivided attention by the large auditory. It was out of the usual line of such addresses, and was well adapted to the occasion and the place. It not only sustained the high reputation of its author, but won for him new and deserved laurels. Its sentiments, diction and manner of delivery were such as to hold, as if by spell, for one hour and a quarter, his delighted audience, only to make them regret that it was so short. We will not attempt an abstract of it, as we have not the space to do it justice, and will only add that it was considered superior to anything of the kind we have had about "the falls of the Ohio," and that we have

since been frequently asked if it were not possible to secure a copy of it for publication.

After the address, the Order and the ladies partook of a splendid *free* dinner, prepared by the Jeffersonville brethren. About 3 o'clock the exercises closed, and the members and citizens returned to their homes, fully satisfied with the dedication ceremonies, the able and eloquent speech, the fine dinner, and the splendid music.

GENERAL RELIEF COMMITTEE OF NEW ORLEANS, LA.

A copy of the June report of this noble committee is before us, from which we learn that it still pursues its legitimate work. By the prompt attentions and active measures of the members of this committee the sick have been visited, the distressed have been relieved, and the dead buried; and no deserving Odd Fellow has been turned empty away. From the report of their Secretary, JAS. FURNEAUX, we make the following extracts:

"And it affords me pleasure also to report, that a majority of the Lodges whose members have been assisted by the Committee during the past term, have favorably responded to communications informing them of the facts relating to said relief; and several of the Lodges whose accounts on our books, at the commencement of the term, showed a balance in favor of the Committee, have remitted the amount then due, while others have signified their willingness to settle, as soon as certain preliminaries, specially required by their by-laws have been complied with, and we now await the fulfillment of expectations of a final settlement."

"By reference to the accompanying papers, you will find the following to be a condensed statement of the work, receipts and expenditures of the Committee, during the past term, viz:

RECEIPTS.

Cash in the Treasury, Jan. 1st, 1853,	\$118 20
Amount received since, by assessment on City Lodges,	521 83
Amount returned by Lodges and Brothers,	292 10
Total Receipts,	\$931 68

EXPENSES.

Am't paid for Relief, to June 30, 1853,	\$461 00
Expense Account,	55 45
Total Disbursements,	\$516 55
Leaving a balance on hand of	\$415 28

We have reason to believe that a considerable portion of the amount due by Lodges for relief granted, will soon be realized by us, and unless extraordinary and unusual demands for relief require our attention, there will not be any necessity for soliciting aid from our city Lodges during the ensuing term."

We are truly glad to see that the various Lodges whose members have been relieved, are responding more fully than heretofore to the calls of the Committee, and we trust that the day is not far distant when every Lodge shall meet the full demand of this Committee. Our opinions as to the duty and necessity of so doing, are too well known to need reiteration here.

Owing to the yellow fever that is now prevailing in that city to an extent unequalled heretofore,

the labors and expenses of that Committee must be greatly augmented during the current term. From 1200 to 1500 persons are weekly falling victims to the fearful epidemic, and it is but fair to suppose that some of that number are Odd Fellows from a distance. Let each Lodge, then, which may have a member relieved respond promptly and fully to the call of the Committee. May the hand of God be speedily interposed to stay "the pestilence that walketh in darkness, and the destruction that wasteth at noon-day."

In view of the present epidemic in New Orleans would it not be well for the various Lodges in the west and north to send contributions to the General Relief Committee. It will be an easy matter for the brethren to raise an amount sufficient to meet the liabilities of this Committee. The Lodges in New Orleans have suffered, without doubt, beyond precedent. The *Taken* speaking of the epidemic, holds the following just language:—

"The frightful epidemic which is at this moment carrying off its thousands in New Orleans and other southern cities, and bringing disease and suffering in its most intense form into every family in the community, does not spare, in its desolating march, the members of our Order, nor those depending upon them. The Odd Fellows of New Orleans, a noble band and well tried in many a scene of suffering, are nearly prostrated and unable to cope with the fell destroyer, who has stricken them down by hundreds. Those yet spared are unremitting in the attentions to the sick and famishing—but their coffers are empty! They want money to aid their suffering friends! Brethren of the North!—come to the rescue—in the midst of your general health and prosperity, do not forget your brethren famishing for lack of food and medicine, in another portion of our common country. Contribute in the abundance of your means towards staying the hands of our New Orleans brethren whose ministrations of love are nearly powerless for want of the means to purchase necessities of life for the suffering victims of the pestilence. Let every Lodge in the North send a donation of money *at once* to the General Relief Committee of the I. O. O. F. at New Orleans, to be applied to the sick and destitute in that city. The services of this noble committee are but too feebly appreciated even in times of general health, by the northern Lodges, many of whose members have experienced their brotherly care and kindness. If the money which has been freely bestowed in attentions upon members of northern Lodges, who have been overtaken by disease in that city, and which has never been returned, were now to be refunded, it would afford an immense amount to the Committee, and enable them to accomplish much in the way of relief to the suffering. But let us do them more than justice—let us be generous—and show our brothers that we possess hearts to feel for the woes of others."

FINAL CARDS, AND THE ENCAMPMENT.

We have frequently heard the inquiry made, "Can a brother change his Lodge membership without affecting his standing in his Encampment?" We thought that the laws and the decisions of the G. L. U. S., and our own Grand Bodies, were sufficiently clear to preclude the possibility of

any misconception or misunderstanding on the subject; in this we were mistaken. We think, however, the following action of the R. W. G. Encampment of our own State will put the question to rest. We publish it for the benefit of those who may not see a copy of the printed proceedings:

G. Rep. COLFAX, from the Committee on the state of the Order, made the following report:

The Committee on the state of the Patriarchal Order, to whom was referred the following question of Patriarch McQuiston, "Can brethren who have drawn their cards from a Subordinate Lodge, to institute a Lodge in another State, be re-instated in their Encampment without permission of the State in which their Subordinate Lodge is located, their residence being in Kentucky?" would respectfully report that the G. L. U. S. have decided (see pages 556 and 1038 of proceedings) that a brother who is a member of an Encampment, does not lose his membership in that body by taking a withdrawal card from his Lodge for a temporary purpose, provided he renews his membership in the same, or *some other* Lodge within a month. The same Grand Body has decided that membership may, under many circumstances, be held in a Lodge in one State, and in an Encampment in another State. They also went further and decided that by the renewal of membership in the Subordinate Lodge within the time limited, membership in the Encampment is *ipso facto* [by that very act] renewed, without any action on his part, and if the Patriarch desires to withdraw, he must apply for it, the same as if he had not changed his membership in his Lodge. It follows, therefore, that the brother spoken of by Rep. McQuiston, in his question, does not need re-instatement in his Encampment, but he is now a member thereof, if he has not formally withdrawn. Which was concurred in.—*July proceedings G. E. Ind., page 819.*

This we think is perfectly plain, and can be understood by any one. This law is not intended to conflict with the settled principle that membership in the Encampment is dependent upon membership in the Subordinate Lodge. See Digest, div. viii, art. ii, sec. 5, which reads—

To acquire or retain membership in an Encampment, full membership in a Subordinate Lodge is indispensably necessary.

And it is the duty of the Secretary of the Subordinate Lodge of which the brother may be a member to inform his Encampment of his withdrawal from the Subordinate Lodge; (or his suspension or expulsion therefrom) and whenever a brother withdraws from the Lodge, the proper officers of the Encampment should furnish him with a final card from that body; see Digest, div. iv, art. ii, sec. 9, which is—

"Where by operation of the law as set forth in section 7, [which together with section 8, of this same article, forms the basis of the report of G. Rep. COLFAX] a Patriarch loses his membership in an Encampment, it is the duty of the proper officers of such Encampment to furnish said Patriarch with a regular withdrawal card, provided said Patriarch shall be in good standing and comply with the regulations of said Encampment touching such cards."

In case that a brother is suspended or expelled from a Subordinate Lodge, he stands in the same relation to the Encampment, without action of the Encampment.

INDEPENDENT ORDER OF ODD FELLOWS.

"The Grand Lodge of the United States will meet in Philadelphia, on Monday, Sept. 5th, at Sansom Street Hall. The Grand Lodge and Grand Encampment of Pennsylvania with the Subordinate Lodges and Encampments in their jurisdiction, have decided to give the highest branch of the Order in the Union a *suitable* reception, which is to consist of a *ball* in honor of the Grand Lodge of the United States, to take place in both saloons of the Chinese Museum, on Tuesday, Sept. 6, 1858."

The above we clip from one of our exchanges, hoping that it is false. We have already expressed our opinion of "*Odd Fellows' Balls*," and we need not reiterate them here. We will, however, always take the liberty to protest against any proceedings of this kind, as unjust, intolerant, and contrary to the elementary teachings of the Order. Those of us who conscientiously believe balls to be sinful and immoral in their tendency, object to their being connected with the Order in any shape or form. If the members of the Grand and Subordinate Lodges and Encampments in Pennsylvania wish to dance the members of the Grand Lodge of the United States, and the said members wish to be danced, let it be done in the name of individuals, not under the sanction of the Grand Bodies of Pennsylvania. We trust that the G. L. U. S. will, as a body representing the interests of many who are conscientiously opposed to dancing, refuse the *suitable* (?) compliment intended them. If, as individuals, any of them wish to dance or be danced, it is none of our business—that rests with a higher tribunal, but we protest against it being done as a part and parcel of Odd Fellowship, under the sanction of the head of the Order. It is a species of *sectarianism* to which we are, ever have been, and always shall be opposed.

As well might some church going Odd Fellow ask that some Methodist Conference, or Presbyterian Synod should take the G. L. U. S. under its wing, and thus give it a *suitable* reception. Or would that be too sectarian to suit the fancy of these dancing brethren? We opine it would. "Whatever ye would that men should do unto you, do ye even so unto them."

We might ask to which of the Degrees would the dancing ceremonies be *suitable*? Certainly not to the initiatory. Have the scenes of the first degree, with its lessons of charity to the afflicted, the second, with its mutual assistance in times of deepest distress, the third with its rod of power in its hours of peril, the fourth with its lessons of wisdom, and its mementoes of the past, or the fifth, with its priestly teachings, anything that renders dancing *suitable* to it. Nay, we might ask, as it is the G. L. U. S. that is to be thus honored, if the scenes of the solemn patriarchal degree, the tolerant lessons of the Golden Rule, or the Royal Purple with its varied though stern and earnest instructions, can be heightened or fulfilled with a *ball*? Or do the ovents to which the Past Official

or Grand Lodge degrees refer call up the idea of a *ball*? The Past Secretary's may do it, but the terrible "*mene, mene, tekel upharson*" might blast the eyes of the revelers. Perhaps the event referred to in the Grand Encampment, and the scenes it *must* call up in every reflecting mind render a *ball* a *suitable* compliment to men upon whose minds all these things have been impressed—some of them, indeed, impressed with the solemnity of prayer. But perhaps we have a wrong conception of the Order and what is *suitable* for an institution affiliated for the elevation of human character, and the relief of distress, and will neither ask their questions nor add anything to what we have already penned.

APPEAL TO THE GRAND LODGE.

There appears to be some difference of opinion in reference to the length of time that may elapse after the action of the Subordinate Lodge, before an appeal can be taken to the Grand Lodge. The law to us appears plain; it is as follows; see chap. viii, sec. x, General Laws:—

Any condemned member shall be entitled to an appeal to the Grand Lodge, and to a copy of the proceedings of his Subordinate Lodge touching his trial and conviction. *Such appeal shall, if possible, be taken to the first session of the Grand Lodge subsequent to said condemnation;* [the italics are our own.] and until the decision of the Grand Lodge thereon, the condemned may be debarred of all or any part of the privileges of the Subordinate Lodge, as a majority may determine.

To this the following note is appended:—

A prosecuting witness in a trial in Subordinate Lodges can appeal from the decision of such Lodge to the Grand Lodge.

Is not this sufficiently plain? The term, "*if possible*," cannot have, unless, under very peculiar circumstances, a very wide range; for, even in cases of sickness or absence from town the condemned brother, through his agent, or attorney or friend, may have the appeal taken very soon after his conviction, and unless the Grand Lodge convene almost immediately after the rendition of the judgment of the Lodge, we can see nothing to prevent its being "*possible*" for the appeal to be taken to the first subsequent session of the Grand Lodge. There may be some peculiar cases in which this rule may seem to apply rather more strenuously than is pleasant; but for the good of the whole, we do not think that it could be altered for the better. If a brother wishes to appeal let him do it about the time of his conviction, and not two or three months after the session of the Grand Lodge, and then ask for an appeal, and because the N. G. and a majority of the brethren think it out of Order, and that unjustifiable delay has been permitted, try to arouse a feeling of opposition to the laws, and create unpleasantness among the members.

READ THE LAWS.

We were asked a short time since, "In what condition is a suspended or expelled brother placed, when on appeal, the action of the Subordinate Lodge punishing him, is reversed by the Grand Lodge?"

The question would have been unnecessary, if the brother asking it had read sec. ii, chap. viii, of the General Laws, as it is too plain to be misconstrued:—

"If, upon an appeal to the Grand Lodge, by a member of a Subordinate Lodge, charged with violating any law of the Order, the decision of the Subordinate Lodge be reversed, *he shall be reinstated therein, unless a new trial be ordered.*"

What can be plainer than this? Is there a member in the Order who does not understand it?

We have frequently thought while we have been in the Grand Lodge, or in looking over the proceedings afterwards, that there was exhibited in the action and questions of some Lodges and members an unpardonable ignorance of the written law of the Order. We have a well-digested code of laws, and upon almost all questions that may arise in a Subordinate Lodge, all that is necessary is to turn to the General Laws, and law can be found to meet the case. If it cannot be found, then look over the proceedings of the Grand Lodges, or its decisions, as found collected in the latter part of the printed report of each communication; and some decision, perhaps two or three of them, will be found exactly suited to the point. The labor of the Grand Lodge would be very materially lessened if the officers and members of the Subordinate Lodges would simply *read the law*.

While upon this subject permit us to answer another question propounded a few days since: "Is not the brother against whom a charge is sustained, but upon whom the Lodge fails to place a penalty, by a legal vote, reinstated by that failure to inflict a penalty?"

What says the law? We dislike to publish it, as it was only last month that we did so, but as it was an old Odd Fellow who asked the question, we will venture it, adding however, that we trust each member of the Order will immediately procure a copy of the General Laws, and read it through and through until they can recollect and comprehend its instructions:—

"When the majority of a Lodge sustain a charge against a brother, and a vote of two-thirds cannot be procured, for any of the penalties named in the General Laws, the condemned brother's good standing is so far impeached by the sustaining of the charge, that he is debarred from benefits; and also from voting or holding office in the Lodge, and such disqualification continues until relieved by the vote of a majority of the members present at a regular meeting, after one week's notice thereof."—*Note to Sec. 6, Chap. 8, of General Laws.*

In the next number of the Magazine we expect to furnish an abstract of the proceedings of the Grand Lodge of the United States.

EDITORIAL NOTES BY THE WAY.

NORTHERN INDIANA.

ROCHESTER, in Fulton county, is a neat and pleasantly situated village of some 800 inhabitants. To this place I made two visits, and found a welcome home at the house of P. G. JOHN H. STALEY, than whom few men have done more in Indiana for the good of the Order, and if the zeal manifested by his wife for the "Magazine" be any evidence of her labors for, and attachment to Odd Fellowship, she deserves as high a compliment as her husband.

The brethren here have built and furnished a comfortable hall,—one that reflects credit upon their devotion to the principles which we are united to perpetuate. For a long time they were embarrassed, pecuniarily, but that time has passed, and they now meet beneath their "own vine and fig tree." The Order is composed of sterling men, who by their own good conduct, demonstrate the truthfulness of the professions made by those who have assumed the obligations of the Order.

On June 22d they had a public celebration, of which it does not become me to speak, further than to say, that the turn out was a large one, the ladies in the procession and at the table, pleasant and good looking, and the dinner an excellent one.

In company with some twenty-five of the brethren of South Bend and Mishawaka, I have had the pleasure of visiting Sturgis, a village in the southern part of Michigan. Here I found that the amenities of Odd Fellowship knew no such boundaries as State lines. Although I spent but a very short time here, I formed a very good opinion of Michigan Odd Fellowship, and only regretted that I could not spend a longer time with the brethren. My visit here was shortly after the vote had been given so strongly in favor of the "Maine Law," upon the liquor question, and I felt proud to stand upon the soil of a State whose people had, in the spirit of that great law of "love thy neighbor as thyself," said that alcoholic liquor, that prolific fount of so many terrible evils and crimes, should no longer curse them. God speed the day when every State in our glorious confederacy shall utter the same language, and thus dry up that dark stream of death that annually bears its 50,000 victims into the presence of that God, who has said "no drunkard shall enter His kingdom."

SOUTH BEND, IND., the county seat of St. Joseph county, was my head quarters for some ten days, and I had ample opportunity to become acquainted with its business and its people. It is beautifully situated upon a plateau of table land, on the south west bank of the St. Joseph's river, which runs in a south-westerly direction to this point, where it turns quite abruptly to a north-west course, making a "bend"—hence the name *South*

Bend. The river here is about 100 yards wide, with high bluff banks, and is navigable to this place, and even higher up for light draft steamers, keel boats, "broad horns," &c. But that 'enlightened and polished gentleman'—the *iron horse*—has driven the fleet of small craft that used daily visit here, to more remote and frontier localities to seek a field of usefulness. The river affords an immense water power, which is successfully and economically applied. Upon this immense water power there are now in successful operation, two first class flouring mills, with facilities for manufacturing 150 barrels of flour each per day; one iron foundry, in which castings for building purposes, mills, farming utensils, &c. &c., are made; one vanoeering mill, in which the "knots and crotches" of the walnut, cherry and maple trees of the adjacent forest are manufactured into most beautiful vanoeering; one woolen factory, with an actual capital of \$10,000, to be increased to \$50,000; three saw mills; a threshing machine manufactory; a machine shop, an oil mill; several lath mills; two extensive tanneries; turning lathes, &c., &c. Notwithstanding all these are run by water, there is still an immense amount of unapplied water power that cannot fail ere long to attract the attention of capitalists and manufacturers.

The present population is about 3,000. The public buildings are five churches, some of them large and elegant in their architecture; good county buildings, and a branch of the State Bank. There are also good school houses, in which arrangements have been made to establish the system of graded schools. For several years no spirituous liquors have been retailed, there being a large "no license" majority, (I wish I could say the same of every town in the State.) A large business is done in the dry goods and provision line. It is a reading community. There are 672 copies of weekly and monthly publications taken by the inhabitants, (besides the papers published there,) among which are 26 copies of the "Western Odd Fellows' Magazine."

Owing to the sandy nature of the soil, South Bend is almost always dry and pleasant; and the great attention that is given to the planting of shade trees along the side walks, renders it a "shady place" of a hot summer's day. The surrounding country, most of which is well cultivated, is made up of three different kinds of land:—prairies from three to eight miles square; oak and hickory openings, and heavy timbered lands. These last was once dear to the "red man," of whom many wild legends are yet preserved in the memories of the "early settlers," illustrating the strength of their attachment to this portion of the State.

The Southern Michigan and Northern Indiana Railroad passes through South Bend. It is a good

road, well officered, and the trains are manned by gentlemanly conductors, whose aim is to make the passengers comfortable, and not to exhibit the fact that they "are clothed in a little brief authority," for their annoyance, as one might infer, was the case with some roads, which shall, for the present, be nameless.

SOUTH BEND LODGE, No. 29, was instituted Feb. 10, 1846. Since then 131 have been admitted by initiation and card, 23 of whom went to Californiar 7 of the 131 have died, and some 20 have removed "farther west."

The following incident, illustrating the delicate attentions that are so frequently met with in the Order, was related to me by a brother. In the spring of 1847, a young man from New England, who was initiated into the Order at this place, sickened and died. To all, save the members, he was comparatively a stranger when in a strange land. They, like brethren, watched over him sick, stood at his bedside and soothed him in his dying moments, and followed him with sympathizing hearts to the "last resting place of man." Here, duty, in its ordinary acceptation, would have said their work was done, but they felt that more could be done. They thought of the parents and sister of their departed brother. The outlines of the young man's portrait had been taken; this was finished at the order of the brethren, and sent, accompanied by a letter of condolence, to his aged parents and sister. The reply to that letter acknowledging the receipt of the portrait, was so full of gratitude for what, to them, was an invaluable gift—a priceless memento of their buried boy—that none but a stoic's heart could remain untouched at its perusal. Thank God, that Odd Fellowship is not mere a "beneficial society, having for its object the relief of its members," but it has a heart warm with active benevolence and keenly susceptible to the touch of human sympathy.

The Lodge at this place numbers about 30 members, and is correct in its work, and true in the performance of its duties. The fact that G. Rep. S. COLFAX, who is as popular at home as abroad, is a member of this Lodge, is a sufficient guaranty of its accuracy in the work. The position occupied by the Order is no mean one,—and its influence for good is not unfelt in that community. The brethren have secured a very eligible lot upon which they are now erecting a beautiful building 49 by 90 feet, three stories high. The first story to be used as business houses, the second for a concert hall, and the third to be devoted exclusively to the purposes of our Order.

During my two visits to this place, the last of which occupied some ten days, I found the kindest welcome, and most fraternal greetings. I received so many marks of friendship and hospitality from the brethren and their families, that I shall never forget my visit to that place, and at no town in

my journeyings have I spent, unaccompanied by my family, so pleasant a time—their presence was all that was needed to make it all that a visit could be desired. In the rough pilgrimage of life, may the brethren and citizens of that place ever have shown to them the same kind hospitalities they extended to me.

In concluding the notes of my tour through this State, I cannot close without adding that almost everywhere I went I found Odd Fellowship justly appreciated, and in a highly flourishing condition. Among the various Lodges there exists a spirit of healthy rivalry to see which can be the means of accomplishing the most good in the great work of human benefaction. To many of the brethren I have been introduced, and I have found them what one would rightly expect to from the teachings of our Order, kind, affable, gentlemanly, and moral.

To them, and the various members of the press who have kindly noticed the Magazine and its editors, permit me here to tender my earnest acknowledgements, assuring them all, that the recollection of my tour through Indiana will be one of the most pleasant memories of my life.

GRAND LODGE OF THE UNITED STATES.

This body convenes this month, and will be the most important communication it has had for years. The new Constitution is to be reported, and we trust that it will, if it be what we anticipate from the committee who have had it under their charge, be adopted. A new Constitution is needed, and one in which the rights and powers of the G. L. U. S. and the G. Sire shall be definitely marked, and considerably restricted to what they now are.

In our next we expect to furnish our readers with a synopsis of what is done by that body, as we have made arrangements by which we shall receive the proceedings daily.

CLARKSVILLE, TEXAS.

We are pleased to learn that at Clarksville, Red River county, Texas, a new Lodge has been instituted under the name of "Colfax" Lodge, No. —. This circumstance is the more worthy of note from the fact, that the Texas Representative in the G. L. U. S. inflexibly opposed in that body the Degree of Rebekah, in 1851. That beautiful Degree must find favor with some of the Texan brothers, or "Colfax" Lodge would not have been instituted. This is but another evidence that the "masses" of the Order are "progressives."

BRETHREN UNDER CHARGES.

"Are brethren under charges, who may be sick, entitled to watchers?"

The above question was asked of us a few days since by the Per. Sec'y of a Lodge, and we unhesitatingly answered it in the affirmative. A member

under charges is to be considered innocent until he is proven guilty, and is entitled to all the amenities of the Order, except a card and pecuniary benefits. These are held in abeyance until the charges against him are examined, and then, should the charge not be sustained, he will be entitled to the amount of benefits that may have accrued during his sickness.

AGENTS.

BRO. J. W. ROBINSON, of Louisville, Ky., has been appointed General Travelling Agent for the Magazine, and is authorized to receive subscriptions, and receipt for all money paid him on that account.

The following persons have kindly consented to act as Local Agents for the Magazine

JNO. T. WALL, Pendleton, Ind. "
JNO. H. JEMISO, Muncie, " "
J. S. CHESNEY, Winchester, " "
C. N. ELMER, Centreville, " "
FABIAN FLEMING, Richmond, " "
S. F. REYNOLDS, Williamsburgh, Ind. "
CASPER MARKLE, Cambridge City, " "
—STEVENS, Milton, " "
W. B. REED, Dublin, " "
JNO. F. YOUSE, Connorsville, " "
J. H. HOLMES, Connorsville, " "
R. LARGENT LEESON, Metamora, " "
EDW'D MANLY, Laurel, " "
DR. J. L. ARMINGTON, Greensburgh, Ind. "
MRS. E. A. STALEY, Rochester, Ind. "
ED. FISHELL, Logansport, Ind. "
Geo. F. WAINWRIGHT, Noblesville Ind. "
J. S. BALLARD, Knightstown, Ind. "
WM. COOK, Bowlinggreen, Ky. "
JAMES FURNEAUX, New Orleans, La. "
THOS. J. BECKER, Vincennes, Ind. "
I. STEVENS, Vevay, Indiana. "
J. Y. ALLISON, Madison, Indiana, " "
A. J. GRAY, Lawrenceburgh, " "
W. W. CONWAY, Aurora, " "
D. MOSS, Esq., Rising Sun, " "
MRS. E. LORING, " "
W. CLAFIN, Cannelton, " "
G. ARMSTRONG, Pendleton, " "
O. J. INNIS, Rockville, " "
J. DOUGLASS, Frankfort, " "
W. H. H. TERRELL, Columbus, Ind. "
H. M. COWELL, Vernon, " "
A. DANIELS, North Madison, " "
C. GASLAY, Patroit, " "
W. HACKER, Shelbyville, " "
—DE LONG, Edinburgh, " "
C. B. DAVIS, Indianapolis, " "
WOOLSEY & NELSON, Evansville, " "
N. WHITE, Newburgh, " "
J. A. MANN, Mt. Vernon, " "
Hon. R. D. OWEN, New Harmony, " "
W. P. BENNET, Terre Haute, Ind. "
Geo. ISLER, Portland, Ind. "
SAM. D. SMITH, Russellville, Ind. "
F. B. LYONS, Perryville, Ind. "
E. C. WILCOX, Covington, Ind. "
J. V. HOFFMAN, Attica, Ind. "
G. L. HASTINGS, Independence, Ind. "
T. TEMPLETON, Williamsport, Ind. "
S. W. AUSTIN, Crawfordsville, Ind. "
JAS. CAMPBELL, Lafayette, Ind. "
L. S. DALE, Delphi, Ind. "
L. D. HOVEY, Pittsburgh, Ind. "
T. TOMLINSON, Logansport, Ind. "
M. GREGG, Plymouth, Ind. "
G. B. ROBERTS, La Porte, Ind. "
H. PAGE, Sturgis, Michigan. "
W. O. BARR, Louisville, Ky.

THE WESTERN ODD FELLOWS' MAGAZINE.

VOL. II.

OCTOBER, 1853.

NO. IV.

Grand Lodge of the United States.

ANNUAL COMMUNICATION OF THE GRAND LODGE OF THE UNITED STATES.

This R. W. Grand Body assembled at Philadelphia, on Monday, the 5th inst., being the regular Annual Communication.

The following officers—

WM. W. MOORE, M. W. G. Sire;
HERMAN L. PAGE, R. W. D. G. Sire;
JAS. L. RIDGELY, R. W. G. C. & R. Sec'y;
ANDREW E. WARNER, R. W. G. Treasurer;
REV. J. M. WILLEY, R. W. G. Chaplain;
JOHN SESSFORD, JR., R. W. G. Marshal;
J. E. CHAMBERLAIN, R. W. G. Messenger;
SOL. H. LEWYT, R. W. G. Guardian;
and Representatives from twenty-one State Grand Lodges, and nine Grand Encampments, were present.

The Chair appointed Reps. Kenedy, of S. N. Y., Glenn, of Ga., and Billingshurst, of Wis., a committee on credentials.

A committee was appointed to number and arrange the seats to be occupied by the Representatives during the session. Ballots corresponding to the number of States and Territories represented, were placed in a box and drawn in regular order.

The following officers were presented and installed into their respective chairs.

W. G. DESAUSURE, Grand Sire;
HORACE A. MANCHESTER, Deputy G. Sire;
JAS. L. RIDGELY, G. C. & R. Secretary;
JOSHUA VANSANT, Grand Treasurer.

APPOINTED OFFICERS:

REV. J. M. WILLEY, Grand Chaplain;
JAMES M. CASSADY, Grand Marshal;
SOLOMON A. LEWYT, Grand Guardian;
JNO. E. CHAMBERLAIN, Grand Messenger.

The M. W. G. Sire, WILLIAM W. MOORE, then submitted his final report, as follows:

To the R. W. Grand Lodge of the United States.

BROTHERS: Since the last meeting of this Grand Lodge the experience of another year has further developed the popularity, resources, and efficiency of our beloved Order; and the results are the most gratifying, in

enabling me to state, what has been substantially expressed on so many similar occasions, that the area of Odd Fellowship continues to expand, as well in territorial jurisdiction as in the enlargement of its membership and the increase of its revenue. With the accessions of the past year, our Lodges must now have enrolled but little less than two hundred and fifty thousand contributing members, and have under their control, applicable to beneficent purposes, an annual income approximating a million and a half of dollars. But, flattering as are these evidences of uninterrupted prosperity, they are even less impressive, as a source of mutual congratulation, than the all-pervading influence among the Brotherhood of those ennobling sentiments upon which our Order was founded, and the increasing predominance of which, during a series of so many years, gives the strongest assurance of the stability of our institution and the wisdom of its organization.

In the encouraging success thus bestowed upon our labors we have abundant cause for a renewed expression of our gratitude to that Supreme Being to whose providence we are indebted for all earthly good.

Of the incidents occurring during the recess, immediately connected with my official duties, which the organic law requires me to report to your body, I respectfully state that, in pursuance of your enactment at the last session, a Grand Lodge has been established in the Territory of Minnesota, the warrant for which was issued on the 3d of November last, and the Grand Lodge duly instituted at Saint Paul on the 5th of May, by P. G. M. John G. Potts, the very able and efficient D. D. G. Sire for that Territory.

A Grand Lodge has also been established in California. It is within the knowledge of most if not all the Representatives here assembled, that at the last session it became known to this body that the Order in California was in a lamentably unsettled condition, owing chiefly, as was believed, to the absence from the State of the brothers who had, from time to time, been entrusted with

its supervision. This information induced the Executive, immediately after the adjournment, to take measures to place the Order in that distant country under a more vigorous administration. The main difficulty in a region so remote, where the qualifications, pursuits and fixedness of residence of members were so little known, was in the selection of a proper agent to represent our authority, and infuse method and consistency into the mass of material which existed in a more or less deranged condition—a condition in which it had been involved from no fault of its own, but for want of the supervision and instruction which it was the duty of this parent body to afford. In the towns and settlements there were numbers of brothers, imperfectly organized, who were acting in concert, and discharging all the humane duties peculiar to our fraternity with an alacrity and a liberality that would have conferred credit on the most flourishing jurisdiction. They have, besides, obtained from the State Legislature an act of incorporation for a Grand Lodge, in anticipation of a favorable response to their petition for a charter which was laid before the last session, and had subscribed a large fund towards the erection of an appropriate hall in their metropolitan city. But, notwithstanding this energetic exhibition of unwavering attachment to the Order, their organization was delayed and their advancement impeded for the want of efficient government. This condition of things rendered it indispensable that the services of an experienced brother should be secured in the position of D. D. G. Sire for the State, the Executive caused a commission to be forwarded to P. G. M. Samuel H. Parker, well known to possess the highest qualifications for the office, as well by his recent service in New Hampshire and in this Grand Lodge, as from his energy of character and the interest he had evinced for the general welfare of the Order. Brother Parker promptly accepted the office, and entered at once upon its duties. One Lodge at San Francisco and one at Sacramento were found to be working under legal warrants, and five other Lodges were working under informal dispensations, irregularly granted by D. D. G. Sires. All these Lodges, however, were soon clothed with lawful authority, and having afterwards held a convention and petitioned for a Grand Lodge, a dispensation therefor was issued, and the Grand Lodge duly instituted at San Francisco on the 17th of May last, by D. D. G. Sire Parker. Thus was established the first Grand Lodge on the Pacific, which we have every reason to believe will prove an invaluable auxiliary in spreading the benign influences of Odd Fel-

lowship in that new and rapidly growing country. At the latest accounts from thence the best spirit prevailed amongst the fraternity, and the affairs of the Order wore the most promising aspect. Already the new Grand Lodge has chartered and instituted eight additional Lodges; and there were in successful operation, under the authority of your Executive, two Encampments of the Patriarchal Order. For this desirable improvement the Executive and the Order generally are greatly indebted to the distinguished brother who, regardless of his personal inconvenience, so readily consented to apply himself to the arduous duties of the station which was so unceremoniously imposed upon him.

Our noble institution, following the track of settlement and civilization, has also been introduced under favorable auspices into the distant Territory of Oregon. On the 6th of December last, Chemeketa Lodge, No. 1, was instituted at Salem, by D. D. G. Sire E. M. Barnum, and on the ensuing 16th January a warrant was transmitted to that officer for opening Samaritan Lodge, No. 2, at Portland. Bro. Barnum assures us that these Lodges are composed of the most estimable men, from whose discretion and influence the highest degree of success may be confidently expected in that Territory.

In the Territory of New Mexico one additional Lodge and one Encampment have been instituted, in pursuance of warrants issued by D. D. G. Sire Joseph D. Ellis. The warrant for Ridgely Encampment, No. 1, to be located at Sante Fe, was issued on the 8th of March last; and on the 18th of the same month a warrant was issued for Bugle Lodge, No. 3, to be located at Fort Union. This Lodge may be regarded as an experiment. The brother who headed the application for it is a worthy gentleman and a soldier, an officer in the United States Army, every way deserving the confidence of his country and of this Order. He supposes that the establishment of Lodges in the Army, when regularly applied for, apportioning one to each company, battalion, or other division, would prove beneficial to the association, and at the same time be highly advantageous to the army, in promoting discipline and elevating the character of the soldier. His general views upon the subject are worthy of a liberal minded and enlightened philanthropist; but it is apprehended that his want of experience in the government of the Order caused him to overlook several weighty objections, having an important bearing on the success of the enterprise; such, for instance, as that Lodges thus organized must necessarily be moveable, that they would be subject to the authority

of no State Grand Lodge; that their fees and benefits must be merely nominal rather than a reality; and that in time of peace the component parts of the Army are not sufficiently concentrated to give support and efficiency to Lodges. They would, in fact, be a species of independent Lodges, subject only to the jurisdiction of the supreme body, and requiring to be governed by special legislation, which might come into conflict with the chartered privileges of the various State Grand Lodges. The letter disclosing the plan of our brother in the army, together with the reply of the Grand Sire, are submitted for your consideration. In the meantime, it may be proper to remark that some of the objections above suggested do not apply to Union Lodge, the warrant for which locates it at Fort Union; nor is it improbable that the operations of this Lodge will fairly test the practicability of our worthy brother's proposition.

At Honolulu, Sandwich Islands, the Order does not appear to be prosperous. Excelsior Lodge having petitioned to be put in possession of the moneys collected in the United States towards building a hall for the accommodation of that Lodge, and the Executive being without any law to guide it in the transfer of the fund, on account of the inapplicability to the case of the law of 1851, yielded to the request of the petitioners, and transferred the money to their own keeping. The amount sent was about sixteen hundred dollars, which was lying unavailing in our treasury. The petitioners stated that they could invest the money on very advantageous terms; and, being clearly entitled to the benefit of it, no hesitation was felt in committing it to their care, to be invested at their own risk, for the benefit of Excelsior Lodge.

In the State of Texas, during the recess, three additional Encampments have been instituted, viz: No. 4 at Washington, No. 5 at Austin, and No. 6 at Huntsville. The reports from this State represent that Odd Fellowship is constantly widening the field of its influence, and that its success within the year has surpassed the expectations of the most sanguine. Several new Lodges have been established by the State Grand Lodge. P. G. M. Anson Jones is the present D. D. Grand Sire, and has been unremitting in the discharge of the duties of that office.

The other States and Territories of the Union being under the supervision of State Grand Lodges and Grand Encampments, the reports of those bodies, respectively, will disclose the business and advancement of the Order in their several jurisdictions.

From the Province of Canada we have intelligence which might, at the first view, be considered unfavorable to the prosperity

of the Order in British North America. The Grand Sire does not so regard it. Since the introduction, ten years ago, of the Order into Canada, there have existed in that Province two associations bearing the name of Odd Fellows—one of which is known as the "Canadian Order," recognizing the work and authority of the Manchester Unity of Great Britain, and the other is there designated as the "American Order," working under the authority of the Grand Lodge of the United States. The business operations of these two associations, as you all know, are entirely distinct, there being no fellowship between them as organized societies; yet each, in its turn, so far as the Canadian branches are concerned, and with the consent and approval of their respective parent bodies, have tried the experiment of a quasi independent organization. In this experiment each has signally failed. The independent organization of the Canadian Order was of very brief duration. That of the American Order, established under the title of the Grand Lodge of British North America, at the session of 1846, continued in being until some time last spring, when it appears to have suddenly suspended its functions, without, so far as we are advised, having any reasonable excuse for so inconsiderate a procedure. About the same time several Subordinate Lodges, located at Montreal, which was the place of meeting of the Grand Lodge, followed its baleful example, by disbanding themselves. These illegal and injudicious acts, however, did not affect the Order in other localities not immediately surrounded by the influence of the Grand Lodge. With a devotion to the cause of Odd Fellowship deserving the highest commendation, these Lodges forthwith met in Convention and resolved to return to the guardianship of the Grand Lodge of the United States. Their application to be admitted was received the 23d June, accompanied by the minutes of their proceedings, by which your Executive was first apprized of the condition of the Order in British America. Of the entire accuracy of the statements contained in these communications there existed no doubt. They were confirmed in the course of a few days by similar intelligence received from other quarters. Your Executive, however, considering the friendly relations that subsisted between the two jurisdictions, and in view of the duties of the Grand Officers of British America, still hoped to receive from them an official communication, surrendering the authority which had been conferred by the Grand Lodge of the United States. It was therefore determined that we would not render ourselves liable to the imputation of having improperly invaded that jurisdic-

tion; and a letter was addressed to the Subordinate Lodges, advising them not to dissolve their organization, and promising them charters as soon as they could with propriety be granted. At the same time a letter was addressed to the Grand Sire of British America, informing him of the nature of our advices from his jurisdiction, and soliciting a communication from him, that we might be relieved from embarrassment in acting upon the petition of the subordinates. To this letter no reply has been received. The Grand Sire awaited an answer for the space of a month, and then again addressed the Subordinate Lodges, instructing them that the incapacity of a Grand Lodge, the non-usage of its powers, or its voluntary dissolution, did not dissolve its subordinates, and that on the occurrence of either of these events the subordinates reverted to the original jurisdiction of the Grand Lodge of the United States. They were consequently authorized to continue their work and make report to this Grand Lodge. All the correspondence on the subject is herewith submitted, clearly disclosing that the Grand Lodge of British North America has abandoned the duties confided to it, and that on account of its singular deficiency in energy, its dissolution is hailed by its membership as an auspicious event, rather than a misfortune. A special mission to that jurisdiction may be necessary to re-organize and instruct the existing Lodges. At all events, no time should be lost in placing them in the same condition as the Lodges in the United States, that they may be enabled to erect Provincial Grand Lodges whenever their interests shall seem to demand them.

Experience has demonstrated the impolicy of attempting to erect "independent sovereignties" in Odd Fellowship. The impossibility of agreement in all things between two actual sovereignties was conclusively demonstrated by the former inharmonious connexion between the Grand Lodge of the United States and the Manchester Unity of Great Britain, and the impracticability of a quasi sovereignty has been as clearly shown in the experiment of the Grand Lodge of British North America. That Grand Lodge, though denominated a distinct sovereignty, did not possess any substantial power that is not conferred upon the State Grand Lodges. It simply had control of the local affairs of the Order in British North America, including the power of dividing that large extent of territory into provincial jurisdictions. Being itself necessarily restrained from legislating in reference to the work of the Order, (which forms the basis of nearly all our general laws,) and having delegated the appropriate powers to the Provincial Grand

Lodges of its own creation, this independent body had nothing left for it to do, and, as a matter of course, it became a nonentity except as an appellate body. If it had maintained the character of a Provincial Grand Lodge, and as such continued to exercise its privileges in this body, participating in its legislation and having a voice in the enactment of its laws, its own action would have been as vigorous and its existence as permanent as any of our State Grand Lodges. But all these important privileges were surrendered for a visionary experiment, the unfortunate results of which should serve as beacon lights for the future.

The report of the distinguished Brother who has so long and so ably filled the station of Grand Secretary will present a just view of the condition of the finances of this Grand Lodge. In pursuance of your resolution of last session, directing its surplus funds to be invested in six per cent. securities, the Grand Sire advised and consented to their investment in stocks of the State of Maryland, bearing that rate of interest, for which a premium of about eight per cent. was paid. At that time all good securities commanded a high price in the money market, and the stock selected, I am happy to say, has not since depreciated in value.

During the recess, a number of questions touching the laws and practice of the Order have been submitted to and decided by the Grand Sire. Only several of them, however, are of such a nature as requires them to be included in this report. The following appear to be of this class:

1. That a Grand Representative, duly elected and commissioned, who fails to take his seat in this body at the first session of his term, does not, for that reason, under the laws of this Grand Lodge, forfeit his right to a seat at a subsequent session, his credentials being good for two years. He may, nevertheless, be arraigned and removed for neglect of duty, by his own Lodge, if its penal laws shall so provide.

2. That the Grand Officers of State Grand Lodges, when visiting the subordinate lodges under their own jurisdiction, should give at the outside door the same pass-word that is required of other brothers. Our laws make no distinction in this respect, nor could any distinction be made with propriety, for the reason that it is impossible for the Grand Officers to become personally known to the entire Brotherhood of any State jurisdiction.

3. That a District Deputy Grand Sire, in absenting himself temporarily from his jurisdiction, has authority to appoint a qualified brother or brothers to install the officers of Lodges and Encampments during his necessary absence; but that, if the Officers

of any Lodge or Encampment should be regularly installed by any qualified Brother who had not been thus appointed by the District Deputy Grand Sire, such installation would be legal and valid. Installations may be legally made by other persons than Deputy District Grand Sires, and no legal installation can be vitiated. If a Brother, deputed to install officers, should fail to attend, the ceremony, rather than be deferred, should be performed by a qualified member in attendance. If the Brother deputed should present himself, and his authority be disregarded by a Lodge, then the District Deputy Grand Sire has his remedy in arraigning the Lodge for misconduct.

4. That pending a decision on the granting of a withdrawal card, charges may be preferred against the Brother making application therefor; and that, under such circumstances, the vote on granting the card should not be taken until the charges be withdrawn or a trial be had upon them.

5. That any person who, being at the time in good standing, shall have withdrawn from the Order by a written resignation, may be readmitted as an ancient Odd Fellow, provided he first pass a satisfactory examination in the work; and if he fail to pass a thorough examination, then he can only be re-admitted by initiation.

A question of some interest has been presented during the recess, growing out of the enactments of this Grand Lodge relating to suspended members. The law originally provided that "the suspension of membership as a means of punishment worked no suspension of *arrears*, but that the *arrears* ran on during the time of suspension." In a report relating to another subject, which was adopted in 1849, the phrase was used that "every lodge holds its members undergoing punishment responsible for *dues* and unworthy conduct during such disability." And at the session of 1850 the question was proposed whether a "brother suspended for non-payment of dues is suspended as a means of punishment?" to which question the committee on the State of the Order replied affirmatively, in a report that was adopted by the Grand Lodge. The effect of these decisions was the enactment of a law by which brothers under suspension for non-payment of dues are required to pay the same dues during such disability as if they were in good standing, whereby their indebtedness is constantly augmented, whilst they are denied the enjoyment of any of the privileges or benefits of the Order. It is not now the purpose of the Grand Sire to discuss the expediency of this law. He merely invites attention to the fact that in some jurisdictions it has been misapplied, as he thinks, in

charging up dues since the year 1850 against members who were suspended anterior to either of the decisions above cited, thus very materially changing their responsibilities and relations to the Order; and to the further fact, that in the case of all such brothers, as well as of many others who have been suspended since 1850, their restoration to full membership is almost hopeless, as they can only be restored upon the payment of arrears that would in most cases exceed the aggregate cost of initiation and advancement to all the degrees. This law, which is not understood or enforced in all the States, requires some modification. By its provisions suspension has become the severest penalty imposed by our code. Expulsion very properly severs a member's connexion with the Order, and at once releases him from all moral and pecuniary responsibility to it, whilst it places him in a position that will permit his reinstatement whenever he shall merit and desire it. The reverse is the case as regards brothers under suspension. They are held accountable, both morally and pecuniarily, and yet, in consequence of their daily-increasing indebtedness, many are excluded from full membership on account of their inability to meet the requirements of the present law. It is respectfully submitted whether this class of brothers might not be admitted as ancient Odd Fellows, by the payment of their indebtedness at the time of suspension, in addition to such fees as the local law might impose.

Another subject of general interest has been brought to the notice of the Grand Sire, viz: To what extent a brother afflicted with lunacy should be supported by his lodge? This class of unfortunates seem to be rapidly increasing in numbers, although our lodges, thus far, have been burdened with only two or three cases. It is argued that confirmed lunacy is a disability not contemplated by our beneficial regulations, and that, as the brothers of this Order are taxed equally with other citizens for the maintenance of State institutions to take charge of this description of persons, the burden of supporting such of them as are members should not devolve exclusively on the Order, whose duty will have been discharged by taking care of them so long as there is reasonable hope of their recovery, or until they are received into public asylums. This question, affecting as it does the regulation of the benefits of subordinate lodges, does not appear to demand any other legislation on the part of this body than an expression of opinion as to their duties in the premises.

Accompanying this report I present another, relating to an interesting subject, that requires special consideration.

The report of the Grand Secretary will inform you of other ministerial acts which it is not necessary here to repeat, leaving to the Grand Sire nothing to add, except the melancholy announcement that during the recess the Order has been called upon to mourn the death of P. G. M. John Chester, of Michigan, and P. G. William Mathews, of Kentucky, two valuable members of this Grand Lodge, whom it has pleased an all-wise providence to remove from among us. As good men, faithful to the duties of citizens and honored for their devotion to the Order, the deceased are sincerely lamented by large circles of brothers and friends, to whom their estimable qualities had warmly commended them.

In conclusion, I trust that, without being deemed intrusive, I may be permitted to second those wise admonitions that have from time to time emanated from my worthy and more venerable predecessors, invoking you to hold fast to the landmarks of Oddfellowship, as embodied in our system by the patriarchs who introduced and adapted the Order to this country. From the elevated position occupied by its chief officer, I must have been blind not to have observed and appreciated the immense amount of good, forming, as it were, an epoch in the annals of benevolence, which the Order has effected throughout the broad extent of our land; and I should have been equally obtuse not to have discovered the admirable system by which the operations of a quarter of a million of men, voluntarily banded together, and extending over the almost illimitable territories of our national inheritance, are regulated and controlled by the same beautiful harmony as the few hundreds who were originally congregated within the limits of two or three incorporated cities. Whilst these facts bear such irresistible testimony to the simplicity and comprehensiveness of our plan of government, it could not be regarded otherwise than as an unfavorable augury if the brethren of this Order should, to any considerable extent, become infected with that restless spirit of the age, so prevalent in regard to many other things, which, seeming to overlook the present liability to error, is peculiarly characterized by its irreverence of the past. I sincerely trust that such a spirit may never enter our halls. I trust our brethren, one and all, whilst wisely acknowledging the great law that went forth from Everlasting, the law of a continued march from excellence to perfection, may never mistake innovation for improvement, never regard mere change as reform, but be ever content with that true and safe progress which keeps its eye upon the future and its foot upon the past.

And now, my brothers, I have at one and the same time both a painful and an agreeable duty to perform—painful, in retiring from a body with which I have been connected for so many years, and at whose hands I have received favors for which I can make no adequate return; and agreeable, not only because I am so soon to be relieved from the weight of heavy official responsibilities, but because, through your truly fortunate selection, I shall have the pleasure of investing with these official robes a brother whose profound judgment and sound discretion, as manifested in all his acts here, recommends him to my unlimited confidence. In discharging this last official act, it would be doing violence to my own feelings, were I to refrain from expressing my grateful sense of the various honors which have been most undeservedly conferred upon me. It does not become me to say that I have done all that any other in my place could have done, but I can truthfully say that I have left nothing undone which my sense of right and propriety prompted me to perform. If I have failed in any duty, or, in the discharge of my duties, have said or done aught to wound the feelings of any brother, I trust that I may be pardoned, and the unintentional act be buried in oblivion. That my deservedly esteemed successor, and each and every one of you, my brothers, may long enjoy the highest honors that can be conferred by your Order, and that it may go on increasing in numbers and usefulness until its principles and its benevolence are as wide-spread as the human race, is, and shall ever be, the sincere prayer of my heart to the Supreme Ruler of the universe.

WM. W. MOORE,
Grand Sire.

The final report of the Grand Sire having been read, he proclaimed the ceremony of installation closed, and the officers elect duly inducted into their respective offices in ample form; whereupon Wilmot G. DeSaussure, the M. W. G. Sire, was conducted to the chair by the retiring Grand Sire, and addressed the Grand Lodge as follows:

The solemn obligation, my brothers, but now taken; the impressive forms of the installation just finished; the abandonment of the chair by a faithful and tried servant in Odd Fellowship; all tell that to new and untried counsels the interests of the Order have been entrusted. Sensitive to the importance of the trust, the attention of the whole Brotherhood, hither directed, seek to learn the sentiments of him by whom that duty will be discharged. Deeply impressed with the magnitude of the responsibility I have assumed, conscious that the mightiest charity of the world, an administration of which the proudest of earth's potentates may justly be

proud, has been before you, Representatives, it shall be my endeavor so to discharge the high trusts which you have placed in me as to diffuse through the mighty masses of our Order that charity which never faileth.

Yet not alone, Representatives, to the new administration is this interest attached. To your legislation, the great heart of the Order must throb responsive—it is yours to direct—its to obey your dictations. Yourselves, at once the rulers and the ruled—the legislators and the obedient servants of the law, chosen from the talent, the character, and the probity of the Brotherhood—all insure no legislation save that which yourselves are willing to abide, while to myself it insures a co-operation in, and I may with confidence look to you for support, in the discharge of my duties. Struggling from a painful and feeble birth, the once derided Order of Odd Fellows has grown into a benevolence, grand in its scale as is the Republic in which it first assumed its pure purposes. Cradled among a people whose motto is onward—imbibing from its infancy the energy with which it was surrounded—unswathed from prejudices and untrammelled by political despotism, it has stretched from the frozen regions of the North to the sunniest climes of the South—the boisterous lashings of the Atlantic mingle with its morning orisons, while the gentle roll of the Pacific has harmonized with its evening hymns—an association such as earth never before beheld, is confided, Representatives, to you. As the custodians of its unity, the watchwords of our Order are at once emblematic and directory of the manner in which it behooves you to bind together this noble charity. Spared by an all wise and all seeing Power, at the allotted period of three score years and ten, the parent of American Odd Fellowship remains the sole surviving witness of its birth—if by reason of strength they be four score years, be it yours, his brethren, that they be spared from labor and sorrow.

Representatives, may your counsels be so guided by that Supreme Ruler who has planted in the hearts of mankind the seed whence this fruit has sprung, that resting from your labor, you may behold peace, harmony, and unity as their result.

Rep. E. C. Robinson of Va., moved the following resolution, which was adopted:

Resolved, That this R. W. Grand Lodge will meet daily at 9 o'clock A. M., take a recess for half an hour at 12 o'clock M., and adjourn at half-past 3 o'clock P. M.

Rep. Colfax of Ind., from the committee to whom was referred the Constitution, for the purpose of reporting amendments thereto, submitted the Report of the Committee, accompanied by a printed form of Constitution,

which was ordered to be spread upon the Journal, and to lay over till the next session.

The Grand Cor. and Rec. Secretary submitted his Annual Report, as follows:

GRAND SECRETARY'S REPORT.

To the R. W. Grand Lodge of the United States:

The undersigned respectfully submits the usual annual report of the Corresponding and Recording Secretary. [Here follows the Secretary's report of his action under resolutions passed at the last session giving him certain instructions, which we omit:]

The following abstract, from the correspondence of this office during the past year, will present an analysis of the condition and progress of the Order.

Michigan.—From this State I have had the most gratifying information during the year of the continued prosperity of the Order. Increase of lodges three during the year.

Vermont.—The Encampment branch in this State continues to languish, but the Grand Lodge jurisdiction is in a healthy and increasing condition, now numbering thirty Subordinates.

Maine.—I have had no special intelligence from this State during the year, but feel assured that the favorable adjustment made by the Grand Lodge of its account with the Grand Lodge of the United States, has served to revive the efforts of the brotherhood in that jurisdiction in behalf of the Order. Since preparing the above, and upon the eve of going to press with this report, I have received the following gratifying intelligence from Grand Rep. C. C. Harmon, of Maine: "In anticipation of the preparation of your annual statement to the Grand Lodge, I have the pleasure to inform you that the Grand Lodge of Maine has now in its treasury, funds which will be transmitted through its Representative, sufficient to meet its representative tax of the present year, to meet the note falling due this year, and to take up one if not two notes in advance. This gratifying result is mainly attributable to the indulgence granted last year by the Grand Lodge of the United States. The consciousness that the indebtedness of this State Grand Lodge was finally adjusted to a practicable shape, in which it might be met, has given an impetus to the financial condition of the whole Order in this jurisdiction."

Massachusetts.—The Order occupies a highly respectable position in this commonwealth, and if not increasing, maintains its usual strength.

New Hampshire.—I learn from G. P. T. G. Senter of this State, "that there are seven Encampments in this State, all able to sustain themselves, and the Lodges mostly in a healthy condition."

Rhode Island.—Odd Fellowship is highly prosperous in Rhode Island.

Connecticut.—The efficient Grand Secretary of this jurisdiction, Bro. Lucius F. Thomas, gives assurance that our Order continues to advance in that State.

New York.—The non-receipt of the annual reports from the two Grand Lodges of this State prevents me from giving any reliable account of the condition of the Order; although the quantity of supplies required in both jurisdictions during the year indicate that the Order continues to grow in that State.

Pennsylvania.—The annual report from this extensive jurisdiction has been transmitted by Grand Secretary Curtis, with his usual promptness, and exhibits a spectacle of Odd Fellowship of the most gratifying character. The number of initiations during the year have been over four thousand, and the aggregate revenue of the Lodges has reached one hundred and seventy-four thousand dollars. The present number of Lodges is 494, with a contributing membership of forty-four thousand. The Encampment branch is equally prosperous.

New Jersey. The Order is in the highest degree prosperous in this jurisdiction.

Delaware.—In no part of our jurisdiction is Odd Fellowship in a more healthful and growing condition, than in the State of Delaware.

District of Columbia.—The annual report of the Grand Lodge and Grand Encampment has been received and indicate a healthy condition of the Order in both branches.

Virginia.—The efficient Grand Secretary of this jurisdiction, writes, that "the Order is steadily progressing in Virginia and working its way into the good opinion of the best men of that community. The report of the Grand Encampment has been received, showing the organization of two new Camps during the year.

North Carolina.—As far as I have advices from this State, the Order is prosperous.

South Carolina.—Grand Secretary Gyles of this jurisdiction, has made, with his accustomed promptness, the annual report of the State of South Carolina. The Order has made some increase during the year, and continues to occupy an elevated position in that community.

Georgia.—The Order in Georgia remains in a healthy condition in both branches.

Florida.—Odd Fellowship in this State, although confined to a few principal points, is steadily on the increase and highly prosperous.

Mississippi.—Grand Secretary Dicks, long one of the most valued correspondents of this office, advises me that "the Order is

gradually on the increase in Mississippi." Two new Lodges have been organized since the last annual report, and all are working harmoniously.

Alabama.—From the Annual Report of this jurisdiction, a high degree of prosperity in the Order is clearly indicated.

Louisiana.—Odd Fellowship continues its onward march in this rapidly accumulating jurisdiction; it is truly gratifying to contrast the brilliant spectacle which our beloved Order now presents in that enlightened community, with its former embarrassed circumstances.

Missouri.—The ever prompt Grand Secretary, Bro. Veitch, advises me of the uninterrupted prosperity and harmony of the Order, in that jurisdiction. "In nearly all our principle towns," he remarks, "successful efforts have been made to erect permanent Halls for the Lodges."

Illinois.—The demand for supplies in this jurisdiction, in the absence of other information, leaves no doubt of the rapid increase of the Order in the State.

Ohio.—Under date of August 8, 1853, Bro. Alexander E. Glenn, the valued Grand Secretary of Ohio, transmits the annual report of the Grand Lodge, in which he remarks: "In transmitting these reports, it affords me pleasure to assure you that Odd Fellowship in Ohio continues in a state of uninterrupted harmony and prosperity. Our increase, during the year, has been twenty-two Lodges, and about two thousand members. Peace and brotherly love prevails throughout the jurisdiction, and the mission of the Order is being fulfilled to its utmost extent."

The report of the Grand Encampment has also been received, which indicates a high degree of prosperity in that branch of the Order.

Kentucky.—The annual report of the Grand Lodge of this State has been received, which shows an increase during the year of twelve Lodges, and of more than four hundred contributing members.

Tennessee.—I have had no special correspondence with this jurisdiction during the year. From visiting brethren I learn, however, that the Order is in the highest degree prosperous within the State.

Arkansas.—Our brethren in this State have had the misfortune, during the past year, to have met with a serious loss by fire, and to have been subjected to much embarrassment as a consequence. The Hall of Far West Lodge, No. 1, in which the Grand Lodge and Arkansas Encampment met, was burned on the morning of the 5th February last, and every thing in the way of books, regalia and furniture was lost. The Grand

Lodge charter was also destroyed—but the seal and record books were saved. A duplicate of the Grand Lodge charter was promptly forwarded to James M. Danley, R. W. Grand Secretary upon receipt of the above information.

The loss of the Order from this calamity was \$1800, but it had in no wise the effect of depressing the energies of the brotherhood. The efficient D. D. Grand Sire writes us that notwithstanding the loss "they intend to keep the ball rolling." The Reports of Encampments Nos. 1, 2, and 3, with their respective dues, have been received from D. D. G. S. James M. Danley. The Report of the Grand Lodge is not yet received. I herewith present an appeal from the decision of one of the Lodges of this State.

Wisconsin.—The annual report of the Grand Encampment of Wisconsin shews that eight subordinates are at work under that jurisdiction, with a reasonable degree of success. The work of the Grand Lodge department is highly prosperous.

Iowa.—The Grand Encampment of Iowa has reported nine working Encampments under its jurisdiction. The Grand Lodge continues to extend the Order throughout the State, and the accessions of numbers and strength, continues to be commensurate with the former growth of the Order. Increase of Lodges, during the year, eight.

Texas.—I have the pleasure of reporting that from an interview with the distinguished Grand Representative of this State, P. G. M. Anson Jones, that the Order is advancing rapidly in both branches, and that the utmost harmony and fellowship prevails. An application will be made for a Grand Encampment during the present session. Grand Secretary E. P. Hunt, of this jurisdiction, has been amongst the most valued correspondents of this office during the past year.

Sandwich Islands.—The Semi-Annual Reports of Excelsior Lodge, No. 1, up to December 31, 1852, have been received. The Report due June 30, 1853, is not yet in hand. The whole number of contributing members appears by the last Report to be thirty-seven. On the 30th April, 1853, a communication was received from Excelsior Lodge, in reply to a letter addressed to that body by the Corresponding Secretary on 2d December, 1852, informing them of the resolution passed by the Grand Lodge of the United States at September Session, 1852, touching the "Honolulu Hall Fund." The Lodge, through a committee, replies that its position is misconceived by the resolution of 1851, directing "the application of the money to the payment of the debts of Excelsior Lodge, incurred in erecting an Odd Fellows' Hall," that Lodge having incurred no debt of that character—

and that the amount would be totally inadequate for the purpose for which it is appropriated. They, in view of these circumstances, ask that the money may be invested by them at such a rate of interest as will enable them to pay, or nearly so, the rent of their Lodge Room. This communication was referred to the Grand Sire, from whom the undersigned received a reply dated May 3, 1853, "advising that the money referred to be committed to Excelsior Lodge of Honolulu, to be invested at its own risk, as suggested in their petition." Concurring in this advice, I caused the account of Excelsior Lodge to be settled, and deducting the amount due by it to the Grand Lodge of the United States for dues, to-wit: \$128.-81, I remitted to the Lodge the entire balance of the whole fund in the Treasury on the 14th of May, 1853, viz: sixteen hundred dollars, by a draft from Adams & Co., Express Agents, that being the mode of transmission suggested by the Lodge, a duplicate of which draft, together with the communication from the Lodge, is herewith presented.

Warrants have been issued during the year, with the approbation of the Grand Sire, as follows:

FOR THE GRAND LODGES.

Minesota, at St. Paul.
California, at San Francisco.

FOR SUBORDINATE LODGES.

Samaritan, No. 2, Portland, Oregon.
Bugle, No. 3, Fort Union, New Mexico.

FOR ENCAMPMENTS.

Encampment, No. 4, Washington, Texas.
Encampment, No. 1, Santa Fe, New Mexico.
Encampment, No. 5, Austin, Texas.
Encampment, No. 6, Huntsville, Texas.
Golden Gate Encampment, No. 1, San Francisco.

Pacific Encampment, No. 2, Sacramento.
Parker Encampment, No. 3, Stockton.

These applications, together with the returns of the organization of the new bodies, are herewith presented.

There has been paid into the Treasury since the last annual audit of the accounts of the Grand Secretary and Grand Treasurer, on the 22d September, 1852, the sum of ten thousand twenty-nine dollars and twenty-seven cents. The further sum of three hundred and sixty-two dollars and eighty-six cents, for account of "Honolulu Hall Fund," has been received, but is only applicable to that object. The former sum, \$10,029.29, is the revenue proper of fiscal year. The balance on hand, per report of Committee on Finance, of last session, was \$17,226.66, making, with the receipts of the year, an aggregate, exclusive of the "Honolulu Hall Fund," of \$27,235.93 in the hands of the Treasurer during the year. Of this sum, up

to August 22, 1853, the period when that officer's account was furnished to this Office for comparison, the Treasurer had disbursed, in payments for appropriations of last session, mileage, salaries of officers, current expenses and special investments the sum of \$21,321, leaving a balance on that in his hands of 5,914.62.

The apparent meagreness of this balance requires explanation.

Of the balance in the hands of the Treasurer at the last session, the sum of \$1,233 50 was exclusively applicable to the "Honolulu Fund," and the sum of \$5,427.75 was invested by the Grand Treasurer, with the approbation of the Grand Sire and Grand Secretary, in State of Maryland Six Per Cent. Stocks, pursuant to the resolution of the last session; the former of which amount subtracted from the balance in his hands on 22d September, 1852, and the latter sum added to the balance appearing in his report, will leave the actual amount in his hands on the 22d August, 1853, \$11,342.37. This balance, together with the receipts of the session, usually large, will be properly applicable to such objects as may be found necessary.

The usual table, showing the condition and progress of the Order, cannot be now reported in consequence of the non-receipt of a large number of the Annual Returns of State Grand Bodies.

All of which is respectfully submitted.

JAMES L. RIDGELY, C. S.

BALTIMORE, Aug. 29, 1853.

Rep. Williamson of Ky., from the Committee, to whom was referred the subject of Dues and Benefits, made a Report, which with accompanying printed tables, was laid on the table under the rule.

Rep. Senter of N. H., moved the following resolution, which was adopted:

Resolved, That the report of Grand Sire Moore be referred to a select committee, for the purpose of allotting the several subjects therein referred to; and that two thousand copies of the same be printed for the use of Representatives.

The Chair named Reps. Senter of N. H., Robinson of Va., and Froment of N. N. Y., as the committee.

On motion of Rep. Moore of Ky., 2000 copies of the Report of Rep. Williamson of Ky., upon the subject of dues and benefits, with the accompanying tables was ordered to be printed.

Rep. Sligo of Pa., moved the following resolution, which was unanimously adopted:

Resolved, That the thanks of this Grand Lodge be tendered to G. Sire William W. Moore, for the industry, dignity, and ability with which he has discharged the important

duties of the office of Grand Sire, during his term of office.

On motion of Rep. Hunt, of District of Columbia, the Lodge adjourned until tomorrow morning, at 9 o'clock.

Tuesday, Sept. 6th, 1853.

The R. W. Grand Lodge met pursuant to adjournment.

Rep. Hinsdale, of Wisconsin, presented the following proceedings of the Grand Lodge of that State, which were referred to the committee on the state of the Order:

Resolved, That our R. W. G. Representatives to the R. W. G. Lodge of the United States, be and hereby instructed to use their efforts in procuring the passage of a law to admit the wives of brothers, who have the degree of Rebekah, at the installation of the officers of Subordinate Lodges."

Rep. Williams, of Ohio, rose in his place, and announced the decease of P. G. Rep's David C. Churchill, Mark P. Taylor, and Richard C. Williams, of Ohio, and offered appropriate resolutions, which were adopted.

Rep. Moore, of Kentucky, submitted the following preamble and resolutions, which were unanimously adopted:

WHEREAS it has pleased Divine Providence to take from us our late Brother, P. G. M. William Matthews, Rep. of the R. W. Grand Encampment of Kentucky to this G. Lodge, therefore,

Resolved, That the members of the Grand Lodge of the United States sympathize with their brethren in the State of Kentucky, and with the friends and relations of our deceased brother, in the loss they have sustained.

Resolved, That the Grand Encampment of Kentucky and the family of our brother be furnished with a copy of the above preamble and resolutions.

The action of the M. G. G. L. in granting a dispensation for a G. Lodge in California, was approved and a charter directed to be issued therefor.

The time prescribed for recess having expired, the Chair (D. G. Sire Manchester presiding) called the Lodge to order.

Rep. Colfax, of Indiana, from the committee on the state of the Order, made the following report, which was laid on the table under the rule:

To the R. W. Grand Lodge of the United States:

The committee on the state of the Order, to whom was referred a resolution of Rep. Froment, authorizing State Grand Lodges to dispense with the law which requires Lodges working in a foreign language to keep a copy of their records in the English language, would respectfully report, that in the opinion of the committee the proposed modification

could be made without any injurious results. In the early history of the Order, when our laws and usages were less settled than they are now, it was considered necessary to require Lodges working in a foreign language to keep their records in the English language as well as in their own tongue, that the proper authorities might see that their legislation, as well as their decisions, were constitutional and proper. But these reasons do not now exist. A large number of these Lodges have attained considerable age, and an experience in the work and legislation of the Order equal to many of those working in our own language, while their membership have become generally familiarized with our laws and usages.

But there is another reason inducing your committee to arrive at a conclusion favorable to Rep. Froment's proposition. Our American Lodges often find it difficult to obtain the services of competent brethren to act as Secretary. How much more embarrassed, therefore, must our German Lodges find themselves, who have either to select that officer from the small proportion of their membership who can write fluently and correctly in both languages, or else to compensate some one constantly for acting as American Secretary, to translate their regular records into our language—records which it is doubtful, in a majority of cases, whether they are ever read entirely through by their superior officers, after all the labor and expense spent in their preparation.

Besides, we have always trusted our foreign brethren implicitly with our ritual, our secrets, our passwords. We confide absolutely in their integrity in everything else but their records. Those we require to be doubly kept, but with no assurance, it should be remembered, higher than fidelity to their obligations, that the translated record is a faithful copy of the original. Your committee, therefore, believing that sufficient guards can yet be preserved in this matter, without absolutely requiring the law to be continued in all cases, recommend the adoption of the following resolution:

Resolved, That the various State Grand Lodges are hereby authorized to permit Lodges under their jurisdiction, which work in foreign languages to dispense with an American copy of their records, But that it shall always be competent for said Grand Lodges, or their proper executive officers having jurisdiction over said Lodges, to compel them to furnish extracts from their minutes, translated into the English language, whenever they shall require it.

—
Wednesday, Sept. 7, 9 A. M.

The R. W. Grand Lodge assembled pursuant to adjournment.

Rep. Colfax, of Indiana, from the committee on the state of the Order, made the following report, which was laid on the table under the rule:

The committee on the state of the Order, to whom was referred the decisions of the M. G. W. Sire during the recess, as embodied in his report, have considered the same, and respectfully report.

Decision 1. We recommend its confirmation.

Decision 2. We recommend its confirmation.

Decision 3. The committee are unable to agree with the M. W. G. Sire in this decision. We do not recognize the doctrine, that a District Deputy Grand Sire has a right to appoint a Deputy. The powers of that officer are conferred upon him by the eighteenth by-law of this Body; and additional authority of this character should not be conferred on him by implication. Other officers appointed by the M. W. G. Sire, have no legal powers to delegate their authority to deputies. The G. Chaplain, G. Marshal, &c., must perform their trusts in person, or allow the proper authority to devolve them upon others in their place. And it is difficult to see why this stretch of power should be exercised in favor of officers, whose titles show them to be themselves but Deputies. The correct rule, as the committee believe, is that an agent cannot delegate his authority to a sub-agent, unless that power is expressly given to him in the instrument by which he is appointed. Our By-Laws give District Deputy Grand Sires no power to substitute others in their place, with the additional authority which the Grand Sire's decision would give to them of compelling Lodges to recognize such substitutes, under penalty of arraignment. Nor, in the opinion of the committee, is the power necessary for installing purposes, as the G. Sire's decision seems to assume. In the absence of the superior installing officer, our laws expressly authorize a qualified Past Grand to act in his stead; and in 1848 (see page 1246, volume 2,) the G. L. U. S. went still further, and adopted a report which authorizes a N. G. to install his successor, in the absence of all officers of higher rank, who are qualified to perform that duty.

The committee, therefore, are constrained to recommend that this decision of the W. G. Sire should *not* be confirmed by this Body.

Decision 4. We recommend its confirmation.

Decision 5. The committee regard this decision of the Grand Sire as eminently proper as well as necessary. No law or decision of our Order heretofore, has designated in what manner a brother who has resigned

his membership, should be allowed to renew it. Being without our usual voucher of good standing—a regular withdrawal card—he certainly should *not* be admitted on as favorable terms as those who have that passport. While, having been once regularly initiated, and being in good standing when he resigned his membership, he certainly *should* be re-admitted on more favorable terms than those who had never before passed our portals. The decision of the G. Sire, that he should be admitted as an ancient Odd Fellow, after examination of character by a committee, and a favorable ballot is, in the opinion of the committee, just to such applicants as well as to the Order; and we recommend its confirmation.

Rep. Gyles, of South Carolina, from the committee on the state of the Order, made the following report which was adopted.

The committee on the state of the Order, to which was referred the resolutions of the R. W. Grand Lodge of Texas, requesting legislation so as to require subordinate lodges through their Secretaries, on issuing visiting cards, to enclose therein the amounts allowed for benefits and funeral expenses, and the date from which the holder is entitled to benefits. Respectfully report,

That a great necessity exists for the legislation prayed for. Brethren away from their residences and needing relief are unable to procure the same from want of proper means to inform the neighboring lodges of the amount of relief they are entitled to from their own lodges.

The committee recommend therefore that the resolutions of the R. W. Grand Lodge of Texas be referred to the legislative committee to report a by-law requiring the Secretaries of Subordinate Lodges to endorse on all visiting cards the amount of benefits paid by the lodge to sick members, and also the amounts paid for funeral benefits. And also requiring lodges to whom application is made by visiting brethren for relief when sick, to furnish the amount allowed by the lodge granting the card, when satisfied that the applicant needs assistance, taking his draft for the same, the draft to be forthwith paid by the lodge on whom it is drawn.

Rep. Williamson, of Kentucky, from the Committee on Petitions, made the following report:

The Committee on Petitions respectfully ask leave to report as follows:

Your committee have before them sundry petitions for Grand and Subordinate Lodges and Encampments, and the action of the Executive thereon during the recess, and recommend the following action of this Grand Lodge in the premises.

In the case of the petition for a Grand En-

campment of the State of Texas, that the prayer of the petitioners be granted, and a Grand Charter issued accordingly.

In the case of the Grand Lodge of Minnesota, that the action of the Executive be confirmed, and a charter issued.

In the case of the application for a charter for an Encampment at Washington, Texas, that the prayer of the petitioner be granted, and the action of the Executive confirmed.

In the case of the petition for Johnson encampment, No. 5, at Austin, Texas, that the prayer of the petitioners be granted, and the action of the Executive confirmed.

In the case of the petition for an Encampment at Huntsville, Texas, that the prayer of the petitioners be granted, and the action of the Executive confirmed.

In the case of the petition for an Encampment at Santa Fe, N. M., that the prayer of the petitioners be granted, and the action of the Executive confirmed.

In the case of the petition for Golden Gate Encampment, California, that the prayer of the petitioners be granted, and the action of the Executive confirmed.

In the case of the petition for Samaritan Lodge, No. 2, at Portland, Oregon, that the prayer of the petitioners be granted, and the action of the Executive confirmed.

In the case of the petition for Bugle Lodge, No. 3, at Fort Union, N. M., that the prayer of the petitioners be granted, and the action of the Executive confirmed.

The Committee ask leave to say that they have in hand a petition from the above named Bugle Lodge, No. 3, asking that the lodge may work in other places than that in which it is located, from the further consideration of which your Committee ask to be discharged, and recommend that the same be referred to the committee having in charge so much of the Grand Sires report, as relates to the establishment of lodges in the Army.

In the case of the petition for an Encampment at La Grange, Texas, your Committee, say, that, inasmuch as they have reported in favor of establishing a Grand Encampment in that State, it would be preferable that the Subordinate Encampment should receive its charter from the Grand Body, under whose jurisdiction they must work, and therefore recommend that the petitioners have leave to withdraw their petition.

In the cases of Charity Lodge, No. 6, and El Dorado Lodge, No. 8, of California, praying for a remission of dues to this Grand Lodge, your committee are of the opinion, that the extraordinary influx of strangers into that country; the unsettled state of its population; the large number of helpless and distressed brethren requiring the kind offices

of the lodges; the heavy drafts thus made upon the funds of the order, and alacrity with which the brethren in that quarter have responded to these calls upon their beneficent action, are circumstances that fairly entitle the lodges in that jurisdiction to be placed upon the category of exceptions to a general rule, and give them a claim upon the liberal consideration of this Grand Lodge, so far as pecuniary matters are concerned. Your committee therefore recommend that the prayer of the petitioners in these cases be granted.

On motion, so much of the said report, which refers to the application from Bugle Lodge, No. 3, New Mexico, for power to make the lodge moveable, was referred to the Special Committee on this subject.

The residue of the report was laid on the table under the rule.

Rep. Hackleman, of Indiana, moved the following resolutions:

Resolved, That the resolution adopted at the last session of this body, requiring the draft of the constitution, by-laws, rules of order, &c., of the Select Committee to lie upon the table during the present session, be rescinded.

Resolved, That the draft of the constitution, by-laws and rules of order, reported by the Select Committee, be taken up and considered as in committee of the whole; and that the same, after having been considered and perfected, be reported to the next session for adoption.

Rep. Fromont, of S. N. Y., enquired of the Chair, whether "It was now in order to receive amendments to the Constitution of this R. W. Grand Lodge, as well as amendments to the report of the special committee upon that subject? and whether amendments offered at this time may be acted on at the next session of this R. W. Grand Lodge in 1854.

The Chair ruled as follows: "That at the present state of the question, amendments to the constitution are not in order, inasmuch as a motion is now before the body for consideration; but that so soon as the body is disengaged, amendments to the constitution, constitutionally proposed, will be in order, and such amendments would lie over until the next communication. Such amendments will also be amendments to the report of the committee, when so stated.

The question being on the resolution moved by Rep. Hackleman, of Ind., Rep. Robinson of Va., moved to lay the resolutions on the table, which was resolved in the affirmative.

Rep. Wolford, of Kentucky, moved the following resolution, which was referred to the Committee on the State of the Order.

Resolved, That a dispensation be granted to the Grand Master of Kentucky, to confer the Grand Lodge Degree in the Odd Fellows' Hall in the city of Covington or Maysville,

Kentucky, upon those Past Grands who are entitled to, and may present themselves upon that occasion.

Rep. Williams, of Ohio, moved the following resolution, which was referred to the Committee on Finance.

That after the 1st day of January, 1854, the price of supplies furnished to Grand and Subordinate Lodges be as follows, viz:

Charge Books, - - - \$1 00 each.

Degree Books, including form for opening and closing, - - - 1 00 "

Degree of Rebekah Books, 50 "

Diplomas, - - - 1 00 "

Cards, - - - 5 "

Odes, - - - 1 00 per 100.

Rep. Lyford, of New Hampshire, rose in his place and announced the death of P. G. Rep. Walter French, late of the Grand Lodge of New Hampshire, and submitted appropriate resolutions, which were adopted.

Rep. Veitch, of Missouri, moved the following resolution, which was adopted:

Resolved, That a special committee be appointed to report at the next session a form of ceremony for installing the officers of this Grand Lodge.

The Chair named Rep's. Veitch, of Mo., Chapman, of Indiana, and Taylor, of New Jersey, as the committee provided for by the resolution.

The Corresponding Secretary presented his Supplementary Report, which was referred to the Committee on Finance.

Rep. Race, of Louisiana, moved the following resolution, which was referred to the Legislative Committee:

Resolved, That the Legislative Committee be requested to inquire into the expediency of changing the law on the subject of permanent cards, so as to require the payment of one year's dues beyond the time of withdrawal. A brother having his permanent card, thus obtained, to be entitled to all the pecuniary benefits of the lodge from which he has withdrawn, and from the Order at large, for the space of one year.

Rep. Saunders, of Northern New York, moved the following resolution, which was referred to the Legislative Committee:

Resolved, That Subordinate Lodges be authorized to permit invited guests to be present at the installation of officers, provided that no other business shall be done, during said installation, and that all ceremonies relative to entering and leaving the lodge, be suspended at the time.

Rep. Day, of Tennessee, moved the following resolution, which was referred to the Committee on the State of the Order:

Resolved, That the Committee on the State of the Order be, and is hereby instructed to

report at our next annual meeting, an appropriate opening and closing ceremony for the Degree of Rebekah, and that the same committee report upon the propriety of admitting the daughters of Odd Fellows to the privilege of said degree.

Rep. Billinghamurst, of Wisconsin, from the majority of the Committee on Credentials, submitted the following report:

To the R. W. Grand Lodge of the U. States:

The undersigned, majority of the Committee on Credentials, respectfully report:

That at our last annual communication P. G. M. Oliver Dufour was regularly accredited to this Grand Body, as the representative from the Grand Lodge of the State of Indiana for the full term of two years, and appeared and took his seat as such representative at that communication.

The R. W. Grand Lodge of the State of Indiana, at its July session, A. D. 1853, declared a vacancy in the office of representative, by occasion of the removal of Br. Dufour from the State and elected P. G. D. Woolsey to fill the vacancy, and your committee have been furnished with his credentials in due form and authenticated. Each of these brothers appear, and ask a seat in this Grand Lodge.

P. G. M. Dufour informs your committee, that in the month of May last he accepted a clerkship in the Government Land Office at Washington, in the District of Columbia, and entered upon the duties of that clerkship at Washington. That in the month of July last he returned to the State of Indiana, and disposed of the principal portion of his personal effects, and removed with his family to the District of Columbia, to continue in the employment of the government, but that he yet owns his house and lot at Vevay, in Indiana, and has left there some of his personal effects, and that he left the State of Indiana with the bona fide intention of returning to that State, as soon as his employment in the Government should cease. Brother Dufour is not able to inform your committee what may be the duration of his stay in the District of Columbia, whether one or many years.

Sec. 2, Art. X, of the Constitution reads as follows: "No brother shall represent a Grand Lodge or Grand Encampment in this Grand Lodge, unless he resides in the State, District, or Territory, where the Grand Lodge or Grand Encampment, of which he offers himself as a representative is located."

Sec. 5, of the same Article, provides that, "all vacancies occurring in the office of representative of a Grand Lodge or Grand Encampment during a recess, may be filled in such manner as the State, District, or Territorial Grand Bodies may prescribe by law."

As to what constitutes a *residence* usually involves many questions of law and fact. As to the *fact* whether or not Bro. Dufour resides in the State of Indiana, the undersigned are of opinion that the Grand Lodge of Indiana are more competent to judge than this Grand Body, and that body have determined that Bro. Dufour has vacated his seat by removal from his State.

The undersigned are not satisfied from any evidence brought before the committee, that Bro. Dufour *resides* in the State of Indiana, except by legal construction, and as to his constructive residence in that State, the undersigned are not without doubt; they therefore prefer to give to the Grand Lodge of Indiana the benefit of that doubt, and are not in favor of disturbing its action, in declaring the office of representative vacant, and electing P. G. D. Woolsey to fill that vacancy. They therefore recommend the adoption of the following resolution:

Resolved, That P. G. Daniel Woolsey be admitted to a seat in this Grand Lodge as a Representative from the R. W. Grand Lodge of the State of Indiana, for the unexpired portion of P. G. M. Oliver Dufour's term.

Rep. Kennedy, of Southern New York, from the minority of the Committee on Credentials, made the following report:

To the Grand Lodge of the United States:

A minority of the Committee on Credentials, to which was referred the claim of P. G. Conductor D. Woolsey, for the seat in this Grand Lodge occupied by Rep. Dufour, of Indiana, begs leave to report:

That prior to the session of 1852, the Grand Lodge of Indiana elected Oliver Dufour Grand Representative for two years, in pursuance of which he was admitted to his seat at that session, leaving one year unexpired of the term for which he was elected, when the Grand Lodge adjourned.

During last spring he received an appointment under the Government of the United States, and as a Government officer, has taken up his abode in Washington.

Previous to removing his family from Vevay, he notified the Grand Master of his inability to attend the then approaching session of the Grand Lodge of Indiana, and invited the G. M. to advise him in Washington of any instructions designed to govern the G. Representatives.

This communication was referred to a committee, who reported that it required no action. Meanwhile the Grand Master, on July 20th, declared the seat of Rep. Dufour vacant, and on appeal the decision was sustained by the Grand Lodge; whereupon the Grand Lodge elected P. G. Conductor D. Woolsey to fill the vacancy so made.

The question before this Grand Lodge,

therefore, is, had a vacancy occurred at the time P. G. Cond. Woolsey was elected?

Careful examination has been made of the laws and such precedents as are analogous to the question involved, and great difficulties are freely admitted to exist: regard has been paid to the signification of the term "residence" in its common and legal sense, and the nature of official residence at the Seat of Government has been especially considered.

It is well known that the clause in the constitution, requiring Grand Representatives to be resident in the jurisdiction represented, was only intended, at the time it was adopted, to utterly terminate the proxy system, by requiring a Representative to be in membership in the body he represents, in good faith. It was seen, so soon as proxies were abolished, that the reform intended thereby could be evaded, by parties residing in other jurisdictions becoming connected with the Order in the jurisdiction that might desire to change him as their Representative—to prevent which the clause on residence was adopted; and not to unseat any Representative who, having entered on his duties in good faith, should be compelled by circumstances to change his place of abode. But where the Representative has made such change merely to enable him to discharge his duties as a Government official, he is less liable to be regarded as under the prohibition of the clause alluded to. Such change is as temporary as the residence of the members of this Grand Lodge now present is, in the city of Philadelphia—nearly to terminate on the close of the session.

In the case of the Grand Lodge of Michigan against Oriental Lodge, No. 19, of District of Columbia, the Committee on the State of the Order, in reporting, did not regard the declaration of the person who was initiated by Oriental Lodge, of being a resident of Washington, as decisive of the fact, his residence being entirely dependent on the will of superior officials.

Such has always been the character of official residence in any part of the country, but more especially is it so at the seat of government. In view of which many of the States protect their elective franchise by prohibiting persons in the employ of Government from acquiring the right of suffrage, on removing into the State, while so employed.

In the case referred, it does not appear that G. Rep. Dufour claims to have changed his residence to the District of Columbia; but, on the contrary, to have left a domicile, occupied by a portion of his family, in Indiana, and that, although he disposed by sale of his household furniture, not required in his absence from home, he has retained

sufficient for the use of that part of the family remaining.

Independent, therefore, of the fact of a temporary absence in the discharge of official duty, not working in any case a change of residence, Rep. Dufour maintaining a domicile in that State, is more especially free from being regarded as having changed his residence.

In view whereof the seat of Rep. Dufour not being vacant, P. G. Cond. D. Woolsey is not entitled to a seat in this Grand Lodge.

Rep. Kennedy, of Southern New York, moved that the report of the minority committee be substituted for the majority report; and, after considerable discussion,

Rep. Askew, of Delaware, moved the previous question, which being seconded by the lodge, the main question was ordered and put as follows:

Will the Lodge adopt the motion of Rep. Kennedy, of Southern New York, to adopt the report of the minority of the Committee on Credentials, on the matter of the contested seat of Rep. Dufour, of Indiana, which was resolved in the affirmative, the yeas and nays being required, appeared as follows: Yeas 47; nays 45.

On motion of Rep. Dellafore, of South Carolina, the following resolution was unanimously adopted:

Resolved, That the sum of five hundred dollars be appropriated by the Grand Lodge of the United States, I. O. of O. F., in aid of the sufferers by yellow fever in New Orleans.

Resolved, That the Most Worthy Grand Sire be requested to cause the above sum to be immediately remitted to the General Relief Committee, I. O. of O. F., of New Orleans.

The hour having arrived, 3½ o'clock, fixed for adjournment, the Chair declared the Lodge adjourned until to-morrow morning at 9 o'clock.

[TO BE CONTINUED.]

THE SEA-CHILD.

He crawls to the cliff and plays on a brink
Where every eye but his own would shrink;
No music he hears but the billow's noise,
And shells and weeds are his only toys.
No lullaby can the mother find
To sing him to rest like the moansng wind;
And the louder it wails and the fiercer it sweeps,
The deeper he breathes and the sounder he sleeps.

And now his wandering feet can reach
The rugged tracks of the desolate beach;
He creeps about like a Triton imp,
To find the haunts of the crab and shrimp.
He climbs, with none to guide or help,
To the furthest ridge of slippery kelp;
And his bold heart glows while he stands and mocks
The seamew's cry on the jutting rocks.

"TIME TO ME THIS TRUTH HAS TAUGHT."

BY CHARLES SWAIN.

Time to me this truth has taught,
('Tis a truth that's worth revealing,)
More offend from want of thought
Than from any want of feeling;
If advice we would convey,
There's a time we should convey it,
If we've but a word to say,
There's a time in which to say it.

Of't unknowingly the tongue
Touches on a chord so aching,
That a word or accent wrong,
Pains the heart almost to breaking;
Many a tear of wounded pride,
Many a fault of human blindness,
Has been soothed or turned aside
By a quiet voice of kindness.

Many a beauteous flower decays,
Though we tend it e'er so much:
Something secret in it preys,
Which no human aid can touch.
So in many a lovely breast
Lies some canker-grief concealed,
That if touched is more oppressed,
Left unto itself is healed.

[Written for the Western Odd Fellows Magazine.]

THE TRUE DIGNITY OF MAN.

It has been well said that the love of honorable distinction, is one of the strongest passions of the human heart. It exhibits itself in our earliest years, and is coeval with the very first exertions of reason. It accompanies us through all the subsequent life—and in private stations discovers it no less prevalent than in the higher and more distinguished ranks of society. All wish, by some means or other, to acquire respect from those amongst whom they live :—and to contempt and disgrace few are insensible.

By true dignity, is to be understood, not what merely commands external respect of the heart—what always creates esteem—and in the highest degree produces sincere veneration. Hence, the inquiry from what sources does the eminence of true dignity arise. Negatively speaking, it cannot proceed from riches ; for these may, and often do, belong to the very vilest of the human family. Nor yet from rank or office, for the fact is as lamentable as it is true that multitudes sharing the emoluments of high official stations, and hosts of the high-born, are not unfrequently the most proficient teachers of vile intrigue and low vanalty. Again true dignity arises not from those splendid actions, commanding abilities and brilliant achievements that excite high admiration. We may admire

the lofty flight of the bold eagle and the agility of the bouncing monkey, but we cannot respect the one on account of his repacity and we despise the other on account of his mischievousness. Courage, prowess and military skill may render a man famous without giving honor to his character. The laurels of the warriors are always tinged with blood, and bedewed with the tears of the widow and orphan. The Statesman, the Warriar, the Orator or the Poet may share all the fame of his profession whilst the man himself may be shamefully low and contemptibly vile. It follows then that, in order to discern wherein the true dignity of man lies, we are not to look at the paraphernalia that may surround him—and adventitious circumstance of time or place—nor to any single sparkling quality ; but to the whole of what forms a true man :—in a word, the mind, the soul ! True dignity is the result of principles that, operating upon the enlightened conscience, induce the man to pursue. " What soever things are *true*, whatsoever things, are *just*," "whatsoever things are *pure* whatsoever things are *lovely*, whatsoever, " things are of *good report*."

The man of true dignity, faithful to the God he worships and firm in the faith he professes, is in no situation in life, *ashamed* or *afraid* to discharge his whole duty—to act his part in the great drama of earthly existence with firmness and constancy, well tempered with wisdom and prudence. Is he an Odd Fellow ? then is he full of affection to his brethren—faithful to his friends and nobly generous to his enemies. Such a one may we safely choose for a *superior*, trust as a *friend* and love as a *brother*.

Now, how many Odd Fellows come up to the just standard of true dignity ? How many pursue things that are not *true* to the *Order*—that are not *pure*—that are not *just*—nay more : things that are not of *good report* ? What one knowing his duty is *ashamed*, or *afraid* to perform it ?

True dignity requires—*emphatically* demands careful reflection before you *undertake*—faithful watchfulness whenever you *engage* in an important enterprize, and an *active*, persevering determination to *accomplish* whatever in prudent judgment and purity of motive, you may have undertaken.

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THE apprehension of evil is many times worse than the evil itself ; and the ill a man fears he shall suffer, he suffers in the very fear of them.

To live above our station shows a proud heart, and to live under it discovers a narrow soul.

[ORIGINAL.]
AN ADDRESS.

BY PRES. C. NUTT, OF CENTERVILLE.

THE love of society is deeply planted by nature in the human heart. This is shown from the fact, that man is universally found in society; and a deprivation of it is considered one of the severest punishments which can be inflicted for crime. When he has been excluded from human companions, by an act of Providence, or by his fellow man, he has sought them in animals, and even in trees, plants and flowers. The deprivation of society is a calamity too severe often for humanity to bear. It crushes the mental and vital energies, and produces insanity and death. Even among the oriental groves blooming flowers, luxuriant fruits, bright skies, and purling streams of Eden, man was not left alone by his Creator; who gave him another, whose heart beat in sympathy with his own, as they in purity and innocence shared the pleasures of that heaven-furnished spot. From that time till the present, the strong bonds of domestic affection have never ceased to thrill the soul of man. The endearing sounds of father, mother, brother, sister, friend, have never failed to charm the roughest natures, and most savage dispositions. Man left alone to battle with the elements—cold, heat, tempest and storm; and the ruggedness of unsubdued nature, could not subsist. Undefended, unsheltered, he must soon perish. But could he survive, the toils and burdens of life would be intolerable without friendship and love. These, like the sun, spread their radiance and beauty over the gloom and desolations of the world. They shed a halo of light and joy around the ills and sufferings, toils and cares of life. They cheer, sustain and buoy up the spirit amid the waves and storms, and darkness of life's ocean. The same principle is proved by the fact, that wherever man is found, whether savage or civilized, he is found in societies.

Odd Fellowship, as a society, is adapted to the wants of man and has its foundation in his original constitution. It also applies most effectively the principle of association. This is a principle pervading all departments of the world. It is the aggregation and accumulation of individual existences, which constitute the vast and mighty agencies of the universe. One tree, isolated in the open plain, is easily uprooted by the storm and overthrown; but assimilated in the gigantic forest, which, with mutual protection, presented their united strength to the winds, it withstands the fury of the tempest. One small ray, emanating from the sun, would be lost amid the immensity of space; but its associated millions of

beams pour their brilliancy throughout the boundaries of the solar system, enveloping immense globes in a blaze of light. One drop would soon be absorbed by the thirsty air, yet the associated vapors and congregated drops, gather into the dark, dense clouds, which soon pour their torrents on all the thirsty land. The single stream gliding from its fountain would soon disappear in the sand, or be evaporated by the sun; but innumerable fountains uniting their streams, form immense rivers, which roll their accumulated floods onward to the ocean. That mighty ocean itself, which wafts the navies of the world, is made up of congregated drops. Those vast mountain ranges, whose "thunder peaks" tower toward heaven, as the sentinels of earth, and waiting the vengeance of God upon a guilty world, are composed of small particles of matter; but their association gives them their elevation, and their accumulated masses. The little polypus is scarcely perceptible to the unassisted eye, yet in their associated capacity they construct immense ridges, rising from the bottom of the ocean and towering above its loftiest waves, and form islands on which the most powerful nations of the globe are founded. Such is the effect of this principle among the lower orders of creation.

It is no less astonishing in its results, when applied by man. It is in his associated capacity that he puts on the appearance of strength. By his combined powers, he builds cities, such as those which adorned the plains of Babylonia; founds empires which continue from age to age; and erects his pyramids which defy the desolations of time. It is by his united energies that the arts and sciences have been advanced, civilization progressed and arisen from the condition of a wandering savage, to the highest state of refinement and happiness. Thus he subdues and applies the most powerful agents in nature, and renders them subservient to his will. Mountains are levelled, valleys filled, and the steam car rolls along its iron track, with the speed of the winds, from one extremity of the continent to the other. The fury of "old ocean" is successfully encountered, and becomes the great highway for the nations, and wafts with comparative safety the luxuries and conveniences of life from the most distant regions of the globe. Is an enterprise of importance, political, social, moral, or benevolent to be accomplished, man immediately has recourse to this principle. A society or association is formed, and the cause advances. It is thus the holy institution of Christianity has been continued and propagated on earth, in despite of all the opposing powers of darkness. Its divine founder, who understood the nature of man, gathered around Him his

apostles and disciples. In the commencement of the gospel dispensation, these, by the direction of the Savior, formed the church or congregation of the saints. By union of effort, the great enterprizes of religion are still carried forward. The gospel is preached, the bible published and sent to every clime, and the missionary visits the darkened portions of our globe. Are the sciences to be adorned, and discoveries to be made, associations are formed, State and national, and vast results soon follow. If a railroad or canal is to be constructed, the concentrated energies of a large number are sought, and directed to the accomplishment of the desired object, and success soon crowns their efforts. The face of the entire country is changed. No enterprise seems too arduous, no task too Herculean, no labor too difficult for man's combined energies. The most formidable obstacles yield, the granite rocks retire, the mountains bow, and all the elements submit to the omnipotence of his associated power.

Odd Fellowship is an association designed to apply this all-powerful principle to the promotion of human happiness, and the relief of the distressed. Acting upon the motto, "In union is strength," it adopts as one of its emblems the "Bundle of Rods," which, taken separately, are easily bent and broken; but when close bound together, no force can sunder or break. So one, by himself, quickly sinks under misfortune and affliction, and is crushed by the overwhelming weight, but associated with his brethren in the sacred bonds of Friendship, Love and Truth, he is able cheerfully to encounter the ills and breast the storms of life. The great objects of this association, are mutual improvement, mutual assistance and protection, and the cultivation of all the virtues. Bound together by the strongest ties, the duties which we owe to God, to our fellow men, and to ourselves, are taught and enforced, in a manner at once pleasing and wonderful. By ceremonies, emblems and lectures, peculiar to the order, the mind must be solemnly and deeply impressed, nor will they ever be forgotten.

That we need what our institution proposes to accomplish, mutual assistance and protection, none can deny. Such is the nature of the constitution under which we are placed, that we are of necessity dependent upon others for most of the privileges and advantages of life. Whence have we derived our country, our own native land, "The land of the free and the home of the brave?" Who removed its forests, cultivated its soil, built its dwellings, its cities and edifices? Who gave us a government and institutions of republican freedom? Our ancestors toiled,

fought, bled and died, and we enjoy the result of their labors and sufferings.

Who sustained, during our hapless years, and by example and precept trained us diligently in the paths of virtue and industry? Who were those faithful friends who gave us our education, and to whom we are indebted for position and influence in society? Others have furnished us with these blessings. And now how much are we indebted to others for all the necessities of life? How small a portion of our food and raiment is the immediate production of our own labor. All the various employments and professions are necessary and contribute to our happiness. All classes of men, and almost every region of the globe contribute to our desires and wants. How many and distant climes have ministered to our wardrobes, and the abundance with which our tables are loaded.

"God never made an independent man,
'Twould jar the concert of his general plan."

He evidently designed to bind us together in the strong bonds of harmony and love, increasing our own happiness, as we promote the happiness of others. God has, by this scheme, conferred on us the distinguished honor of being associated with himself, and the high orders of angels, in being sources of joy and good to others. As he is the great fountain of blessing, radiating through all departments of the universe, and angels delight in errands of mercy, and labor to increase the currents of pleasure. God has also given man the distinguished privilege of being a co-worker with Him and the bright hosts above. What an honor to be thus allied to the highest orders of being in the universe. "Here giving doth not impoverish, and withholding doth not enrich." Streams of pleasure thus sent forth are refluxent, and return an accumulated tide upon their fountains.

Odd Fellowship acts upon the same principle, and teaches that each should seek to be happy, not by selfishly appropriating every thing to his own service, and, like the Maelstrom or whirlpool, absorbing and engulfing all within its reach; but by becoming like the fountain, send out pure streams in every direction around, to water and refresh, and beautify the thirsty land—"That each should not look upon his own things exclusively, but upon his neighbor's for good." To succor the distressed, to provide for the widow, and educate the orphan, are among the noble objects of your institution. Innumerable are the forms of human distress and suffering found in this world. Once happy and clad in heaven's own loveliness, it was the fit abode of the purity and the innocence of those beings whom God made a little lower than the angels. But the destroyer has made his entrance, and filled the world

with tears, groans and death, and spread sorrow every where. Afflictions and distress visit every part of the earth and every abode of man. Misfortunes cross his path, and in a few moments he is reduced from affluence to want, from happiness to misery. Sickness prostrates, and he is dependent, though possessed of thousands, upon another, even for the cooling draft, to quench his feverish thirst. Helpless, he must soon perish, unless relieved by the attention of others. In those dark hours of adversity, Odd Fellowship comes with all the light of relief, sympathy and hope. How uncertain the possession of health. To-day man is in the full enjoyment of health, and the currents of life course their way vigorously through his frame. Prosperity smiles upon his home, and the domestic hearth is encompassed with countenances beaming with joy. Peace and contentment have made it their abode. To-morrow visit that dwelling. How great is the change which a few hours have wrought. The sounds of happy voices at play are hushed, and sadness rests upon every face, and occasionally the tear is seen standing in the eye of the loving children as they surround the couch of a sick father. The wife, worn with anxiety and watching, is hurrying with a softened tread about the apartment, ministering to the wants of her suffering husband. The disease increasing in violence, labor and cares accumulate, and depression sinks her heart, and as she looks upon her children, then upon the form of her loved companion, sinking under the malady which is preying upon him, a pang thrills her soul which no heart but the one which has experienced the same can appreciate. But the door opens, and a Brother of the Order enters, with a heart full of kindness and love beaming from his countenance, and speaking in every tone and gesture. The afflicted family feel that a friend has come on whom they can rely, and consolation and hope again visit the scene. He approaches the bedside, takes the hand of the sick man, and with heartfelt concern enquires for his health. It is not a cold, formal visit, but the approach of the angel of kindness. He, with a soft hand, wipes the perspiration from his brow, and applies the cordial to his burning lips, and with unwearied attention watches by his side, by night and by day, whispering encouragement and hope, as he administers the remedies prescribed. With the affection of a brother, he never shrinks from the duties of his charge. If a physician is to be called, remedies to be procured, he is ready with labor and money to furnish the best which can be obtained. All the wants of the afflicted and his family are faithfully supplied. The careful diligence of his brethren has saved the life of not a few, who neglected or less

attentively nursed, would have sunk to the grave. Who can estimate the amount of good thus accomplished, or weigh the amount of grief and sorrow saved to broken-hearted widows and bereaved orphans? But is death inevitable, is he sinking in his cold embrace? his brethren are by his side doing all that is possible for man. They point him to the heavenly home of the redeemed, and the saving power of the Son of God, and impart the consolations of the Savior's dying love. They relieve his fears as to the welfare of wife and children left behind, for them they are especially bound to provide, and the dying husband can cheerfully resign them to God, and the faithful care of his brethren of the Order.

To bury the dead is another noble object of your association. The benefits of your union extend not to the chambers of death alone; but they prepare and adjust the last resting place, where his dust shall take its long sleep to be awoken by the trumpet of God. Great attention among all civilized nations has been paid to the funerals of the dead, and the preparation of the grave. The love which we feel for the living dies not with them, but the fond recollections entwine about the scenes in which they mingled, and we follow them still in fancy, until sleeping in death, we gaze upon the loved form, and desire to see it properly arrayed and with decency conveyed to the tomb. There is a sacredness gathering round the relics of friends, and no thought wounds more deeply the sensitive mind, than that they should be neglected. What a relief to the widow, whose heart bleeds with grief, and overwhelmed with a sense of her irreparable loss, when the burial obsequies come rushing upon her thoughts, to find by her side kind friends who will manage the whole, and take on themselves the sad and mournful duties. The shroud, coffin, and rites of sepulture are all performed by the Order, in the most appropriate manner; and with mournful hearts, remembering that each of them will soon require the same sad rites for themselves, they bear their brother to the grave, and erect the monument to mark the spot to which they have committed his remains.

The widow returns to her home, once so happy, now made desolate by death. She looks through the apartments—her husband is not there. The chair, the place at the table is vacant. The evening shades gather around,—one is missing in the family group. The father's countenance, bright with smiles, is not seen. Every sound seems to remind her of his voice, every tread seems the sound of his footstep. O! what a sense of loneliness sinks into her soul, as she reflects, "those sounds, I shall hear no more." But the Odd

Fellow and his companions visit that desolated home. He takes the fatherless children by the hand, and speaks kindly, and assures them of his protection and aid, and pours the streams of consolation and hope into their afflicted minds.

It is one of the sacred duties of this Order, to watch with parental solicitude the welfare of this bereaved family. They see that the estate is not squandered, and that all is sacredly preserved for the benefit of the widow and her children. Her wants are inquired for and supplied, and means furnished, if needed, not only for their present wants, but to educate the orphan children.

In this enlightened age, one of the severest calamities which can befall man, is to be denied the means of education. The world around is advancing in literature and science. To be left behind in the shades of ignorance, is to be doomed to walk a low and degraded path, and lead a life of misery and insignificance. Individual happiness is dependant in a high degree upon intellectual and moral culture. The benevolence of the Order has looked to these wants of the orphan, and provides the means for that discipline of mind and heart, which shall prepare them for happiness in life, and for taking rank in the highest stations of society. This is no idle declamation. We speak advisedly upon this point. Each lodge has a special fund set apart for this purpose, most carefully guarded and husbanded, so that the amounts contributed by the Order for the relief of Widows, and the education of Orphans, during the past year, is greater than that furnished by any other benevolent institution of equal numbers on the continent.

How often has the widow's cruise been replenished, and the orphan's tears been dried by the soft hand of friendship and love? How oft has the smile lit up the countenance of the desolate one, as his mind has been expanded by education, and his thoughts arisen to higher and nobler scenes?

This institution is designed and eminently calculated to improve the social affections, to cultivate the amiable and pure impulses of the heart, and to curb and expel the malevolent and selfish passions and the violent propensities, which have caused most of the sufferings which the world has witnessed. By precept and example it constantly enforces the beautiful motto of the Order—"Friendship, Love, and Truth." Bound together by the mystic tie, and associated in the sacred retreat of the lodge room, they enjoy that union of heart and feeling, and flow of soul, which remove the asperities of our nature and kindle to a pure and intense flame the affections of friendship and love. It makes the man a better

neighbor, husband, brother, a more agreeable companion, a better citizen. It breaks down the barriers of prejudice, tears away the robes of selfishness, and brings all upon the level of equality and makes them brethren.

These benevolent affections become stronger by exercise, and exalt their possessor in the scale of moral excellence. His nature becomes more refined, and he seeks for still higher models of perfection, until he is led, if he follows out the true spirit of Odd Fellowship, to the Lord Jesus, and learns of him the lessons of heavenly purity, and the spirit bestows the love divine and imparts the mind of the Son of God, and prepares him for the fellowship of saints and the communion of angels in our Father's house, the grand temple of the skies.

This institution teaches that charity, without which all other excellences are vain, which thinketh no evil, which would not severely criticise the faults and improprieties of others, but teaches us to regard all nations, classes and creeds as members of one family, whose happiness we should seek to advance.

"Charity, decent, modest, ever kind,
Softens the high, and rears the abject mind.
Not easily provoked, she easily forgives,
And much she suffers or much she believes;
Soft peace she brings, wherever she arrives,
She builds our quiet or she forms our lives,
Lays the rough paths of pervert nature,
And opens in our hearts a little heaven."

To an institution like this, whose whole tendency is the advancement of human happiness, the drying up the fountains of woe, and the increase of the streams of joy which gladden the world, we would not suppose that any would object. From misunderstanding its nature, we have no doubt many good men have had serious doubts of the utility and harmlessness of your Order. We have but a short time to devote to the most common objections which are urged against Odd Fellowship.

First.—It is said that it is too exclusive in its nature, limiting its favors to the initiated and their families; whereas there are real objects of charity, worthy widows and orphans, but not being connected with the Order, are overlooked. For the sake of argument now suppose this statement to be true; is it, after all, any real objection? If it has weight, it will apply with equal force to all limited benefactions; and therefore none must confer alms unless they make them universal. No unfortunate one must be relieved unless all the subjects of distress throughout the world shall be rescued. None but God can bestow universal favors. This objection would cut off all human kindness

and benefactions. It presents the objectors in the light of the offended servants in the parable of the Savior, who complained because their master was good.

Since their benefits cannot be universal, the question arises, where shall they be bestowed? Who have the strongest claim to their kindness? Those of the same order, whom they know to be worthy, and who have labored with them in the same great cause, and have spent their time and money in doing good to others; or those who are beyond their borders, who have stood aloof or opposed their schemes of benevolence? What would you think of the parent who would leave his own family, sick and distressed, and devote his care to others who had no claims of kindred? There is good sense as well as good theology in the homely proverb, "Charity begins at home." So said the inspired penman, and so is the practice of all christian denominations "to do good as far as possible to all men, but especially to the household of faith." Who would blame Odd Fellowship for acting on the same principle?

But the statement is not true, if by it is meant that it renders its members selfish and cold-hearted toward those out of the pale of their order. It was once taught by the most distinguished philosopher of antiquity, that all benevolent affections should be absorbed in that of patriotism; and that the child should be taken from the parents and educated by the public, lest domestic ties should divide his heart and leave but a part for his native land. But this philosophy has long since been exploded. Experience has proven that these powers of the soul, instead of paralyzing each other, act as mutual helps; and their intensity in one department is accompanied by increased energy in another. The man who loves his family and friends most ardently, is most warmly devoted to the welfare of his country. Love to God, in the true Christian, does not diminish his love to his neighbor, but increases it many fold, and he is much more ready to labor for the happiness of others. So, as the feelings of friendship and love are kindled in the bosom of the Odd Fellow, they extend beyond the circle of the lodge and burn toward all men and fill his heart with universal philanthropy.

Second.—That impure rites and bacchanalian revels take place in the lodge.

This is so absurd that we need scarcely treat it with seriousness; for we do not suppose that any except the profligate and abandoned would believe such a charge. Can you believe that if there were anything impure or any violations of moral principle, or conspiracy against the liberty or rights of

our fellow-citizens, existing under the protection of the Order, so many good and holy men would remain connected with it? Thousands of your best citizens, the most devoted patriots, and even preachers of the gospel in whom you have the utmost confidence, give it their hearty support.

Third.—It is a secret society. If there is anything good, let the world know it and enjoy its benefits.

It is true that we have some secrets belonging to the Order which are not exposed to the gaze of the world, but these are only the signs and tokens by which the members of the Order are recognized. But the objects and principles and plans are exhibited to all. The design of these is merely to prevent imposition. They are simply the key which secure the treasury of the institution to the deserving and the worthy. Without these guards we should be exposed to every vicious intruder, and all the noble objects of the society frustrated.

Third.—Religion is a charitable institution and designed to accomplish all the objects proposed by Odd Fellowship, and hence it is unnecessary.

This would be true if all men were Christians and lived up to the high standard of charity and love taught in the Bible. I speak advisedly when I say that the excellencies of the Order are founded upon the teachings and examples of the Bible. But since all are not Christians, and many who bear the name are far from manifesting the spirit of Christianity, who would forbid Odd Fellowship from contributing its share in lessening the sorrows and increasing the joys of this suffering world. Nor do we believe this or any other human institution will do in the place of religion. No—they are human in their origin, and their efforts are limited to this world. The soul can be fitted for heaven only by the grace of God through his Son; but the moral teachings of this and kindred institutions may lead the way for many to the more potent agency of the spirit of God and bring them under the influence of the gospel, and save them in bright glory. Many have dated their first serious impressions from what they have seen and heard in the lodge room.

Finally, brethren, always remember that the all-seeing eye is upon you; that the darkness of the night and the light of the morning are alike to His view. Cherish the beautiful teachings of your rituals which, falling upon the heart like the rays of light upon the rose, give it all its beauty, coloring every affection and dictating every act. Let principle be your polar star, curb selfishness, eradicate the vices of your nature, live soberly, righteously and godly in the

present world, discharging every obligation you owe to God, yourselves, and the human family; visit the sick, relieve the distressed wherever you may find them, without regard to name or country, bury the dead, educate the orphan, and succor the widow, bearing in mind

"How grand in age, how fair in youth,
Is holy friendship, love and truth."

[From the Golden Rule.]

THE TEACHINGS OF THE ORDER AND THE CUSTOMS OF THE WORLD.

When I see around me multitudes of human beings, some rising to wealth and power, while others, apparently more deserving, by them are slighted, sunk into disgrace, poverty and despair. When I see the monarch on his throne, heedless of all conditions of men but himself, while his faithful subjects are fighting his battles by sea and by land, at the hazard of life and everything dear to them, I pause and ask, "has God thus ordained that man should live?"

When I see around this altar all classes made equal, the king on a level with his subjects, the subjects equal to the prince, I smile, delighted, for "so hath God ordained that man should live."

When I see one nation arrayed in arms against another, see them rush to the field of battle with vengeance in their hearts, and weapons of death in their hands, and see them kill and destroy each other as they would beasts of prey, though all of the same kindred and descendants of the same Heavenly Father, I am astonished "that God has thus ordained that man should live."

But when I see around the shrine of our Order the bloody warriors of both parties, united in one cause, healing each other's wounds and guiding each other to safety and happiness, my heart throbs for joy, for "so hath God ordained that man should live."

When I see among my friends and kindred, brother differing from brother, both striving to injure each other in property, in character or feeling, and when I look into my heart and find myself implicated in this violation of that true faith, which all should hold sacred, I shudder at the thought—"hath God thus ordained that man should live."

But when I meet within these walls the oppressor and the oppressed, the accuser and the accused, the offenders are cheerfully asking pardon of the offended, and as cheerfully granting it; when I see enemies becoming friends, no longer warring with each other, but forgetting each others' faults and applauding each others' virtues—then my

whole soul is animated with joy and gladness. If I weep, it is to confer a tear of gratitude to the God of Virtue, who first instigated me to become a member of this Order of Odd Fellows, where all should be "Friendship, Love and Truth."

Now, brethren, let us all, when abroad in the world, unite in this noble calling, of quelling discord, stilling the tongue of slander, and promoting peace and harmony among all our fellow-laborers in this world. Let us endeavor to heal the wounded hearts of those whom misfortune has made melancholy, by contributing our mite to these good names, and offering excuses for their faults. Let us cultivate a confidence in each other that no one will be afraid to open his whole soul to a brother, and disclose his affections and their causes, then it will be found to the end, "that so hath God ordained that Odd Fellows should live."

Yours, in F. L. and T.,
A BROTHER.

NAPOLEON.

M. Meignet, in a recent speech before the French Institute, attacked the Napoleonic policy with vigor and justice. He characterized it as a "war on thought and the free movements of the human race." Hear him:

"For many years," he said, "a man whose genius and sword had made him master of France and ruler of Europe, had in some sort thought, willed, and acted for the whole world. A favored child of a revolution produced by the human mind, he had imposed silence upon the human mind. After having founded his own absolute authority upon the public lassitude, not hearing the stifled opposition of men, and not yet encountering the hidden resistance of things, he abandoned himself to the ardor of his vast imagination and the impetuosities of his will. As the revolution had hoped by its ideas to change the internal form of society, so he thought by its victories to change the face of the external world. But he wrestled against the truth of things and the necessities of the age, and so, despite the prodigies of his genius, and even by the excess of its force, when he had sacrificed liberty, exaggerated greatness, worn glory threadbare, and even fatigued ambition, he fell more rapidly than he had risen."

ONE of the speakers at the late Temperance Convention, said that "one hundred and fifty millions of dollars are spent annually in rum. This sum, if put to interest for thirty years, the principal and interest of it would purchase the whole of the United States. Thus the whole of the United States is drunk up every thirty years."

CONTESTED SEAT IN THE G. L. U. S.

[After the first form of the Magazine had gone to press, we received the following protest of the Representatives from this State, in the G. L. U. S. We publish it out of its regular place, in order that the entire subject of the contested seat may go before our readers in Indiana at the same time.—Eds. MAG.]

To the R. W. Grand Lodge of the U. States:

The undersigned beg leave to protest most respectfully; but firmly, against the decision of this Grand Lodge on the 7th instant, in the case of the conflicting claims to a seat in this body by two brothers claiming to be Representatives from the Grand Lodge of Indiana. They believe that the adoption of the minority report of the Committee on Credentials was in violation of the spirit and meaning of the Constitution of this Grand Lodge, and a precedent dangerous to the future harmony and calculated to lead to misunderstandings between this body and State jurisdictions. They are impelled, therefore, to protest against this action of the Grand Lodge from the importance they attach to the decision complained of, and the great principle which they believe it involves. It should be a paramount consideration with all organized bodies, having written constitutions for their government, to conform their action in every instance to its written requirements, and no emergency can justify their violation.

The simple question presented by the reports of the Committee on Credentials in the case referred to was, whether P. G. Dufour was or was not a *resident* of the State of Indiana at the time he appeared and offered himself as a representative from the Grand Lodge of that State at the commencement of the present communication, for if he was not, there was no warrant in the constitution for his appearance as such representative; section two, of article ten expressly declares that "no brother shall represent a Grand Lodge or Grand Encampment unless he *resides* in the State, District, or Territory, where the Grand Lodge or Grand Encampment of which he offers himself as a representative is located." As this section follows that fixing the term of incumbency of representatives, the undersigned insist that this qualification must continue during the term of service or the seat becomes vacant by operation of the constitution. The undersigned respectfully submit that residence is a question of fact and not of inference. A man resides where he has his domicile, where he has his family and business, where he lives and pursues his calling. They believe that the terms employed in the constitution should be interpreted according

to their common acceptance. There can be no controversy in regard to the meaning of the word "*resides*" in the section under consideration. Webster defines it at length in his great dictionary of our language. It is substantially to dwell permanently for a length of time, to have a settled abode for a time. When applied to natives of a State, it has reference to the part of a city or country in which a man dwells. A stranger or traveller does not *reside* in an inn when he is there for a night, but he *resides* in a city or town for a month or year, or he may reside in a foreign country for a great part of his life. A man lodges, stays, remains, abides for a day or a very short time; but *resides* implies a longer time, though not definite. Nor does the legal meaning differ from this definition. It has been settled by the highest authority in this country, that a man cannot have two domiciles, but that he can only have one for one purpose at one and the same time, and that if a person has actually removed to another place with an intention of remaining there for an indefinite time, and as a place of fixed, present domicile, it is to be deemed his place of domicile notwithstanding he may entertain a floating intention to return at some future period; and the place of his domicile must be considered as the place of his residence. See Story Conflict Laws, pages 55, 59. Apply these well established definitions and principles to the facts de eloped in the reports of the Committee on Credentials, and it appears to the undersigned that there cannot be a doubt but this Grand Lodge, by the retention of representative Dufour, misconstrued its own written Constitution and trampled the rights of the Grand Lodge of Indiana in the dust, for while she could not claim to be the sole judge of the qualifications of her Representatives, she had a right to expect that this Grand Lodge would construe its own Constitution according to its letter, spirit and clear intent and meaning. The undersigned protest against the decision of this Grand Lodge:

1st. Because it is clear from the facts presented by the Committee on Credentials, that P. G. M. Dufour was a resident of the District of Columbia at the commencement of the present communication, and not a resident of the State of Indiana, having removed to the former place with his family as a place of fixed present domicile, to remain there for an indefinite time, in the pursuit of a regular calling, and was not, therefore, qualified to take his seat as a Representative from the Grand Lodge of Indiana.

2d. Because the tendency of the precedent will be to render a Representative a fixture of this Grand Lodge, with a right to a seat during his term, whether his qualifications, as

to residence and being an Odd Fellow in good standing, continue or not.

3d. Because they regard the decision as in violation of the letter, spirit and meaning of the Constitution of this Grand Body.

4th. Because if there were doubts as to the qualifications of P. G. M. Dufour, to take his seat as a Representative, those doubts should have inured to the benefit of the Grand Lodge of Indiana, which had decided that Bro. Dufour had vacated his seat by his removal from the State of Indiana.

5th. Because if this Grand Lodge establishes the principle of constructive residence as a feature of Odd Fellowship, it will lead to the virtual revival of the proxy system, and to the overthrow of that provision of the Constitution requiring the Representative to reside in the jurisdiction from which he offers himself as such Representative.

The undersigned, therefore, respectfully ask that this their protest may be entered upon the Journal of this Grand Body.

P. A. HACKLEMAN,
SCHUYLER COLFAX,
J. P. CHAPMAN.

FANNY FERN'S OPINION OF SUNDAY.

SUNDAY should be the best day of all the seven; not ushered in with ascetic form, or lengthened face, stiff and rigid manners. Sweetly upon the still Sabbath air should float the matin hymn of happy childhood; blending with early song of birds, and wafted upward, with flowers' incense, to Him whose very name is LOVE. It should be no day for puzzling the undeveloped brain of childhood with gloomy creeds, to shake the simple faith that prompts the innocent to say, 'Our Father.' It should be no day to sit upright on stiff backed chairs, till the golden sun should set. No, the birds should not be more welcome to warble, the flowers to drink in the air and sunlight, or the trees to toss their little limbs free and fetterless. "I'm so sorry that tomorrow is Sunday!" From whence does this sad lament issue? From under *your* roof, oh mistaken but well-meaning Christian parents; from the lips of *your* child, whom you compel to listen to two or three unintelligible sermons, sandwiched between Sunday-schools, and finished off at night-fall by tedious repetitions of creeds and catechisms, till sleep releases your weary victim! No wonder your child shudders, when the minister tells him that "Heaven is one eternal Sabbath." Oh, mistaken parent! relax the over-strained bow, prevent the fearful rebound, and make the Sabbath what God designed it, not a weariness, but the "best" and happiest day of all the seven.—*Musical Times*.

[From the Golden Rule.]

ODD FELLOWSHIP A CONSERVATOR OF CIVIL LIBERTY.

It has recently come to our knowledge, that an effort is now making, in certain places, to revive the old anti-Masonic mania, and to create an excitement, in the public mind, against all secret societies. New editions of old works, crammed with stale calumnies, are thrown, by thousands, from the press, and distributed by agents over all the country. Some of these documents, which we may well designate "curiosities of literature," have come into our hands; and if their perusal has not been a very profitable exercise, it has, at least, afforded us some amusement.

The chief thought which—amplified, diluted, and reproduced in every variety of form—makes the staple of these luminous books, is, that secret societies, and Free Masonry and Odd Fellowship in particular, are dangerous to free institutions; and, if encouraged, will, or, at least, may subvert our Republican liberties. Of course to any one who is acquainted with the history, and structure, and real tendency of such institutions, this charge must appear unspeakably preposterous.

These societies are, and have been, in sympathy with all efforts for human advancement; by their very nature they proclaim civil and religious freedom as the right of all; and are, at the same time, the revealers of the possibility of human progress, and the most efficient agents through which it is urged forward. They can, therefore, be dangerous only to unmitigated and unendurable despotism; but are earnest promoters of freedom, and indefatigable friends of the rights of man.

So obvious, indeed, is this tendency of Odd Fellowship, that philosophers and statesmen have remarked it, and spoken in terms of highest commendation of its operation and results. Sir Archibald Alison, the very distinguished historian, gives it his unqualified approbation. He employs the following emphatic language:

"When I reflect on the condition of the social world around me—when I look to the magnitude of the undertakings going on in every part of England, in the shape of mercantile, commercial, steamboat, railway, and canal speculations, I am lost in astonishment, not only at the amount of enterprise, capital, and skill invested in them, but I am also filled with dread and apprehension at the consequences which those undertakings may have (as they prove prosperous or calamitous) upon the prosperity and happiness of millions of our fellow-creatures. While every man who lives in this great

community must appreciate the discoveries which have been recently made in art and commerce, and the productive powers in augmenting the natural resources of the country, we cannot conceal from ourselves that, in a corresponding degree, a large portion of society are just as poor and destitute as ever; and unless the moral and religious improvement of society—unless the care of man for man keep pace with the efforts made to add to our industrial and commercial greatness, we have reason to fear that the tree of knowledge may prove to us as unfortunate as the forbidden tree in the garden of Eden was to our first parents.

"I see a remedy for this evil, in part, in Odd Fellowship. We hear constantly of the free circulation of labor, and of the inestimable benefit it is to confer on society. Now no man can be more sensible than I am, that the free circulation of labor will produce benefit to the population; but this, in my opinion, unaccompanied by means of sustaining the poor man in seasons of scarcity of employment, may prove his greatest calamity. Look to the condition of the poor man, brought to a distance from home, in a strange land, without friends or relatives, overtaken with disease, and say if there can be a situation more forlorn, more destitute, or more calculated to awaken human sympathy;—an honest, well-doing, industrious man, alone, friendless, and without a roof to shelter him. It is in that situation that a society, such as this, steps in to alleviate the evils which the excess of wealth and capital and speculation create. * * *

"When we reflect on these facts, when we consider the greatness of the funds of the society, and the amount of good accomplished, am I not warranted in saying that the benevolence and philanthropy of man have kept pace with his needs, and his most urgent social wants.

"There are peculiarities connected with Odd Fellowship which strike me with admiration, one of which is—*recognizing the right of every man to civil and religious liberty and independence*—that it makes no difference in the distribution of its relief, in regard to political opinions or religious creeds. I am not ashamed to say that this is, to us, one of the brightest features of the Order. It is one which has recommended it in the most signal manner to my love and admiration. When the wayfaring man was beset with thieves, and left on the ground for dead, the Pharisee passed on the one side and the Levite on the other, but the good Samaritan did not ask whether the wounded man were a Pharisee or Levite; he saw only a brother in misfortune, and sent him on his journey rejoicing. After such an example, from such

an authority, I think no man in the Christian world need be ashamed of advocating the principles on which the society of Odd Fellows is based.

"When I bear in mind that more than five hundred thousand men are associated for the high and holy purpose of *promoting social equality* and fraternal regard, when I reflect the relief given is so great, that the benevolence is so extensive, and when I consider the *equalizing and liberal* tendencies of the institution, I may well say that will be a happy day for England when, for similar purposes, not only thousands, but twenty-six millions are united together."

Another, and still more highly distinguished European, has also had his attention arrested by this fact, and spoken admirably of the republican tendencies of Odd Fellowship. We refer to Lamartine, the poet-statesman of France. When at the head of affairs in France, immediately after the Revolution of February, he ordered the French Consul-General, residing in this country, to make inquiries in regard to the character and working of the Order of Odd Fellows here, with a view of introducing it into the new Republic of France. The attention of this eminent man had previously been called to the association in England, where it was acknowledged to be one of the most powerful guaranties of social order. He observed that in its interior arrangements and form of government, it was eminently republican—the right of suffrage being extended to all the members, the officers, from the highest to the lowest, being elected by the constituency and responsible to it. He saw that the institution was precisely calculated to discipline men into habits of republicanism, and to make them appreciate and comprehend a republican government. He inferred, therefore, that it was the very thing that France needed in the existing emergency to give permanency to her new institutions.

It is much to be regretted that this project of Lamartine was not carried through. But another revolution swept the Provisional Government, of which this illustrious person was at the head, from power; and thus the introduction of Odd Fellowship into France was postponed to a later day.

This thought, however, of the French statesman is eminently philosophical. A people which has lived for ages in an order of society, where the government exists *per se*, and where all the officers are appointed by this irresponsible government, and are entirely independent of the citizens, cannot suddenly assume republican habits and democratic institutions. With us, republicanism is easy, because, from the first, our people

were forced in a great measure to govern themselves. An absolute, central government here is an impossibility. Each township is a republic itself, and the general government is but an extension of it. But most European countries do not have this municipal system in all its perfections, and consequently republicanism is, as yet, but a theory,—a dream, to be realized only in the distant future. Men need a republican education before a republican government is possible. Now Odd Fellowship insures this republican training, and must be a powerful propagandist of civil and religious freedom wherever it is established.

With this knowledge of Odd Fellowship, one can have no fears regarding the character of the influence it is destined to exercise on society. To say that Odd Fellowship or Masonry will have an injurious effect on the liberties or well-being of a people, is as absurd as it would be to say that the sunshine is adverse to vegetation and inimical to the general well-being of the world.

ESTABLISHING THE SCIENCE.

De'Bonnevile had been electrifying Detroit by his more than *galvanic* effects upon the muscles of scores of his *impressibles*, when an enormous sized Wolverine, "trying the thing" himself, found he was quite equal to the professor in setting folks to sleep and "makin' on 'em cut up" afterward; and, accordingly, in the *furor* of his discovery, off he went to the country, to lecture and diffuse the new light which had been dispensed to him. His success was tremendous; town and village said there was something in it, until his reputation, as in other cases, begat him enemies. The Wolverine mesmerizer, after astonishing a "hall" full one evening, at some very "promising town" or other, and which bade fair shortly, to be quite "a place," returned to the tavern, to be arrested in the bar-room by a score of "first citizens," who had then and there congregated "jest to test the humbug," any how!

"Good evening, *Perfessor*," said one.

"Won't you take a little of the *fluid*?" said another; and this being an evident hit in the way of a joke, the "anti-humbugs" proceeded to more serious business.

"*Perfessor*," said the principal speaker, a giant of a fellow, before whose proportions even the huge magnetizer looked small, "*Perfessor*," said he, biting off the end of a 'plug,' and turning it over in his jams very leisurely, "a few on us here, hev just concluded to hev you try an experiment, appointin' ourselves a regular constituted committee to report!"

The professor begged to appoint a more proper place and hour, &c., or according to

the apprehensions of "the crowd," evinced the evident desire to make "a clean back out."

"*Perfessor*," resumed the *big dog*, "ef we onderstand right, you call your mesmerism a *remeejil* agent, which means, I s'pose, that it cures things!"

The disciple of science referred to several cases about town, in which he had been successful, to say nothing of the "pulling teeth" operation with which he had just concluded his lecture with.

"Yes," said the challenger, "you're death on teeth, we know; but ken mesmerism come the *remeejil* over the rheumatiz?"

"Inflammatory or chronic?" demanded the professor.

"Wal, stranger, we ain't much given to doctor's bottle names, but we reckon it's about the wust kind."

The mesmerizer was about to define the difference between inflammatory attacks and local affections, when he was interrupted by the inquisitor, who *rather allowed* that as far as the location of the disorder went, it had a pre-emption right to the hull critter; and that, furthermore, it was jest expected of him that he should forthwith visit the case, and bid him take up his bed and walk, or he himself would be escorted out of town, astride of a rail, with the accompanying ceremonies. This was a dilemma, either horn of which promised a loss to his reputation, but the crowd were solemnly in earnest. Already triumphing in his *detection*, they began to look wolfish at him and wise at each other, so that the Wolverine had nothing left for it but to demand boldly "to see the patient." We will give the rest of the story as it was related by the disciple of Mesmer himself:

"Up stairs I went with 'em, mad as thunder, I tell you; first, at being thought a humbug, and next, that my individual share of the American eagle should be *compelled* into a measure, by thunder! I'd a gin 'em a fight if it hadn't been for the *science*, which would a suffered, any how; so I jest said to myself, let 'em bring on their rheumatiz! I felt as if I could a mesmerized a horse, and I determined, whatever the case might be, I'd make it squeal, by thunder!

"Here he is," said they; and we all bundled into a room, and gathered round a bed, with me shut in among them, and the cussed big, unenlightened heathen that did the talking, drawing out an almighty bowie knife at the same time. 'That's your man,' said he, Wal, there sat a miserable looking critter, with his eyes sot and his mouth open, and his jaws got wider and wider as he saw the bowie knife, I tell ye.

"That's the idee," said the old Ingin.

"Rise up in that bed," said I; and I tell you what, I must a looked at him dreadful,

for up he jumped, on eend, as if he'd jest got a streak of galvanic.

"'Git out on this floor,' said I, with a wus look, and I wish I may be shot if out he didn't come, lookin' wild, I tell ye.

"'Now cut dirt, darn you!' screamed I; and Jehu! Ginral Jackson! if he didn't make a straight shirt-tail for the door, may I never make another pass. After him I went, and after me they cum, and prehaps there wasn't the orfullest stampede down them pair of stars that ever occurred in Michigan. Down cut old rheumatiz, through the bar-room; out I cut after him; over went the stove in the rush after both on us. I chased him round two squares—in the snow at that—then headed him off, and chased him back to the hotel agin, where he landed in a fine sweat, begged for his life, and said *he'd give up the property!* Wal, I wish I may be shot if he wasn't a feller that they were offering a reward for in Buffalo! I made him dress himself—cured of the rheumatiz—run it right out of him; delivered him up, pocketed the reward, and *established the science*, by thunder!"

[We copy the following just tribute of praise to the New Orleans Odd Fellows, from the *N. O. Bulletin*. In republishing it we are not actuated by a spirit of vainglorying, but by a simple desire to render honor where honor is due; and by this to stimulate each member of the Order there and elsewhere, who may see the article, to a renewed activity and zeal in the exercise of those duties which we are united to perform :]

INDEPENDENT ORDER OF ODD FELLOWS.—While other associations have received their due meed of praise for their exertions in the cause of suffering humanity, this noble and philanthropic Order has not been mentioned, as far as our observation has extended. The Order of Odd Fellows in New Orleans numbers some two thousand members, a very large proportion of whom are men of families, having wives, children, and relatives depending upon them for protection and support. Of course, in the sweeping and terrible epidemic that has prevailed in our city for the past two or three months, the Order has not escaped. It has suffered severely. Some of its noblest, purest, and best have fallen victims to the dread destroyer. But, to the eternal honor of the Order be it said, that no Odd Fellow has been compelled to ask assistance outside of his own Order, from any quarter whatever; no Odd Fellow's wife has needed any other attendance or nursing than that which was provided with the utmost alacrity; no Odd Fellow's child has been permit-

ted to suffer. All were affectionately and attentively nursed and cared for, and those who died were buried decently and respectfully, and with all due honor.

Neither have the philanthropic workings of the Order been confined to members within its own immediate jurisdiction. It has been called upon to provide for and to inter transient brethren from almost every quarter of the compass. The duties devolving upon it have been faithfully fulfilled. There has been no shirking of responsibility, no dodging of fatigue, no evasion of duty. They were members of a great and noble brotherhood, whose motto is "Friendship, Love and Truth," and, like brothers, were all seduously attended to.

Of course, under circumstances like these, the expenses have been very large—almost oppressively heavy; but they have been, and will be, borne without murmuring.

THEOLOGY AND EDUCATION.

A FABLE.

One winter's night, a poor boy, worn out with cold and hunger, lay senseless before a rich man's door; and the rich man seeing him, was moved with pity, and carried him into his house. In a little while the warmth of the fire, which was blazing in the room, where the boy was laid, restored him to life, and feebly opening his eyes and raising his head from the ground, in a faint, low voice, he cried, "I have had nothing to eat for two days; give me food, or I shall die." Bread, and meat, and wine were placed before him; but as he stretched forth his hand towards the food, the rich man removed it from within his reach, saying, "Stop! before you eat you must say grace!" and he repeated a form of grace, which he ordered the boy to say after him. But another man, who was present and who was a dissenter, interrupted him, and cried, "Your words are wicked; the boy shall not utter them; this is the grace which he must pronounce; and then he gave another form of grace, which he would have spoken. And when he had finished talking, a third man, who was a Catholic, more vehemently than the other two, exclaimed, "Both of you are wrong; I cannot suffer the boy to sin by doing as either of you would urge. This is what he ought to say," and he repeated, in a loud tone, a third form of grace. And then all three spoke at once, each one insisting that he alone was right. And they decame angry and abused one another, and the altercation continued for more than an hour, for they could come to no agreement. And as they were still debating and quarrelling, they heard a groan. Then suddenly stopped talking, and turned towards the boy, and found that he was dead.—*Diogenes.*

The Western Odd Fellows' Magazine

GEO. B. JOCELYN AND JNO. B. ANDERSON, EDITORS.

GRADED BENEFITS—THE LAW.

That Subordinate Lodges should pay graded benefits we feel no hesitancy in asserting, from the fact that, upon the principles of common justice the insurance feature of Odd Fellowship should be enjoyed the most largely by those who pay the most money into the treasury. It certainly cannot be just that the brother who has paid \$10 into the treasury should receive the same amount of *pecuniary* relief in the time of sickness as that one who has paid \$25. There are some, and we regret to say it, who have been members of the Order for years, who when spoken to upon the subject of degrees, have replied, "What is the use? We don't want office, and our weekly benefits are as large as those who take the degrees, and the times are too hard for us to spare the money." Now if the money is worth its interest to them it is to the Order, and if some pay their \$25 and their yearly dues of \$6.50 into the treasury, they should certainly receive weekly in case of sickness at least a small stipend more than those whose deposit is only \$10, and the per annum dues of \$6.50. In our next we expect to publish an able report from the pen of Rev. I. D. WILLIAMSON, G. Rep. of Ky. to G. L. U. S., upon the subject of benefits.

Some members of the Order have doubted the right of Subordinate Lodges to pay graded benefits, and found their doubt upon the following decisions:

On page 612 of the proceedings of Jan. 1852, will be found the following:

"Does the M. W. G. Master think it lawful and expedient, for Subordinate Lodges to *grade* the benefits of members according to the degree attained by the claimant?"

The G. Master answered in the negative.

On page 49 of the proceedings of July 1852 is the following:

"Can a Lodge continue to pay graded benefits to members, legally, after the decision of the G. Master to the contrary?"

The Grand Master answered in the negative.

Many, who are in favor of a system of graded benefits, think that by these two decisions they are denied the privilege of *grading* the benefits, as they think that a Grand Master's decision has the full force of law. We presume it has where there is no written law contravening that decision; but in this case the written law, adopted and approved by the Grand Lodge of Indiana, gives, in so many words, to the Subordinate Lodges the power to *grade* their benefits. See page 21 Chap IV., latter clause of Section 4, of the last revised edition of the General Laws:

"Subordinate Lodges may, AT THEIR OPTION,

provide by law for granting GREATER PECUNIARY BENEFITS to members possessing the degrees than to those not having degrees."

We presume that written law is *above* the decision of the G. Master or any other officers.

"UNTO THE PURE ALL THINGS ARE PURE."

We have frequently, of late years, been led to think that perhaps the above quotation from the Bible, was an interpolation by some "old foggy," who wished to secure the sanction of inspiration for his antiquated notions of truth and modesty, and that it did not appear in the original manuscript as it was sent from Paul to Titus! Our doubts as to the genuineness of the passage have arisen from the fact that, very frequently, those who make the loudest pretensions to purity of thought, are the surest to give an impure meaning to a sentence that may, owing to the prostitution of words by the low and vulgar, be tortured into an impure construction although it was spoken by as pure lips as ever breathed a prayer into the ear of the God of Purity. There exists, we presume, in all communities, a few of these spotless ones, who are the self-constituted guardians of the purity of their respective communities; and who from the importance and responsibility of their positions deem it necessary to attend every lecture delivered, every sermon preached, every speech made, and read every new book as soon as possible after it is issued from the press, to ascertain if some sentence heard or read may not contain some word that may, by a kind of literary inquisitorial torture, be construed to mean something that may have the appearance of being at least of doubtful propriety! And these who thus succeed in perverting innocent language, profess to be too pure even to have an impure thought, and would make others believe that the thoughts that stir their bosoms, are as pure as those that dwell in the minds of angels. *This* purity of thought induces them: (if they are females, and they generally are,) to blush to the very temples (in imagination, at least) at some expression, in which an ordinary mind sees nothing that even winks at impurity. They are continually on the look out for words that may have a doubtful meaning, and if they hear such an one, eagerly catch at this one poor word, and, regardless of all else that may have been uttered, with an ingenuity excelling those who may have originally prostituted the little innocent word to the purposes of vice, magnify its ambiguity, until, in their eyes, the innocent word becomes rank with vile corruption; and he or she who may have been to unfortunate as to utter it is, by them, read out of the pales of refined society. These pure ones seem to consider that the *greatest* and *best* test of female modesty is to have a mind that can appreciate every word or sentence of this kind, and can perceive an immodest allusion,

where none was intended, or even dreamed of by ordinary minds.

We were once of the opinion that "to the *pure* all things were pure," and that the best test of modesty was to have a mind so filled with pure and holy thoughts, as to render it impossible for an unintentional ambiguity, to call up immodest or impure reflection; nay, more, that such a mind, even should it have the misfortune to be where some one, forgetful of the proprieties of life, should intentionally indulge in an impure allusion, would not catch up that impurity, nurse it, feast upon it, and retail it for others to feast upon. And we are still of the opinion, though it may be slightly hazardous in some quarters to utter it, that *true* modesty *never* sees an unintentional immodest expression, or act, much less searches for expressions that may be tortured to mean something, entirely foreign from the design of the author. And now to what we have said we will add one other sentence, and that is this, that we *always* conclude that those who are so ready and apt to find impurities of thought or expression in others, are themselves much too impure in thought, and the surest test of a vulgar mind is the putting of vulgar constructions upon innocent words. And we are more than half inclined to believe that Paul was right (even though you may call him an "old fogey,") when he said in his letter to Titus:—"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."

"WOMAN, GOD BLESS HER."

Such, in all civilized countries, has ever been the toast to woman, for her devotion to all that is good, and tender and kind-hearted. It has ever been woman's right to monopolize the larger share man's affection, and minister to him in the last hours of affliction. These two rights, we sincerely trust, no convention will *resolve out of order*. But we did not intend, when we wrote the caption of this scrap, to write anything but a little incident that came under our observation.

A short time since, as we were standing upon the platform of a depot in this State, a young man very sick, and perfectly helpless, was borne from the cars and placed upon a rude bench in the depot. A few men who were standing near gazed for a few moments upon the stranger and then hastened away, for fear the train might leave them behind: In the throng that passed in and out of that depot, were two or three women, who, as soon as they saw the sufferer, gathered around him, regardless of the shrill whistle of the locomotive. One kind lady, who doubtless had sons somewhere in the wide, wide world, knelt by his side, and placing her hand upon his brow smoothed back his flaxen hair, and gazing into his light

blue eyes, and almost girlish features, kindly asked,—

"Son, where is your home?"

"I have no home," he replied, as the tears came into his eyes.

"No home! Poor child!" said the lady, as with the tenderness of a mother she put her arm under his head, and lifted him up, that he might take the drink another kind female had brought him.

"No home! No home!" echoed the others as they gazed upon him. "Poor child!"

Just then was heard the cry of the conductor, "all aboard," and the women were hurried by their friends into the cars. The sick young man gazed upon them with tearful eyes, and murmured his "*Good bye, God bless you, ladies;*" and then the homeless one closed his eyelids as if to feast upon the luxury of that transient visit and those kind words which had sent a smile of joy over his wan and wasted features. May woman's presence, and woman's words and deeds ever bring sunshine to the heart of earth's weary wanderers.

BE WHAT YOU SEEM.

Almost all persons are affected with the desire to appear better than they are, and this desire frequently gets some into the most ridiculous positions. Attempting to hide their real motives they assume an exterior which for faithfulness to vows and attachment to friends cannot be surpassed by the purest and most devoted. To those whom they wish to use to advance their own interest, they assume the most polite and respectful manner, and by their words would make all believe that purity and truth are native residents of their corrupt hearts.

Prejudice, lack of moral courage, and a desire to appear what they are not, frequently leads men to the basest hypocrisy. How often does it happen that some who should know and act better, so far forget their true position of men, and blinded by prejudice or a little ill will, lend their aid to destroy the business or reputation of one whom they may not fancy. Yet lacking courage to come out boldly, they profess friendship to his face, but behind his back endeavor to thrust the knife into his back. By this contemptible and guilty course the influence of many a good man has been ruined, and ruined forever. He feels that he suffers from an unseen foe—that by some power he cannot discover an under current has been started whose source he knows not, but whose waters continually bear him to ruin. No honest man pursues such a course, for to him heart, and tongue and life harmonize.

Why should any one seem other than he is? Duty bids him oppose that which is wrong, and why should he fear to make the opposition? If he is right, manly opposition will only serve to erad-

icate that opposition before the world; if he is wrong, that opposition will only prove his own error, and he will, if honest, rejoice in the triumph of truth. Such opposition does not debase you, reader, in the eyes of all honest men. If there be just cause for you to exert your influence against any one, let it be exerted openly. Strike at him in the day-time, like an honest, free man, not stab him in the dark like a cowardly assassin. Be what you seem. If you profess to be a man's friend, act up to that profession in sunshine and in storm; if you feel it to be your duty to oppose him, do it fairly. Be what you seem.

The R. W. Grand Sec'y of the G. L. U. S. in his report makes no mention of the condition of the Order in Indiana; we suppose our worthy Bro. thinks the Order in the Hoosier State is able to speak for itself. We think so.

We have been permitted by Bro. A. M. Jackson, Secretary of the New Albany General Relief Association, I. O. O. F., to make the follow extracts from a letter acknowledging the receipt of the donation made by the Odd Fellows of New Albany to their brethren in New Orleans. The Odd Fellows in the latter city have suffered to a very great extent, and the aid extended to them by their brethren elsewhere will be appreciated.

"It is the earnest wish of our Committee, and the Order in general of our city, to express to you, and through you and the General Relief Association of your city, to the brethren of our beloved Order in New Albany, their grateful and unreserved thanks for the kind and very liberal contribution which you made for our relief, in this the hour of our trial. We highly appreciate the motives and generous feelings that have thus prompted you to bear in remembrance your distant brethren in the time of their distress, and so nobly respond to the principles of our beloved Order, and thus illustrating the benign influence of its teachings and requirements, and setting at naught objections of many opposed to our institution, and who feign to believe that no good can come out of Nazareth. The members of our Order in New Albany, and the State of Indiana, have always stood high in the esteem of the Order here, and this liberal appropriation and generous expression of sympathy, but confirms us in our previous good opinion.

"We have indeed been severely stricken by Divine Providence this season, and in our efforts to relieve all who claimed to be Odd Fellows in need, our labors have been greatly increased and our Lodges heavily taxed, but none have been neglected or suffered from want of attention, at least so far as the knowledge of our Committee extends, but we have to lament the loss of many who were the ornament and pride of Odd Fellowship here, and time alone will serve to heal the wound the ruthless destroyer has made. We have endeavored, through this distressing period, to maintain in its purity the high character which our Order has enjoyed, by reciprocal relief to one another, and we are free to admit, that the kindness and liberality of many of our distant brethren has materially aided us to prosecute our labors with success.

Brothers, may you ever be animated by the pure

principles you have so happily illustrated, and may your city ever remain free from afflictions and misfortunes, to retard your prosperity and mar your happiness, and may the protection of Divine Providence be continued to the Order in your city, and State, is the prayer of the brethren of the Order in the our city.

Wishing you long and continued prosperity, I remain, yours very respectfully, in F., L. and T.

JAMES FURNEAUX,
Sec. Gen. Ref. Com.

WHITE WATER COLLEGE.

The annual catalogue of this institution is before us, and exhibits a very gratifying degree of prosperity. The institution is under the patronage of the Southeastern Indiana and North Indiana Conferences, and located in Centreville, the county seat of Wayne county, a village remarkable for health, neatness, and the wholesome moral influence pervading the community which renders it a very desirable location for a literary institution. Through the village passes the Indiana Central Railway, (now completed) making it easy of access from any point of Indiana or Ohio.

The college buildings are large and commodious, and capable of accomodating 400 or 500 pupils. There is a fine mineralogical cabinet in the institution, containing some 8000 rare American and foreign mineralogical and geological specimens.

From the catalogue we gather the following:

The collegiate year begins on the last Monday in August and ends on the last Wednesday in June. It is divided into three terms of 14 weeks each, with a vacation of two weeks at the close of the second term.

EXPENSES, TUITION, &C.

In the Primary Department, per term,	\$2,50
" " Academic " " "	4,50
" " Collegiate " " "	7,50
" " Mixed Course, " " "	6,50
All those pursuing any part of the classic course,	7,50

EXTRAS.

Music on Piano or Guitar, per term,	\$3,00
Use of Piano, " " "	2,00
Painting and Drawing, " " "	5,00
Modern Languages, " " "	2,00

Boarding may be had in the families of the faculty, and in most excellent families convenient to the College, on very reasonable terms—\$2 per week. Tuition bills and bills for boarding payable in advance.

The following is a summary of the pupils in attendance during the year ending June 29, 1853:—

LADIES.

Ornamental,	4
Seniors,	3
Middle Class,	9
First Class,	22
Academic Class,	42
Primary Class,	29—109

clared that the Subordinate Lodges in the District of Columbia had not the right to *initiate* persons in the Government employ at Washington, who claim to be residents of any State, as their stay at Washington was of a mere temporary nature, and were consequently regarded as residents of the State from which they came. Upon these precedents the question of Rep. Dufour's right to his seat was decided, in addition to the fact that he was a regularly elected and accredited Rep. from Indiana for *two years*, had appeared and took his seat and served one session, and that the G. L. U. S. could not go behind this recognition, unless some good and sufficient reasons were shown, such as expulsion, suspension, or withdrawal from the Order had occurred.

The brethren of this city have shown great attention to the G. L. U. S. and its members. Some of the finest and grandest festivals have been gotten up for the occasion I ever witnessed. Both saloons of the Chinese Museum were *filled* with beautiful women and gallant men; on the occasion of a grand levee given in honor of the G. L. U. S., and to which all the officers and members were invited—free. Last night the officers and members were again entertained sumptuously by the Order, at a grand supper given them, upon which occasion plentiful viands were served up, various kinds of wine flowed freely, and some speeches were made.

The Grand Lodge is progressing slowly with the business, but surely. They will probably adjourn on Saturday night.

The report of the special committee on the new Constitution was presented, and it seems the committee were very nearly agreed upon the contents of the Constitution; it, however, lies over until the next session for adoption or rejection.

Copies of the proceedings will no doubt be sent you, together with such documents as are ordered by the Grand Lodge.

Fraternally, yours,
OSCAR.

We have been compelled to omit quite a number of fraternal items extracted from our correspondence of the past month.

MARRIED,

On Thursday, April 28th, by Rev. W. B. Line, P. G. A. T. IRWIN to Miss ELIZABETH CHENEY, all of Fairfield, Franklin county, Ind.

On Thursday, August 4th, at Brookville, Ind., by Rev. L. D. Potter, P. G. JAS. N. McMANUS, of Fairfield, Ind., to Mrs. MARY TEMPLETON of the former place.

On Thursday, August 11th, by Rev. John Gilchrist, Mr. ELI PIGMAN to Miss REBECCA WILSON, all of Union county, Ind.

We hope our Agents, and those of our friends who are interested in the establishment of the Magazine, will interest themselves in procuring us an increase in our subscription. We can supply back numbers.

AGENTS.

BRO. J. W. ROBINSON, of Louisville, Ky., has been appointed General Travelling Agent for the Magazine, and is authorized to receive subscriptions, and receipt for all money paid him on that account.

The following persons have kindly consented to act as Local Agents for the Magazine

JNO. T. WALL, Pendleton, Ind. "
JNO. H. JEMISO, Muncie " "
J. S. CHESNEY, Winchester, " "
C. N. ELMER, Centreville, " "
FABUS FLEMING, Richmond, " "
S. F. REYNOLDS, Williamsburgh, Ind. "
CASPER MARBLE, Cambridge City, " "
———STEVENS, Milton, " "
W. B. REED, Dublin, " "
JMO. F. YOUSE, Condorsville. " "
J. H. HOLMES, Condorsville. " "
R. LARGENT LERSON, Metamora, " "
EDW'D MANLY, Laurel, " "
DR. J. L. ARMINGTON, Greensburgh, Ind. "
MRS. E. A. STALEY, Rochester, Ind. "
ED. FISHELL, Logansport, Ind. "
GEO. F. WAINWRIGHT, Noblesville Ind. "
J. S. BALLARD, Knightstown, Ind. "
WM. COOK, Bowlinggreen, Ky. "
JAMES FURNEAUX, New Orleans, La. "
THOS. J. BEELE, Vincennes, Ind. "
I. STEVENS, Vevay, Indiana, "
J. Y. ALLISON, Madison, Indiana, "
A. J. GRAY, Lawrenceburgh, " "
W. W. CONWAY, Aurora, " "
D. MOSS, Esq., Rising Sun, " "
MRS. E. LORING, " "
W. CLAPLIN, Cannelton, " "
G. ARMSTRONG, Pendleton, " "
O. J. INNIS, Rockville, " "
J. DOUGLASS, Frankfort, " "
W. H. H. TERRELL, Columbus, Ind. "
H. M. COWELL, Vernon, " "
A. DANIELS, North Madison, " "
C. GASLAY, Patroit, " "
W. HACKER, Shelbyville, " "
———DE LONG, Edinburgh, " "
C. B. DAVIS, Indianaopolis, " "
WOOLLEY & NELSON, Evansville, " "
N. WHITE, Newburgh, " "
J. A. MANN, Mt. Vernon, " "
HOB. R. D. OWEN, New Harmony, " "
W. P. BENNET, Terre Haute, Ind. "
GEO. ISLER, Portland, Ind. "
SAM. D. SMITH, Russellville, Ind. "
F. B. LYONS, Perryville, Ind. "
E. C. WILCOX, Covington, Ind. "
J. V. HOFFMAN, Attica, Ind. "
G. L. HASTINGS, Independence, Ind. "
T. TEMPLETON, Williamsport, Ind. "
S. W. AUSTIN, Crawfordsville, Ind. "
JAS. CAMPBELL, Lafayette, Ind. "
L. S. DALE, Delphi, Ind. "
L. D. HOVEY, Pittsburgh, Ind. "
T. TOMLINSON, Logansport, Ind. "
M. GREGG, Plymouth, Ind. "
G. B. ROBERTS, La Porte, Ind. "
H. PAGE, Sturgis, Michigan. "
W. O. DARA, Louisville, Ky. "

THE WESTERN ODD FELLOWS' MAGAZINE.

VOL. II.

NOVEMBER, 1853.

NO. V.

Grand Lodge of the United States.

ANNUAL COMMUNICATION OF THE GRAND LODGE OF THE UNITED STATES.

[CONCLUDED.]

Thursday, Sept. 8th, 9 A. M.

The R. W. Grand Lodge assembled in secret session, pursuant to the order adopted on Tuesday.

After some hours, passed in secret session, the Lodge resumed its ordinary business.

Rep. Smith, of Maine, from the committee, made the following report, which was adopted:

To the R. W. Grand Lodge of the United States:

The committee on the state of the Order, to which was referred the resolution of Rep. Dunlop, of Louisiana, in relation to allowing the charge of the R. P. Degree, succeeding the Obn., to be conferred on more than one patriarch at the same time, have considered the same, and report: That to accomplish the purpose contemplated by the resolution, would require a change in the installing obn. of the C. P., which can only be effected by a four-fifth vote in secret session; and it adopted, would involve the necessity of an alteration in the installation books now in possession of subordinate Encampments, which, if not entirely impracticable, would be a work of great difficulty to accomplish.

The committee, therefore, report, that the resolution ought not to be adopted.

Rep. Crickard, of Louisiana, from the Legislative Committee, made the following report, which was adopted:

To the R. W. Grand Lodge of the United States:

The Legislative Committee, to whom was referred the recommendation of the Most Worthy Grand Sire, in his final report, growing out of enactments of this Grand Lodge, relating to suspended members, have had the same under consideration, and beg

leave to report, that, in their opinion, with all due deference to the views of the Past Grand Sire, it is inexpedient to legislate further on the subject.

Rep. Steele, from North Carolina, from the legislative committee, made the following report, which was adopted:

To the R. W. Grand Lodge of the United States:

The Legislative Committee, to whom was referred that part of the report of the Grand Sire, which relates to the propriety of the establishment of lodges in the Army of the United States, have considered the same, and beg leave to report, that, in their opinion, it is inexpedient to allow any lodge to be established in the Army of the United States, unless such lodge shall have a permanent location. It would not be proper to have lodges which would hold their meetings one year or one month at a military post, or camp on the frontiers of Texas, or elsewhere, and the next year or next month at a very different place, changing as the requirements of the war department might demand of the army, for the protection of the country.

The reasons set forth in the report of the Grand Sire, are, in the judgment of the committee, sufficient to prove the inexpediency of allowing such movable lodges, as are suggested in the letter of the military officer, to which he alludes.

Rep. Steele, from the same committee, made the following report:

To the R. W. Grand Lodge of the U. States:

The Legislative Committee, to whom was referred the suggestion of the Most Worthy Grand Sire, in regard to the relation which should exist between lunatics and the lodges, with which they are connected, have taken the subject into their consideration, and beg leave to report, that, in their opinion, the claims of this unfortunate class of our fellow-men, upon the sympathies and benevolence of the order, cannot be overlooked or disregarded, without a palpable violation of the cardinal principles of the brotherhood. The idea that he who has been visited by

Divine Providence with corporal suffering, should have our charities bestowed upon him, whilst he, who suffers the far more severe and terrible affliction of a "mind diseased" and overthrown, should have no brotherly aid extended, is, to the minds of your committee, not only unsustained by reason, but utterly opposed to the spirit of Odd Fellowship. The claims of the lunatic are far stronger, for his disease is worse. It is, therefore, in the opinion of the undersigned, the bounden duty of lodges, to extend the same benefits to this class of men, as are given to those who suffer from bodily infirmity.

Your committee cannot argue the questions involved in the subject of lunatics, to which the members of our order, as individuals, are subject, for the maintenance of lunatic asylums; because any other duty than that indicated above, is revolting to our sense of fraternal obligation.

Friday, Sept. 9th, 9 A. M.

The R. W. Grand Lodge assembled in secret session pursuant to adjournment.

Rep. Colfax, of Indiana, from the same committee, made the following report, which was adopted:

To the R. W. Grand Lodge of the United States:

The committee on the state of the order, to whom was referred the following enquiries of the Grand Lodge of Indiana:

1st. What is the effect of the annulment of a final card? Is it equivalent to expulsion from the Order, or does it bring the holder back to the lodge granting the same to be tried on the charges or reasons which induced its annulment, as other brothers are tried on similar charges?

2nd. Do State Grand Lodges possess the exclusive power to adopt laws regulating the manner in which such cards shall be annulled, and if not, what is the proper manner of proceeding such cases?

Would respectfully report, that the Grand Lodge of the United States, in 1848, see page 1246, vol. 2nd, decided that cards may be declared void by the lodge granting them for good cause existing at the time of the grant. And in 1852, see page 1841, the G. Sire reported as one of his decisions, which was confirmed by the Grand Lodge, that if a withdrawal card shall have been indiscreetly granted to an unworthy brother, the lodge may annul it taking care to allow to the brother implicated, a fair and impartial trial, as in case of suspended members against whom charges are preferred.

Webster defines the word "annul," to mean to make void, to nullify, to abrogate,

to reduce to nothing, to obliterate. It follows, therefore, that the annulment of a withdrawal card, renders it as if it had never been granted. The effect therefore of the annulment, (which can only be done during the twelve months in which such a card has vitality,) would be to revoke it, and instead of expelling the brother of the order, it brings him back into the lodge, where, after due notice of the charges against him which have induced the lodge to abrogate his card, and a fair and impartial trial thereof, he may be expelled or acquitted.

In reply to the second question, we would state that Grand Lodges do not have an *exclusive* right to legislate on the subjects referred to; but they do possess the right to enact laws relative thereto, provided they do not conflict with the legislation and decision of this body.

Rep. Colfax, of Indiana, from the same committee, made the following report, which was adopted:

To the R. W. Grand Lodge of the U. States:

The committee on the state of the Order, to whom were referred twelve queries from the jurisdiction of Louisiana, presented by Rep. Race, respectfully report:

1. Is a brother who has only received the Patriarchal, or the Patriarchal and Golden Rule Degrees, entitled to the semi-annual password?

Such a brother, being entitled to admission whenever the Encampment is open in the degree he has attained, is certainly entitled to the semi-annual, in order to enable him to work his way in.

2, 3. Can a Noble Grand refuse to confer the T. P. W. upon a brother who presents his traveling card, with a letter of request to that effect from his lodge, both under seal and in due form of law? If yea, when and under what circumstances?

He cannot. [See pages 1026, 1058, proceedings of the Grand Lodge of the United States.] This mode of procedure being authorized by the Grand Lodge, the proper officers of subordinates should comply with requests thus attested, this body having decided in 1847, that "without some such system, the password could not be communicated, the card would be useless, and the traveling brother would be debarred from visiting." The committee might imagine *extreme* cases, in which a brother should have committed felony after the date of the letter of request, and before its presentation, in which an N. G. would feel himself justified in declining to comply with it; but the committee, following the example of the Grand Lodge of the United States, content themselves with laying down the general rule.

4, 5, 6. In what manner, if any, can a lodge get rid of a person who has been irregularly elected, whether through fraud or error? Can it be done before initiation, and how? and can it be done after initiation, and how?

If a person has been irregularly elected through fraud or error, and by the word irregularly we understand illegally or fraudulently, a majority of the lodge can, previous to the applicant's initiation, order a new ballot. After initiation, if the applicant is innocent of any misrepresentation, and the illegality has been confined to the lodge, the the Grand Lodge of the United States, on the true principle that the Lodge should not take advantage of its own wrong, has twice decided, [see pages 1288 and 1797,] that he shall be protected in his membership the same as if legally initiated. If he has been guilty of fraud, his initiation cannot be declared void, as this might be construed as releasing him from his obligation, which perhaps would also be considered void, if the whole initiation was; but, in such a case, this Grand Lodge has decided, [see page 1511,] that he can be expelled therefor, after proper trial.

7, 8, 9, 10, 11, 12. When is a brother elected by card, to be considered a member of the lodge electing him? Is any ceremony of introduction necessary? Must he be formally introduced into the lodge and sign its constitution? What personal examination, if any, is necessary, and by whom and when to be made of the applicant, to ascertain if he be in possession of the proper T. P. W. and of the degrees he professes to have attained? Is it competent for the lodge to investigate the condition of the applicant's health in the ante-room after a favorable ballot upon his petition? From what period in the ceremony of election, introduction, &c., would his dues to the lodge begin to run?

The time at which a person who is elected to membership, either by card or on an original application for initiation, is to be considered a member of the lodge electing him, is a matter that can very properly be left to local legislation, this Grand Lodge not having decided whether it should date from the night of his election, or the night he signs the constitution and by-laws. So also as to the ceremony of introduction.

The N. G. of the lodge should, of course, examine an applicant for membership by card, as to his being in possession of the T. P. W. (although it is not essential that he should be in possession of it,) of the degrees he claims to have received, if the committee, to whom his application was referred, had not performed that duty, or a committee

of the lodge had not previously examined him thereon when visiting the lodge.

The committee would hold it to be improper for a lodge to make a personal investigation into the condition of the applicant's health in the ante-room; when, after a legal election, he had, in pursuance of notice from the lodge, presented himself at their ante-room for initiation. If it would be proper then, by a parity of reasoning, it would also be proper to debate in the ante-room, at the same time, the question of his character. The committee therefore reply to the question proposed to them, that, as the lodge has power to order a new ballot previous to presenting himself for initiation, on a charge that it has been deceived as to the state of his health, the applicant cannot be examined on that subject in the ante-room, when presenting himself for initiation, in pursuance of notice from the lodge, except in the manner which our charge book requires.

Rep. Crickard, of Louisiana, from the legislative committee, made the following report, which was adopted:

To the R. W. Grand Lodge of the U. States:

The legislative committee, to whom was referred a resolution from the Grand Lodge of Wisconsin, relative to the enactment of a law to admit the wives of brothers, who have taken the degree of Rebekah, at the installation of the officers of subordinate lodges, report that in their opinion, legislation would be not only inexpedient, but unadvised and inappropriate.

Rep. Crickard, of Louisiana, from the same committee, made the following report:

To the R. W. Grand Lodge of the U. States:

The Legislative Committee, to whom was referred certain resolutions from the Grand Lodge of North Carolina, touching the abolition of Grand Encampments, and merging the Camp Degrees into that of the Subordinate Lodges, beg leave to report, that similar propositions have been so repeatedly acted upon and rejected by this Body, that, in the opinion of your committee, it is inexpedient and impolitic to make any change in the existing laws upon the subject.

The whole subject of the mergement question was indefinitely postponed.

Rep. Crickard, from the same committee, made the following report, which was adopted:

To the R. W. Grand Lodge of the U. States:

The Legislative Committee, to whom was referred the resolution from the Grand Lodge of Southern New York, relative to restoring the three months term of office to Subordinate Lodges, report, that the subject has been before your R. W. Body, and in every instance your committee deem it wholly unnecessary to add another word on the sub-

ject, except to reiterate, as they now do, all the previous arguments used against it.

They submit the subjoined resolution, and recommend its adoption:

Resolved, That the resolution from the Grand Lodge of Southern New York asking a restoration to the three month's term of office to Subordinate Lodges be indefinitely postponed.

[The following resolutions were presented by the Legislative Committee, but we can find no definite action on them by the Grand Lodge]:

Resolved, That upon the issuing of a visiting card, by a Subordinate Lodge or Encampment, the Secretary or Scribe thereof shall endorse upon it, the amount of weekly and funeral benefits allowed by the constitution and by-laws of said Lodge or Encampment, and that it shall be bound for any relief extended to a brother holding such a card, to the extent of the benefits so rendered.

Resolved, That where a Subordinate Lodge, Encampment, or General Relief Committee, shall require the certificate of a respectable physician, showing the time that the brother has been sick, and shall take a draft upon his Lodge or Encampment, for whatever amount he may have received, which, with the certificate, shall be forwarded for payment, *Provided*, That in the event of the death of a brother, and his being buried by a Lodge, Encampment, or General Relief Committee, it shall only be necessary to forward the physician's certificate, or that of some other respectable citizen, together with his card, and a proper voucher for the amount so advanced. Payment of the same shall in all cases be promptly made.

Resolved, That the Grand and Corresponding Secretary be instructed to transmit to the several Grand Bodies under this jurisdiction, as early as practicable after the adjournment of the present session, a copy of the foregoing resolutions.

Rep. Race, of Louisiana, moved the following resolution, which was adopted:

WHEREAS the Grand Lodge of Indiana, at its last annual communication, believing that Rep. Dufour had forfeited under the Constitution of this Grand Body, his seat in this Body, by removing from the State of Indiana to the District of Columbia, to perform the duties of a government officer; and whereas the Grand Lodge of Indiana, in good faith, elected and duly accredited P. G. Woolsey, as a Representative from said Grand Lodge in this Grand Lodge, and he has appeared here with his credentials to take his seat as such Representative; and whereas this Grand Lodge has decided that Representative Dufour did not forfeit his seat herein by

his removal, under the circumstances, and consequently that P. G. Woolsey was not entitled to his seat, therefore,

Resolved, T at the Committee on Mileage and Per Diem be instructed to report the the mileage and per diem of P. G. Woolsey, up to the 7th inst., and that the same be paid out of the Treasury of this Grand Lodge.

Which mileage and per diem were allowed P. G. Woolsey.

Rep. Race, of Louisiana, moved the following resolution, which was adopted:

Resolved, That the sum of two hundred and fifty dollars be and the same is hereby donated to the General Relief Committee I. O. O. F. of Mobile, to be expended by them in the relief of sick and distressed brethren of Mobile, during the prevalence of the prevailing epidemic.

FRIDAY EVENING—7 o'clock.

The R. Grand Lodge assembled pursuant to adjournment. Present: Wilmot G. De Saussure, M. W. Grand Sire, all the Grand Officers, and a quorum of Representatives.

By unanimous consent, Rep. Fitzhugh, of Virginia, from the committee on Finance, moved the following report:

To the R. W. Grand Lodge of the U. States:

The Committee on Finance to whom was referred the resolution of Rep. Moore, of Kentucky, directing that committee to report upon the propriety of making an appropriation in favor of the Committee on Dues and Benefits, as a compensation for the services rendered by them in that behalf, respectfully report:

That while the able and elaborate report of the Committee on Dues and Benefits afford convincing proof of the great labor and loss of time which its preparation must have required—yet your committee think it would be inexpedient to establish the precedent of compensating committees of this Body for services rendered by them in that capacity.

We recommend the adoption of the following resolutions:

Resolved, That this Grand Lodge highly appreciate the services rendered by the Committee on Dues and Benefits, but deem it inexpedient to grant a pecuniary compensation for services rendered on committees regularly appointed by this body.

Resolved, That the expenses incurred by Grand Representative I. D. Williamson in preparing said report, amounting to \$48 75 be paid to him, and those incurred by Grand Representative C. Billingshurst, amounting to \$7 be paid to him; and that the Grand Secretary be authorized to draw warrants on the Grand Treasurer accordingly.

Which resolutions were adopted.

Rep. Smiley, of Tennessee, moved the following preamble and resolutions, which were unanimously adopted:

WHEREAS, We have been informed through the Representatives from the State of Tennessee, that there has been established, and is now in successful operation in said State, a literary institution, under the name of the "Odd Fellows' Female Collegiate Institute," at Rogersville, in the county of Hawkins; that the institution was founded and has been maintained alone by the efforts and under the auspices of a single Subordinate Lodge, No. 41. That there are competent and able professors in the several departments, and though in operation only three years, it already numbers two hundred students. And whereas, the Grand Lodge of Tennessee have requested their Representatives to ask of this Grand Body such expression of commendation and approval, as may be deemed proper, therefore,

Resolved, That the Grand Lodge of the United States regard with the highest interest all efforts of our brethren to promote the cause of education, as intimately connected with the prosperity and permanency of our institution, and as reducing to practice one of our theories of our Order.

Resolved, That we regard the establishment and maintenance of the Odd Fellows' Female Collegiate Institute, at Rogersville, in the State of Tennessee, by the members of a Subordinate Lodge, as the highest evidence of their devotion to the cause of Odd Fellowship, and that we recommend said institution to the most favorable consideration and support.

Rep. Steele, of North Carolina, from the Legislative Committee, made the following report, which was adopted:

To the R. W. Grand Lodge of the U. States:

The Committee on Legislation, to whom was referred a resolution presented by Rep. Gyles of South Carolina, asking legislation to enable the several Grand Lodges to authorize semi-monthly meetings of Subordinates, on condition that twenty-six nights' service should constitute the length of the official term, have considered the same, and beg leave to report,—that such authority is at present invested in Grand Lodges, as will be seen by reference to the Digest; there is, therefore, no necessity of further legislation on the subject.

Rep. Kellogg, of Wisconsin, moved the following resolution, which was adopted:

Resolved, That hereafter the Grand Secretary, in procuring the printing of Degree books, is hereby instructed to include in said books the form adopted at the last session for opening and closing Degree Lodges.

The next report being from the Committee on the State of the Order, upon the decisions of the Grand Sire, Rep. Kennedy, of Southern New York, asked a division of the question, and the question being on adopting so much of the report which approves the first decision of the Grand Sire, it was adopted.

The question then being on the adoption of so much of the report of the committee which approves the second decision of the Grand Sire, it was adopted.

Rep. Race, of Louisiana, moved that the Lodge now adjourn, which was not agreed to.

Rep. Hunter, of Virginia moved to lay the report now under consideration on the table, which was not agreed to.

The question recurring on the adoption of so much of the report of the committee which dissents from the third decision of the Grand Sire—

Rep. Ellison, of Massachusetts, moved the following resolution, which was adopted:

Resolved, That the report be recommitted to the Committee on the State of the Order, with instructions to amend their report by striking out the last part of it recommending that decision No. 3, of Grand Sire Moore, be not confirmed, and insert a recommendation that the decision be confirmed.

The question recurring on the adoption of so much of the report of the committee as recommends the confirmation of the 4th decision of the Grand Sire, it was agreed to.

The question being on the adoption of so much of the report as recommends the confirmation of the 5th decision of the Grand Sire. it was agreed to.

Rep. Colfax, of Indiana, from the Committee on the State of the Order, made the following report, which was considered and adopted:

To the R. W. Grand Lodge of the U. States:

The Committee on the State of the Order, to whom was referred an enquiry from the jurisdiction of Northern New York, presented by Rep. Hopkins, whether a Past Grand, acting as Warden, should assume the regalia of that office; and whether a member would be justified in withholding the password from him under such circumstances, would respectfully report:

That any brother, occupying either permanently or temporarily a subordinate station in a Lodge, should wear the regalia of the office he thus occupies. Thus, if a Past Grand occupies the Vice Grand's chair, he should wear the blue regalia of that office exactly as a Vice Grand, when acting as Noble Grand should wear the scarlet regalia of that chair. The same rule applies to the other offices. But, whilst thus holding, the committee would not consider a brother jus-

tified in refusing to give the password to a Past Grand, acting temporarily as Warden, who had not assumed the proper regalia of that chair. If the presiding officer of the Lodge recognized him as Warden, and gave him orders accordingly, the brethren of the Lodge should follow his example by acknowledging his authority, in that office. If they desired to question his right to act, while improperly clothed, they should raise the objection in some other way than by refusing to give him the password.

By unanimous consent, Rep. Froment, of Southern New York, moved the following resolution, which was adopted:

Resolved, That the R. W. Grand Secretary be instructed to have the work in the French language, as soon as practicable, transmitted to such Grand Bodies who have subordinate working in that language under their respective jurisdiction at the same price as charged for the work in the other languages.

The hour fixed for adjournment having arrived—

The R. W. Grand Chaplain addressed the Throne of Grace in prayer.

After which the M. W. Grand Sire declared the lodge adjourned *sine die*.

JAS. L. RIDGELY,
C. and G. Secretary.

REPORT

Of the Committee on Dues and Benefits.

To the R. W. Grand Lodge of the United States, I. O. O. F.:

THE COMMITTEE appointed at the last Session, and charged with the duty of inquiring into the true relations that should subsist between dues and benefits, and instructed to report a table showing upon the established principles of Life and Health Insurance, what amount of benefits will accrue from a given amount of dues, at each year of age from 21 to 70; submit the following report:

Aware of the magnitude of the work before them, and deeply sensible of its importance and necessity, your Committee engaged in its performance, at an early day, after the close of the last session. They have availed themselves of every accessible means of statistical information, and with whatever of science they could command, have labored diligently to perfect the work assigned them; and they have the satisfaction of believing, that the results at which they have arrived, though doubtless imperfect in some respects, are nevertheless, as near the precise truth as they can be brought, until the light of further experience shall have furnished the data for more exact and reliable calculations.

In its material aspect, and its monetary ar-

rangements, our Order is a widely extended organization, founded upon the principle of guarantyism or assurance; and its practical operations are no more or less than an Insurance upon the Life and Health of its members. Its provisions for the sick are an Insurance upon health, and its arrangements for the benefit of Widows and Orphans, are an Insurance upon life. The question submitted to your committee is, therefore, purely a question of practical science; and must be treated upon the same principles that apply to the Insurance of Life and Health in all cases. It is obvious to the meanest capacity, that an error here, is a capital error; and that the only safety to the Order, in all time to come, as well as the only assurance its members and beneficiaries can have, that they shall receive the stipulated advantages, must rest upon the fact, that there is a just and scientific proportion between the benefits promised, and the sources from which the means of payment are derived. If the dues paid are so graduated as to equal the benefits promised and pay expenses, then our Order will stand as a safe and stable Institution, faithful always to its promises, and able, ever, to meet all its engagements. But if we promise to pay a greater amount of benefits than the dues charged will produce; it requires no spirit of prophecy to foresee, that bankruptcy and ruin will be the result. It is, therefore, evident that, the investigation on which your Committee have entered, bears directly upon the vital interests of our Order, and touches the fundamental principles on which its continued existence as a solvent institution must depend. It lays its finger upon the pulse of that great body of which we form a part, and asks whether its life current flows healthfully, and in sufficient abundance to infuse energy through every limb, and make every muscle strong and vigorous, to battle with danger and defy even the encroachments of age! or, whether its blood is slowly wasting away, and the pulsations of its heart growing weaker and weaker, indicating that it will soon be still in death, and the form now so beautiful be consigned, a lifeless skeleton, to an unwept and unhonored grave! One or the other of these destinies most surely awaits our vast fraternity, and which it shall be, depends entirely upon speedy and correct action in the premises. If we do not soon adjust our dues and benefits to the laws of nature, as developed in the rate of sickness and mortality, the fiat of Omnipotence is not more certain than the fact, that ruin, hopeless and irretrievable is coming; and blasted hopes, broken promises, and disappointed expectations are the harvest we shall reap; and our now honored institution must fall, amid the reproaches and exe-

crations of those who have trusted its promises and discovered, too late, that they have leaned upon a broken staff. The laws of nature, and the fixed principles of mathematical science will not bend to suit our convenience, or save us from the consequences of our errors. Diseases will prevail, and death will do its work by laws as rigorous as fate; and thus the ever flowing tide will roll on, so that there is but one alternative; we must move with the tide, or be overwhelmed and swept away by its power. To us are committed, not merely the concerns of the present, but the destinies of the future. The interests of millions, who have not yet looked upon the sun in the firmament, are in our hands, and their advancing hosts are calling to us to note the stars, and mark the rocks and dangers that fill the way through which we must pass. Your Committee beg leave to assure the Grand Lodge, that they have done their best to meet the responsibility that has developed upon them, in an attempt to mark out a chart by which the movements of the Order shall be regulated. In some respects they have been like pilots in an unknown sea, and if they have failed at all, they are conscious that it has not been for want of zeal or industry, in the performance of their arduous labors.

The first thing that strikes the attention of the scientific investigator, on approaching the question submitted to your committee, is the fact, that, as a general rule, our dues and benefits are graduated rather by the benevolent feelings of our members, than by an accurate knowledge of the principles and laws of income and expenditure, by which an institution of this kind must be governed. Hence the singular fact, that, up to the present moment, with few exceptions, the great law of increase of risk and liability, with age, has been entirely overlooked, and our entire Order has been engaged in an attempt to adjust their dues and benefits to safe rates on the principle of equal payments, and equal benefits, at every age; a thing which the merest tyro in the science of the Actuary knows to be, not only palpably unjust, but hopelessly impossible. Many years ago, Finlaison, the eminent actuary, of the national debt of England, cautioned the Friendly Societies of that country, against the unjust and fatal blunder of attempting to practice upon the principle of regular dues and benefits to men of different ages. That caution has been repeated by Ansell, Nelson, Jones, and indeed by nearly all the scientific men whose attention has been called to the subject; and yet, until a comparatively recent date, many have, with strange perversity, adhered to the blunder; and our own Order, in this country, rejecting the counsels of wisdom and the de-

monstrations of science, has been in full chase of an *ignis fatuus*, in the form of a reliable and safe Institution, which could insure the life and health of the man of forty, and the man of twenty years, at the same rates.

If it be known that liability to sickness, and the probability of death increases with age, at all, it should be seen that the risk of insurance also increases with every year, and the only just and equitable mode of procedure, is to charge each man the true value of the risks and liabilities that he brings with him into the Order. To attempt any other system is not only to disregard the rules of justice, but it is to undertake an utter impossibility, as the following will illustrate. If the value of an insurance in a given sum, upon life and health be five dollars at twenty, and ten dollars at forty, and if one hundred men, whose average age is thirty years, were to insure, it would seem that an equal rate of \$7.50 per year from each man, might answer the purpose, though it would cause the man of twenty years to pay \$2.50 more than his insurance was worth, while the man of forty would pay \$2.50 less than his fair proportion. But notwithstanding, this manifest injustice, the system might work with safety, provided there was no increase or decrease of members, and their relative ages remained the same. But if there should come into that fraternity in the course of another year, one hundred other men, whose average age was forty, and who, instead of paying ten, should pay \$7.50 each, the operation would be a losing concern. The whole machinery would be out of gear. The average age would now be more than thirty-three instead of thirty years, to which age the payments were adjusted; and a new rate of payment must be adopted, or bankruptcy follow. And so it is, that the adoption of any permanent and safe rate of dues, or the basis of equality of payments, in a society which is constantly losing old and receiving new members, irrespective of age, is utterly impossible. Your committee have not attempted to solve that problem. They know no alchemy which can make something out of nothing, or cause three and five to be equal, nor are they acquainted with any system of legerdemain, by which our Order can make gain by insuring life and health, on principles that would entail ruin upon any ordinary life and health Insurance Company. Your committee have, therefore, endeavored to treat this subject as a matter of science, and their object has been to educe from the experience of the Order, by strict mathematical induction, the relation of dues and benefits, as called for by the operation of those laws and principles, which are the same yesterday, to-day and forever.

The science of the Actuary, may be intricate, and its practice laborious, but when based upon sufficient and correct data, its results and conclusions are as demonstrable and immutable as the axiom, "Two and two are equal to four." How far the conclusions of your committee are briefly explained.

There are some peculiarities in the insurance of Odd Fellowship, necessary to be noted, in order to lead to an appreciation of its true position. It combines life and health insurance, and unlike any Insurance Company known to your committee, it takes no risks but such as cover the whole period of life. Between this kind of insurance, and Fire and Marine Insurance, and even that form of life and health insurance, which contracts only for a limited and definite time, *there is no analogy whatever*, that can enable us to reason from one to the other. Marine and Fire Insurance recognize and are founded upon the doctrine of chances, and seek to provide against *accidents*, which, so far as we know, are regulated by no fixed and uniform laws—which may, or may not happen. The company that issues a policy upon a house or a ship, do not, and cannot *know* whether the amount of the policy will have to be paid or not. The *chances* are calculated, and on their number *pro* and *con* depends the value of the insurance. If the year passes, and the house or the ship is safe, the contract ends at the stroke of the hammer upon the Meridian Bell—the gain is apparent, and the profit may be divided among the individuals, or upon the capital, by which individual responsibility was guaranteed. So of that form of Life Insurance which covers only a limited period, and then expires by its own limitation. It depends upon chance. If a company insures a man's life for one year, it is not known whether the sum insured will be called for or not. There may indeed be a regular and undeviating law of mortality, applicable to large masses of men. It may be known, that out of ten thousand men, of a given age, a certain number will die in a year. But so far as this individual is concerned, no man knows or can know, whether *he* is one of those, who, within that year, will be numbered among the dead. The chances must be calculated, and on that basis rests the value of the insurance. If the year passes, and the man is yet alive, the contract ends, and the profit is manifest. So also of that form of Health Insurance, which is specifically limited in duration. If a company insures the health of an individual for one year: whether the sum guaranteed will be demanded, is a problem to be solved by the doctrine of chances. There may be a regular law of sickness, which will apply to large numbers of men, making the average of sickness at this particular age, so much

per man. But, whether this man, will have his exact proportion, or more, or none at all, none can determine. Hence, the *chances* must be calculated, and by them, his rate of premium must be determined. If the year passes, and he is not sick, the contract is ended, and the gain is evident.

But when we come to that form of life and health insurance which covers the whole term of life, we enter a field where the whole aspect of things is changed. We take leave of the doctrine of chances entirely, and base our calculations upon laws of nature that know no abatement; and must work by rules, from which there is not a hair's breath of deviation. If a company insures a man's life for the whole term of its continuance, and engages to pay one thousand dollars at his death, happen when it may, the first fact to be dealt with is, that an absolute agreement has been made to pay one thousand dollars; and sooner or later it must be paid, because the man will die, and there is no *chance* about it. So of Health Insurance: to a good degree. If a man's health is insured for a year, he may or he may not be sick during that time; but it would be strange indeed if a man were to spend his whole life without being sick; and surely, it is not to be placed within the range of supposable cases, that a large number of men should live their lives out without disease or accident, or be exempt from the ordinary laws of sickness. So then, in the one case there is a certainty that every man will die, and that every dollar thus insured must be paid; and there is the highest probability in the other, that the average rate of sickness will prevail, and the corresponding amount of disbursements have to be made. The certainties are, that death and sickness will come—that the one will increase with every year of age; and the other advance, step by step, from the health of manhood to the feebleness of decrepid age. The question now to be solved is not, therefore, whether the contracts must be met, and the money be called for; but it is *WHEN* will they mature, and *how fast* will the funds be wanted? The law of mortality and the rate of sickness upon an average, together with the increase of money at interest, furnish the data upon which the value of this kind of insurance must be estimated. And this is the Insurance of the Order. We make no short contracts, for a year or a few years, to expire by their own limitation. But we receive a member as a man takes his wife, "For better or worse," for life and until death. We know that he will die, and we agree to pay a certain sum when he dies. We have a law to assure us that he will be sick; and we promise to pay him certain benefits during his sickness. *When* he will die, and *how much*

he will be sick, we do not know; and so far as our arrangements are concerned, it is no matter whether these questions, as applied to an individual are answered or not. For our practical purposes, it is of no consequence *who* it is that dies or is sick. It suffices to know the *law* and the *rate* of sickness and mortality. Enough it is, to be sure that there is a law at work, which will produce a certain amount of sickness and death in a given time. Knowing this, we know how much we must pay, though we do not know the precise individuals who will be entitled to receive it. Knowing how much we must pay, though we do not know the precise rate at which money accumulates at interest, it is easy to determine the sum we must pay *now*, and at every subsequent year, in order to meet our liabilities, as they mature, not by chance, but by the regular operation of the laws of nature. If sickness and death increase with every advancing year of age, and a rate of payment is to be fixed that shall remain the same through life, it will be understood, of course, that this rate must be considerably above what is necessary for the time being. If an insurance in a given sum at twenty years of age, for instance, is worth five dollars, and at eighty years, the risk has increased to twenty dollars per year, it is easy to see that the permanent rate of payment must be more than five dollars. It must, in fact, be so much more than five dollars, that the excess annually paid, forborne and improved at interest, will, at the age of eighty years, added to the five dollars, amount to twenty dollars per annum, the then present value of the insurance. Hence it is indispensable that in the first years of an institution of this kind, there should be a large accumulation of funds, over and above current expenses, laid up and improved; while the payments are above the value of insurance for the time being, in order to meet the deficiency that is sure to come with the increasing risks and liabilities of age.

For this reason, nothing is more deceptive to the eye of the casual observer, than the operations of the first few years of an institution which insures for life, and whose members are mostly young. The current rates of mortality and sickness are low; and the premiums paid are above the value of the insurance, at the present age of its members. The result is, that funds accumulate; and they imagine that the institution is making money, and is safe for all time to come. And so it would be, if the contracts ended with each year, and no responsibility was assumed for the future. But the truth is, we have made a contract for life; and that contract must be fulfilled in old age, as well as youth. Time is rolling on—diseases are

augmenting their power to annoy—the scythe of death swings in broader and deeper circles with every year of advancement in age: and the time is coming, with steady pace and unwearied tread, when the payments that are now more than adequate to meet the contracts that mature, will be found inadequate to the increased and increasing sickness and mortality. Then shall we find use for the funds, that should have been saved in the the day of youth and prosperity; and then, will bankruptcy come, unless these funds shall have been gathered and reserved for this purpose. Thus, it is quite possible for an institution to present the superficial appearance of unusual prosperity—to have large and increasing funds, at the same time that it is traveling the road to ruin, with a movement as steady and infallible as that of the globe in its orbit. It satisfies not the scientific investigator to be told, that an institution of this kind is, for the time being, accumulating money; but he asks the more significant question, Does the increase of funds equal, and will it continue to equal the increase of sickness and mortality? The experience of our Order is, in this respect, somewhat peculiar; and many causes have combined to render its past history and present condition, deceptive as an index to the future; especially to those who have not taken the pains to examine thoroughly, and submit it to the test of mathematical calculation. Hitherto, the great mass of the Order has been composed of men in the prime and vigor of life, when disease is at or near its minimum, and the rate of mortality low. The expenditures on account of sickness and death have been comparatively light. Besides, there has been a freshness of zeal among the members, which has induced many who have actually been sick, to omit calling for their benefits; so that the full amount of actual sickness does not appear upon our records, and the drafts upon our treasury have been less than justice itself would have warranted.

Again; there has been a constant and rapid influx of new members, which has disturbed or rendered nearly nugatory, the law of increase of sickness and mortality by age, so far as its manifestation is concerned. The initiates have been young men, or those who were in the prime of life, for the greater part; and those who have forfeited membership have been more advanced in age. On account of the operation of these causes, it is impossible to determine how much ten years has added to the average age of our members, or whether indeed, the average is now greater than it was at the commencement of the last decade. This only do we

know. Multitudes of men have come in, who are for the most part, below middle age; and many have gone out, and the latter, as a general rule, are older than the former; but how the average age of the present compares with the past, we do not know. In addition to the above, it is to be remembered that the income from initiation fees and degrees, has been enormous during this extraordinary influx of members. More than two hundred and fifty thousand men have been initiated into the Order in the United States during the ten years past; and the payment for initiations and degrees from this large number, has swelled our income to a amount considerably above what it will be, per member, in future years. If we estimate that the average paid for initiations and degrees, has been ten dollars each; then, we have the sum of two million five hundred thousands dollars, as the income derived from these sources; and that, is so much over and above what the same men will pay for ten years to come, provided they remain in the Order, and there is no change in the rate of regular dues. With this extraordinary revenue, and our rates of sickness and mortality low, and kept low by a constant influx of young men, it is not surprising that there should be an appearance of great prosperity, and an abundant treasury. But three things are certain. The two hundred thousand men now in the Order, will not, under the present system, pay two million five hundred thousand dollars, over and above their ordinary dues, for ten years to come. The income per member, will therefore decrease, while the expenditures for sickness and mortality, will increase, and the end of the next decade will find us verging upon the time when our current receipts will not equal our expenditures. If then it shall appear that the surplus funds that came into the treasury in the day of our prosperity, and which should have been funded and improved to meet the increased outgoes of the future have been squandered in gilded baubles; bitter and terrible will be the retribution that awaits. The causes above enumerated have induced a momentary prosperity, which has lulled the masses of our fraternity into a slumber, in which golden dreams flit before the imagination; and it is difficult to awaken them to a perception of the truth, that the gorgeous vision they so much admire is a phantom, that 'leads to bewilder, and dazzles to blind.' That your committee are sounding no false alarm in the premises, will appear from the following statements.

According to the returns from the Lodges, in answer to the circular to which allusion has been made, the average amount of benefits paid to the sick is \$3.51 per week. The

table of general results (H) shows that the average amount paid for the last ten years on account of each death is seventy-eight dollars. The Order therefore, insures the health of each and every member in the sum of \$3.51 per week during sickness; and life for the amount of seventy-eight dollars, payable at death, happen when it may. What is the real value of this assurance of life and health? The average of the members is a fraction over thirty-three years. By reference to table F it will be seen that a life assurance at that age for seventy-eight dollars is worth \$1.68 per annum; and an insurance upon health at the same age for the sum of \$3.51 per week, is worth \$5.05. Put these together and we have \$6.70 as the actual value of the assurance granted to each member. With this sum paid annually, the current expenses being twenty per cent, and the surplus over and above the passing losses, constantly invested and improved at five per cent compound interest, the Order can meet its engagements, up to the death of the last member now living. How much are the members paying for this insurance? The returns received by your Committee show that the average dues to each member is \$4.38 per year. The table (H) shows that the total amount paid per member annually, for ten years past, has been \$6.94. The difference is due to the fact that the table includes not only the regular dues, but also, all payments for initiations and degrees, and the indication is that the excess of \$2.56 annually per member, over the amount of the regular dues, is derived from fees for degrees and initiations. The total number of annual payments made during the last ten years, is 1,172,821. Allow \$2.56 to each of these, and we have the sum of \$3,002,421 as the total amount derived from initiations and degrees. Large as this sum appears, it will not be deemed extravagant when it is considered that there has been during this decade 258,609 initiations, at a price varying from five to twenty-five dollars each, and that the five degrees are conferred at equal rates. Deduct the \$3,002,421 from the total revenue, and we have \$5,138,016, as the total of the proceeds from regular dues to the Lodges. It is to be remembered that, of the 195,134 members now in the Order as per report of 1852, all are initiated, and the greater part have taken their degrees, so that, for the future, their payments will only be \$4.38 per annum, instead of \$6.94, as heretofore, there being no more fees for initiations and degrees. But the value of their insurance is \$6.80 per year; and the deficiency of their payments for the current year will be \$452,710, that is, they will pay \$2.36 each, or \$854,684, whereas they ought to pay

\$6,70 each, or a total of \$2,367,396. How is this deficiency to be met? It is to occur at every subsequent year, and should be met in some way. Possibly the men now in the Order may pay \$100,000 for degrees this year and thus reduce the deficit to \$352,710. Be it so. This sum of \$352,710, remains against the Order. It ought to be met by the income of the funds in hand. The present value of an annuity at thirty-three years of age for \$352,710, is \$5,790,059, and this is the sum that the Order should now have invested at five per cent. compound interest, to enable it to meet its engagements. How much she has in hand is not known. The total revenue for ten years has been \$8,140,436. The expenditures for sickness and mortality have been \$3,023,222, and if the current expenses have been no more than twenty per cent., or \$1,628,087, this added to the \$3,023,222, makes \$4,651,319, which deduct from the total revenue, and the balance is \$3,439,117, as the balance in hand, or less than the engagements call for in the sum of \$1,582,752. In other words, the Order, in the language of the science of the actuary is bankrupt to that amount. If it be said that the deficiency for the current year, will be made up by the initiations and other fees from new members. The answer is, the new members will need the full benefit of their own payments, and to draw upon them to make up past arrearages, is to do them injustice, for no other purpose than to postpone the evil day, and make its ruin more wide when it comes, as come it surely must. The above calculations put the best possible construction upon this basis, and the results fall far short of the actual truth.

Once more, your committee would utter their warning, not in the fearful tones of the alarmist, but in the calm, clear voice of absolute science itself, whose authority none can gainsay or successfully controvert. *The time is coming*, with a march as uniform as the movement of the spheres, when the full weight of this mountain of evil will be upon us; and there is no alternative, no avenue of escape, but in a speedy revision of our scale of dues and benefits, and a scientific adjustment of their relations to the laws of nature and the lessons of experience. While your committee would proclaim this truth, in the ear of every member of our vast fraternity, and vouch for its verity upon all the responsibility that belongs to them, they would not fail to accompany it with the hopeful word, that our doom is not yet sealed, nor is it too late to retrieve the errors of the past.

To bring order out of the chaos that now reigns over our system of dues and benefits—to infuse harmony into this confusion—to indicate the path of safety, and erect some

solid landmarks to guide the future traveler—and to establish that just proportion between income and expenditure, which shall enable our Order to meet all its engagements, in all time to come, has been the anxious labor of your committee through many toilsome days and nights, and even weeks and months. At every step of progress, embarrassment has been felt from the want of exact and reliable vital statistics, on which to found the necessary calculations. In the department of life insurance, there were in hand the Life Tables of Dr. Halley, first published in 1693. The Northampton Tables of Dr. Price, founded upon the register of deaths in the Parish of All Saints, extending through a period of forty-four years, from 1735 onward. The Carlisle Tables by Mr. Milne, from the observations of Dr. Heysham on deaths at Carlisle. The British Government Table, prepared by Mr. Finlaison, Actuary of the national debt, founded upon the experience of the government annuitants—the Equitable Societies' Tables, by Mr. Davis and Mr. Morgan, drawn from the experience of the society, from 1762 to 1825; and the Baltimore Tables by Prof. M'Cay, founded upon the record of interments in Baltimore, Md., from 1826 to 1848.

In the department of Health Insurance, were the following: The Highland Societies' Tables; Mr. Ansell's Tables, founded upon the experience of Friendly Societies; Mr. Neison's Tables, drawn from an experience of more than a million years of human life; and the Tables of Mr. Ratcliffe, founded upon the experience of Manchester Unity I. O. O. F. It will be observed that these tables, with a single exception, are based upon the experience of a foreign land, and to assume that they present the exact law of sickness and mortality *in this country* would subject your committee to the charge of building upon an untried and unsafe foundation. It was determined, therefore, to attempt the arduous and almost hopeless task of gathering together the facts and principles that are presented in the experience of the Order; and adjusting our dues and benefits to the lessons of that experience, as far as it could be made available. It was foreseen that statistics in this quarter were meagre, and that they were deficient upon the very points most needed, to wit, the age of the members, the amount of dues and benefits paid per member, and the cost of current expenses. To supply this deficiency as far as possible, your committee, at an early day after the last session, issued a circular, soliciting from the lodges information upon the points above noted. This circular the publishers of the Golden Rule kindly inserted in their columns and distributed

gratuitously to all the lodges in the Union. Your committee regret to say that but a small portion of the lodges felt sufficient interest in the matter to respond to the inquiries made. The answers received represent between fifteen and twenty thousand only of our members. They are, however, scattered over all the States, and through cities and country towns, and may be presumed to present a fair index of the whole. Meantime, the statistics of the Order in this country, as presented in the annual reports made to this body, commencing with 1843, were revised, collected, and submitted to a careful analysis; and tables were framed, showing the entire operations of the Order in each separate State, and in the United States, in each year, for the decade here named. Prepared and preserved as these reports have been without any design of applying them to the purposes of a committee like the present, it is not at all remarkable that they were found imperfect. On the contrary, the wonder is that they *happened* to be available at all. Typographical errors were found numerous; and omissions of important items in the State reports frequent. These errors must be corrected, and these omissions supplied in the best manner possible, or whole reports must be rejected. This was found a delicate and difficult task, and though it could not in all cases be performed with perfect accuracy, yet it is believed to be so far correct that no material error in the general results will accrue from the imperfections that may remain.

Thus furnished with all accessible data, your committee were as well prepared as they could be to make their calculations. It is manifest that having the average of the members of our Order in this country for one year only, but one point of contrast could be gained between our experience and the English tables, and that point is at the age of thirty-three years and a fraction, which is the average age of our constituency for the year 1852. On consulting the mortality of the Order for that year, it appeared that the deaths were only a small fraction less than the number called for by the Carlisle table of mortality, which is the table usually adopted by the insurance companies of this country. A coincidence so remarkable shows the wonderful uniformity of the movements of the great law by which the men of every nation are removed from this earthly sphere; and adds confirmation to the already well established fact of the general accuracy of the table above noted. The committee no longer hesitated to assume that table as the nearest approximation to the exact truth to which they could find access. On that basis, therefore, the calculations

of your committee were made, so far as the matter of life insurance is concerned.

In the department of health insurance the English tables were united and their combined results noted; and the experience of the Order in this country compared with this result at the only accessible point of contact, to wit, at the age of thirty-three years. The comparison shows that at that age the sickness reported in our Order is much less than the amount called for by the English tables. The discrepancy may be accounted for, in part at least, by the fact that, with us, the rule is uniform to take note of no sickness that does not continue a full week; and also by the well known fact that, in this country, the instances are frequent in which sick benefits are neither claimed nor paid; so that the full amount of actual sickness does not appear in our records. Perhaps something of this discrepancy is also due to the circumstance that the *time* of sickness is not put down in our reports, and the only clue to it is contained in the statement of the number of the sick and the *amount* paid, as connected with the average benefits per week. Whether these causes will continue to operate, so as to perpetuate this discrepancy in the future, remains to be seen. At all events it is not the business of the committee to attempt to change the experience of the past. They must take it as they find it, and proceed accordingly. Having only one point of contact between our own experience and that of our trans-atlantic brethren, it was necessary to take that as the starting point, and assume that the law of *increase* of sickness with age is the same with us as with them. On this basis the table of sickness for each age is founded, and on it the calculations have been made. This much of abatement must be made from the absolute reliability of the rates of dues and benefits reported. In as much as the increase of sickness with age, may differ in this country from that of England, by that much may these tables vary from the exact truth.

It is due in justice to your committee that they should make the following statement. All their calculations have been made with great care, but such is the amount of time and labor they have cost, that it has been found impossible to perform the work of verifying them by a thorough and careful revision. Your committee cannot therefore positively affirm that no errors have crept into their calculations in any of the problems they have found it necessary to solve; but they feel perfectly confident that there are none that would materially affect the results at which they have arrived. The tables and statistics constructed and em-

played by your committee are appended to this report and submitted to the Grand Lodge for preservation and future reference, as well for the convenience of any who may desire to test the accuracy of their calculations. There is a word of caution that your committee must not fail to utter. It is not to be taken for granted that the rates of dues and benefits reported, can be indiscriminately adopted by all lodges, under all circumstances. The tables show only the *average*, but it is quite possible that a lodge may be so situated as to render it hazardous in the extreme to assume that average as *their* proper rate. Thus, a lodge may be small, and in that case the current expenses would be greater in proportion than in a large lodge. Again, a lodge may be in an unhealthy location, and therefore require higher dues; and for these and other causes it may occur that it will be found indispensably necessary to vary from the tables by the amount of twenty or even thirty per cent. In adjusting the rates of dues and benefits to different localities, the tables showing the workings of the Order in the different States will be found useful, if not absolutely necessary. Your committee, in consideration of the above, have thought proper to accompany their tables with such explanations and direction for their use as would afford a safe guide to those who should wish to adopt them as the basis of their future operations.

That the present condition and future prosperity of the Order, and even its continued existence as a solvent institution, call imperiously for a speedy, thorough, and universal revision of our present system of dues and benefits, your committee have no doubt. The question of the *means* by which an end so desirable is to be obtained, is one that demands most serious consideration. That this Grand Lodge cannot legislate directly for the subordinate lodges, except perhaps in matters pertaining to the work of the Order, is an admitted fact. But your committee respectfully submit that it is competent for this R. W. Body to prohibit the Grand Lodge under her jurisdiction from granting charters, or confirming constitutions and by-laws, or continuing to sanction the proceedings of subordinate lodges, whose work is subversive of the best interests of the Order and tending to entail upon it dishonor and pecuniary ruin. The State Grand Lodges might be required to fix the line, beyond which their subordinates shall not go in the adjustment of the proportion between dues and benefits. This many of the State Grand Lodges have already done, and they might be required to revise their legislation upon that subject, so as to conform to

the principles of science and the maxims of experience, in which alone there is safety.

The arrangement of fees for initiation and degrees is also a matter that should claim the attention of our fraternity. So far as degrees are concerned, they are mere honors or distinctions in the Order, and where they confer no additional claim upon the benefits, they may be conferred at uniform rates upon men of different ages. But where they are made the basis of a claim for additional benefits, there is an imperious necessity that due respect should be had to the ages of the person upon whom they are conferred, and the price regulated accordingly. Your committee have made no calculations upon this head, because they believe that it would be the wisest course to hold all moneys derived from degrees, fines, etc., as a contingent fund, to be devoted to purposes of charity, or used in possible cases of extraordinary sickness and mortality. But if it should be deemed advisable to place fees for degrees upon the same footing as other dues, the matter can be adjusted after the manner indicated in the explanations accompanying this report. Of fees for initiation, it may be said that they also should be arranged equitably. If they go into a charity fund to be used as above noted, then they may be uniform and need not be high. But if they are depended upon as a part of the income from which the regular benefits are to be paid, then there is the plainest necessity, and the most stern demand of justice, that they should be graduated by the age of the initiate. In the latter case the initiation fee should be received as an advance payment in full of the funeral benefit guaranteed, and graduated accordingly; or be placed to the credit of the individual as payment for an annuity, to lessen yearly payments to the amount of its annual value. The method of this arrangement is also explained in the accompanying directions.

Your committee will also advert to the fact, that the practice generally prevails of paying a certain amount to brothers on the death of a wife. But in vain have they searched for any corresponding income. It is presumed that no Insurance Company that should take risks upon the lives of persons of whose age, health, and condition, the officers were utterly ignorant, could maintain its standing a single year, as having even respectable pretensions to a share of public confidence. And yet, this is precisely what our Order is doing. When a man is initiated into the Order, we may, or we may not know whether he has a wife. If he has, she may be old, and infirm, or sick, with one foot in the grave, at the moment; nevertheless we take a risk upon her life, and promise to pay a considerable

sum at her death. It requires no argument to show how utterly such a course is opposed to the dictates of common prudence and justice; and your committee will content themselves with an expression of their decided conviction, that a procedure so fraught with danger, ought speedily to be abandoned, once and forever. If the case occurs where a man needs aid, on account of expense incurred by the sickness or death of his companion, let him receive a donation from funds provided for that purpose, but let no risk on any life be taken at random, and without an equivalent. The sober truth is, justice and safety alike demand, that every man *should pay the equitable value of all the risk and liability that he brings with him into the Order*, and no institution that disregards this principle can prosper, or even live for a long time. Sooner or later, it must fall under the weight of obligations that it cannot meet.

The experience of your committee, and the embarrassments under which they have labored, have determined them to call the attention of this Grand Lodge, to the importance of taking immediate measures for the collection and preservation, the collation and arrangement of those vital statistics, which are so necessary to guide us, in all time to come. Our Order can furnish the experience of nearly two hundred thousand years of human life, in a single year. It can lay its finger upon the precise amount of sickness and mortality that shall occur, at every year of age, in that vast circle of human experience; and in ten years, it can gather a mass of facts and statistics, such as the world does not contain. Surely, this enormous amount of experience, with its lessons of wisdom, so necessary for us, and so useful to the cause of science, should not be lost to ourselves and the world. It would be a waste of opportunity, a neglect of the treasures of truth, for which the ages of the future might justly reproach us as unfaithful to the best interests of our race.

Your committee therefore submit, that it is expedient for this Grand Lodge to direct the several State Grand Lodges, to require their Subordinates at the end of each fiscal year, to make an additional report, to be called the Actuary's Report, to embrace such vital statistics as are indicated in the form herewith submitted—that the said report should be made in duplicate, and a copy thereof, forthwith forwarded to the proper officer of this Grand Lodge.

Your committee are also of the opinion, that an additional officer of this Grand Lodge, should be appointed or elected, to be called the R. W. Grand Actuary, to have the charge and supervision of this department of the Order—to collate, arrange and revise the

statistics of his department, and report them, together with the scientific deductions and results, each annual session of this Grand Lodge. To your committee this seems a feasible and easy method of preserving the experience of every year, and rendering its teachings and developments available for guidance in the future. If the expense of this movement were a consideration worthy to be named in opposition to its immense advantages, it might be replied in truth, that the publication of the report of the Actuary at intervals of a few, say three or five years, in condensed form, as a contribution to a science in which the civilized world is daily becoming more and more interested, would more than remunerate the Grand Lodge for the expense incurred. Inasmuch as the transition from the present system to the one proposed, in case it should be adopted, would be a work of some delicacy, and not without difficulty, to hands unskilled in the science of Assurance, the Lodges might be authorized to consult the R. W. Grand Actuary, and even to appeal to him in all matters pertaining to the adjustment of the proportion of dues and benefits under peculiar circumstances.

Regretting the imperfections that may remain in their work, your committee part with it, with no small anxiety as to its fate, and the results to which it may tend. Deeply imbued with a sense of the vast importance of the subject, and of speedy and judicious action in the premises—surrounded with embarrassments, and having in many cases but a mere hint, where an explicit truth was needed, and in the face of difficulties, that might have caused less sanguine minds to abandon the matter as hopeless, your committee have toiled on, sparing no labor or pains, and have brought their work to the degree of perfection in which it now stands, and they invoke upon it your earnest, careful and patient consideration and deliberate action. In accordance with the views above presented, your committee respectfully submit the subjoined resolutions.

RESOLUTIONS.

Resolved, That the Legislative Committee be and they hereby are instructed to report immediately the following laws:

1., A law directing the State Grand Lodges under this jurisdiction, so to arrange or alter, if necessary, their scale of dues and benefits, that the amount of dues to any given amount of benefits, shall in no case, be less than twenty per cent. above the mathematical value of such assurance as exhibited in the tables herewith submitted.

2. A law directing the State Grand Lodges to require their Subordinates to report at the

end of each fiscal year the following particulars: The number of members at each year of age, from twenty-one to the oldest member. The number of sick at each year of age, from twenty-one upward, and the duration of their sickness respectively in weeks. The number of deaths at each age as above

—the revenue of the Lodge—the amount paid on sick and mortality account—the amount paid for current expenses exclusive of benefits, and the total amount of funds belonging to the Lodge invested and on hand. The said items to be arranged according to the form herewith submitted. The Report

TABLE A.

Average of sickness per year,—expressed in weeks and decimals—deduced from ten years experience of the Order in the United States.

Age.	Duration of sickness.	Age.	Duration of sickness.	Age.	Duration of sickness.	Age.	Duration of sickness.
21	.448	34	.578	47	1.043	59	2.519
22	.452	35	.596	48	1.093	60	2.765
23	.457	36	.623	49	1.143	61	3.196
24	.461	37	.648	50	1.214	62	3.883
25	.465	38	.669	51	1.331	63	3.891
26	.469	39	.690	52	1.437	64	4.199
27	.473	40	.711	53	1.522	65	4.606
28	.477	41	.772	54	1.608	66	5.630
29	.492	42	.806	55	1.724	67	6.370
30	.501	43	.841	56	1.991	68	7.010
31	.524	44	.875	57	2.187	69	7.650
32	.542	45	.909	58	2.353	70	8.290
33	.565	46	.992				

TABLE B.

Showing at one view the rate of mortality and the average expectation of life, according to the Carlisle Tables.

Age.	Number alive*.	Deaths.	Expect'n of life.	Age.	Number alive*.	Deaths.	Expect'n of life.
21	6 047	42	40.75	46	4 657	69	23.82
22	6 005	42	40.04	47	4 588	67	23.17
23	5 963	42	39.31	48	4 521	63	22.51
24	5 921	42	38.59	49	4 458	61	21.81
25	5 879	43	37.86	50	4 397	59	21.11
26	5 836	43	37.14	51	4 338	62	20.39
27	5 793	45	36.41	52	4 276	65	19.68
28	5 748	50	35.69	53	4 211	68	18.97
29	5 698	56	35.00	54	4 143	70	18.28
30	5 642	57	34.34	55	4 073	73	17.58
31	5 585	57	33.68	56	4 000	76	16.89
32	5 528	56	33.03	57	3 924	82	16.21
33	5 472	55	32.36	58	3 842	93	15.55
34	5 417	55	31.68	59	3 749	106	14.92
35	5 362	55	31.00	60	3 643	122	14.34
36	5 307	56	30.32	61	3 521	126	13.82
37	5 251	57	29.64	62	3 395	127	13.31
38	5 194	58	28.96	63	3 268	125	12.81
39	5 138	61	28.28	64	3 143	125	12.30
40	5 081	66	27.61	65	3 018	124	11.79
41	5 025	69	26.97	66	2 894	123	11.27
42	4 969	71	26.34	67	2 771	123	10.75
43	4 869	71	25.71	68	2 648	123	10.23
44	4 798	71	25.09	69	2 525	124	9.70
45	4 727	70	24.46	70	2 401	124	9.18

TABLE C.

Showing the present value of an Annuity of one dollar at three, four, five and six per cent., at each year of age from twenty-one to seventy, according to the Carlisle Tables.

Age.	3 per cent	4 per cent	5 per cent	6 per cent
21	21.50	18.23	15.72	13.76
22	21.30	18.09	15.62	13.69
23	21.09	17.95	15.52	13.62
24	20.88	17.80	15.41	13.54
25	20.66	17.64	15.30	13.45
26	20.44	17.48	15.18	13.36
27	20.21	17.32	15.06	13.27
28	19.98	17.15	14.94	13.18
29	19.76	16.99	14.82	13.09
30	19.55	16.85	14.72	13.02
31	19.34	16.70	14.61	12.94
32	19.13	16.55	14.50	12.86
33	19.91	16.39	14.33	12.77
34	18.67	16.21	14.26	12.67
35	18.43	16.04	14.12	12.57
36	18.18	15.85	13.98	12.46
37	17.92	15.66	13.84	12.35
38	17.66	15.47	13.69	12.23
39	17.40	15.27	13.54	12.12
40	16.14	15.07	13.39	12.00
41	16.89	14.88	13.24	11.89
42	16.64	14.69	13.10	11.77
43	16.38	14.50	12.95	11.66
44	16.13	14.30	12.80	11.55
45	15.86	14.10	12.64	11.42
46	15.58	13.88	12.48	11.29
47	15.29	13.66	12.30	11.15
48	14.98	13.41	12.10	10.99
49	14.65	13.15	11.89	10.82
50	14.30	12.86	11.66	10.63
51	13.93	12.56	11.41	10.42
52	13.55	12.25	11.15	10.20
53	13.18	11.94	10.89	9.98
54	12.79	11.62	10.62	9.76
55	12.40	11.29	10.34	9.52
56	12.01	10.96	10.06	9.28
57	11.61	10.62	9.77	9.02
58	11.21	10.28	9.47	8.77
59	10.84	9.96	9.19	8.52
60	10.49	9.66	8.94	8.30
61	10.18	9.39	8.71	8.10
62	9.87	9.13	8.48	7.91
63	9.56	8.87	8.25	7.71
64	9.24	8.59	8.01	7.50
65	8.91	8.30	7.76	7.28
66	8.57	8.00	7.50	7.04
67	8.22	7.69	7.22	6.80
68	7.86	7.37	6.94	6.54
69	7.49	6.94	6.64	6.27
70	7.13	6.70	6.33	5.99

to be called the Actuary's Report, to be separate from the report required by existing laws and to be made in duplicate, one copy to be retained in the office of the State Grand Lodge, and the other to be forwarded by the

Secretary thereof to the proper officer of the Grand Lodge of the United States.

3. A law providing for the election or appointment of an additional officer of this G. Lodge, to be called the R. W. Grand Actu-

TABLE D.

Showing the mathematical value paid annually of any sum from ten to fifty dollars, payable at death, at each year of age from twenty-one to seventy. Interest five per cent. No allowance for expenses.

Age.	\$10	\$20	\$30	\$40	\$50
21	,121	,242	,363	,484	,605
22	,124	,248	,372	,496	,620
23	,128	,256	,384	,512	,640
24	,132	,264	,396	,528	,660
25	,136	,272	,408	,544	,680
26	,141	,282	,423	,564	,805
27	,146	,292	,438	,584	,730
28	,151	,302	,453	,604	,755
29	,156	,312	,468	,624	,780
30	,160	,320	,480	,640	,800
31	,164	,328	,492	,656	,820
32	,168	,336	,504	,672	,840
33	,173	,346	,519	,692	,865
34	,179	,358	,537	,716	,895
35	,184	,368	,552	,738	,920
36	,190	,380	,570	,760	,960
37	,197	,394	,591	,788	,985
38	,204	,408	,612	,816	1,020
39	,211	,422	,633	,844	1,055
40	,218	,436	,654	,872	1,090
41	,225	,450	,675	,900	1,125
42	,232	,464	,696	,928	1,160
43	,240	,480	,720	,960	1,200
44	,248	,496	,744	,992	1,240
45	,256	,512	,768	1,024	1,280
46	,265	,530	,795	1,060	1,325
47	,275	,550	,825	1,100	1,375
48	,286	,572	,858	1,144	1,430
49	,298	,596	,894	1,192	1,490
50	,313	,626	,939	1,252	1,565
51	,329	,658	,987	1,316	1,645
52	,346	,692	1,038	1,384	1,730
53	,354	,728	1,092	1,456	1,820
54	,388	,776	1,164	1,552	1,940
55	,401	,802	1,203	1,604	2,055
56	,427	,854	1,281	1,708	2,135
57	,452	,904	1,366	1,808	2,260
58	,478	,956	1,434	1,912	2,390
59	,505	1,010	1,515	2,020	2,525
60	,529	1,058	1,587	2,116	2,645
61	,553	1,106	1,659	2,212	2,765
62	,580	1,160	1,740	2,330	2,900
63	,604	1,208	1,812	2,416	3,020
64	,633	1,266	1,899	2,532	3,165
65	,665	1,330	1,995	2,660	3,325
66	,700	1,400	2,100	2,800	3,500
67	,740	1,480	2,220	2,960	3,700
68	,783	1,566	2,349	3,132	3,905
69	,812	1,624	2,436	3,248	4,060
70	,887	1,774	2,661	3,558	4,435

TABLE E.

Showing the practical annual value of any sum from ten to fifty dollars, payable at death, at each year of age from twenty-one to seventy. Interest five per cent, and twenty per cent allowed for expenses.

AGE.	\$10	\$20	\$30	\$40	\$50
21	,151	,302	,453	,605	,755
22	,155	,310	,465	,620	,775
23	,160	,320	,480	,640	,800
24	,165	,330	,494	,660	,825
25	,171	,342	,513	,680	,855
26	,176	,352	,528	,705	,880
27	,182	,364	,546	,730	,910
28	,188	,376	,564	,755	,940
29	,194	,388	,582	,780	,970
30	,200	,400	,600	,800	1,000
31	,207	,414	,621	,828	1,025
32	,217	,420	,630	,840	1,050
33	,216	,433	,648	,865	1,080
34	,223	,446	,669	,895	1,115
35	,230	,460	,690	,920	1,150
36	,238	,476	,714	,950	1,190
37	,246	,492	,738	,985	1,230
38	,254	,508	,752	1,020	1,270
39	,263	,526	,789	1,055	1,315
40	,272	,544	,816	1,088	1,360
41	,281	,562	,843	1,125	1,405
42	,290	,580	,880	1,160	1,456
43	,299	,598	,897	1,200	1,495
44	,309	,618	,927	1,240	1,545
45	,320	,640	,960	1,280	1,600
46	,331	,662	,993	1,325	1,655
47	,343	,682	1,029	1,375	1,715
48	,357	,714	1,071	1,430	1,785
49	,372	,744	1,116	1,490	1,860
50	,391	,782	1,173	1,565	1,955
51	,411	,822	1,233	1,645	2,055
52	,432	,864	1,296	1,730	2,160
53	,455	,910	1,365	1,826	2,275
54	,485	,970	1,455	1,940	2,425
55	,511	1,022	1,533	2,055	2,569
56	,533	1,066	1,599	2,135	2,665
57	,565	1,130	1,695	2,260	2,825
58	,597	1,194	1,791	2,390	2,985
59	,631	1,262	1,893	2,525	3,155
60	,661	1,322	1,983	2,645	3,305
61	,691	1,382	2,073	2,765	3,455
62	,724	1,448	2,172	2,900	3,625
63	,755	1,510	2,265	3,020	3,775
64	,791	1,582	2,372	3,165	3,955
65	,831	1,662	2,490	3,325	4,165
66	,875	1,750	2,625	3,500	4,375
67	,924	1,848	2,772	3,700	4,620
68	,976	1,952	2,928	3,905	4,881
69	1,015	2,030	3,045	4,060	5,075
70	1,109	2,218	3,327	4,435	5,545

ary, whose duty it shall be to take charge of the department of vital statistics, and of the Actuary's Reports, to collate, preserve and arrange the same, and report thereon at each annual session of this Grand Lodge—to give

TABLE F.

Showing the mathematical value of weekly Benefits to the sick, of any sum from one to five dollars, at each year of age from twenty-one to seventy. Interest five per cent. No allowance for expenses.

AGE	\$1	\$2	\$3	\$4	\$5
21	.91	1.82	2.73	3.64	4.56
22	.92	1.84	2.76	3.68	4.60
23	.93	1.86	2.78	3.71	4.64
24	.93	1.87	2.80	3.74	4.68
25	.94	1.88	2.83	3.77	4.72
26	.95	1.90	2.86	3.81	4.78
27	.96	1.92	3.00	3.87	4.84
28	.98	1.96	2.96	3.93	4.92
29	1.00	2.00	3.00	4.00	5.00
30	1.01	2.04	3.05	4.07	5.09
31	1.06	2.13	3.19	4.26	4.33
32	1.10	2.20	3.30	4.40	5.51
33	1.14	2.29	3.44	4.59	5.74
34	1.17	2.35	3.52	4.70	5.88
35	1.21	2.42	3.63	4.84	6.06
36	1.26	2.53	3.79	5.06	6.33
37	1.31	2.63	3.95	5.27	6.59
38	1.36	2.72	4.08	5.44	6.80
39	1.40	2.80	4.21	5.61	7.02
40	1.48	2.97	4.45	5.94	7.43
41	1.67	3.14	4.71	6.28	7.85
42	1.64	3.28	4.92	6.56	8.20
43	1.71	3.42	5.13	6.84	8.55
44	1.77	3.55	5.33	7.11	8.89
45	1.88	3.77	5.66	7.55	9.44
46	2.01	4.02	6.03	8.04	10.09
47	2.12	4.24	6.30	8.48	10.60
48	2.26	4.40	6.60	8.80	11.01
49	2.32	4.64	6.96	9.28	11.62
50	2.47	4.94	7.41	9.88	12.36
51	2.70	5.40	8.10	10.80	13.53
52	2.92	5.84	8.76	11.68	14.61
53	3.09	6.18	9.27	12.36	15.49
54	3.27	6.54	9.81	13.08	16.36
55	3.42	6.84	10.26	13.68	17.14
56	4.05	8.10	12.15	16.20	20.15
57	4.45	8.90	13.32	17.80	22.25
58	4.74	9.48	14.22	18.96	23.70
59	5.12	10.24	15.36	20.48	25.63
60	5.62	11.24	16.86	22.48	28.13
61	6.50	13.00	19.50	26.00	32.53
62	7.29	14.58	21.87	29.16	36.46
63	7.92	15.84	23.76	31.68	39.60
64	8.54	17.08	25.62	34.16	42.73
65	9.37	18.74	28.11	37.48	46.88
66	11.46	22.92	34.38	45.84	57.31
67	12.96	25.92	38.88	51.84	64.84
68	14.27	28.54	42.81	57.08	71.36
69	15.57	31.14	46.71	62.23	77.87
70	17.76	35.02	53.18	71.04	88.84

counsel and assistance to Lodges that may consult him upon matters pertaining to the science of assurance as applied to the practical operations of the Order—to report from time to time, upon the rate of sickness and

TABLE G.

Showing the practical value of weekly Benefits to the sick, in any sum from one to five dollars, at each year of age from twenty-one to seventy. Interest five per cent. Twenty per cent allowed for expenses.

AGE	\$1	\$2	\$3	\$4	\$5
21	1.14	2.28	3.42	4.56	5.70
22	1.15	2.31	3.45	4.60	5.75
23	1.16	2.32	3.48	4.64	5.80
24	1.17	2.34	3.51	4.68	5.85
25	1.18	2.36	3.54	4.72	5.90
26	1.19	2.38	3.57	4.78	5.97
27	1.21	2.42	3.63	4.84	6.05
28	1.23	2.46	3.69	4.92	6.15
29	1.25	2.56	3.75	5.00	5.25
30	1.27	2.54	3.81	5.09	6.36
31	1.33	2.66	3.99	5.33	6.66
32	1.37	2.74	4.11	5.51	6.89
33	1.43	2.86	4.29	5.74	7.17
34	1.47	2.94	4.41	5.88	7.35
35	1.51	3.02	4.53	6.06	7.57
36	1.58	3.16	4.74	6.33	7.91
37	1.64	3.28	4.92	6.59	8.24
38	1.70	3.40	5.10	6.80	8.50
39	1.75	3.50	5.25	7.02	8.77
40	1.85	3.70	5.55	7.43	9.29
41	1.96	3.92	5.88	7.85	9.81
42	2.05	4.10	6.15	8.20	10.25
43	2.13	4.26	6.39	8.55	10.69
44	2.22	4.44	6.66	8.89	11.11
45	2.36	4.72	7.08	9.44	11.80
46	2.52	5.04	7.56	10.09	12.61
47	2.65	5.30	7.95	10.60	13.25
48	2.75	5.50	8.25	11.01	13.76
49	2.90	5.81	8.71	11.62	14.52
50	3.09	6.18	9.27	12.36	15.45
51	3.38	6.76	10.14	13.53	16.91
52	3.65	7.30	10.95	14.61	18.26
53	3.87	7.74	11.61	15.49	19.36
54	4.09	8.18	12.27	15.36	20.45
55	4.28	8.56	12.84	17.14	21.42
56	5.06	10.12	15.18	20.25	25.89
57	5.56	11.12	16.68	22.25	27.81
58	5.92	11.84	17.76	23.70	29.62
59	6.40	12.80	19.20	25.63	32.04
60	7.03	14.06	21.09	28.13	35.16
61	8.13	15.20	24.39	32.52	40.66
62	9.11	18.22	27.33	36.46	45.57
63	9.90	19.80	29.70	39.60	49.50
64	10.68	21.36	32.04	42.73	53.41
65	11.72	23.44	35.16	46.88	58.60
66	14.32	28.64	42.96	57.31	71.64
67	16.21	32.42	48.63	64.84	81.05
68	17.84	35.68	53.52	71.36	89.20
69	19.47	38.94	58.41	77.87	97.39
70	22.21	44.42	66.63	88.84	111.05

mortality, and the adequacy or inadequacy of the existing rates of dues, to meet the obligations of the Order, and point out and recommend such changes (if any) as experience may indicate as being necessary. The

said officer to hold his office for not less than — years, and make out at the end of that time, a final and general report, embodying the results of its experience, as they bear upon the financial operations of the Order.

TABLE H.
SHOWING THE COMBINED RESULTS OF THE OPERATIONS OF THE ORDER IN THE UNITED STATES FOR TEN YEARS,
COMMENCING WITH 1848, AND ENDING WITH 1857.

STATE GRAND LODGES.	Total No. Initia- tions.	Total No. Mem- bers.	Beneficial Mem- bers.	Total Amount of Revenue.	Revenue per Member.	No. of Sick.	Ratio Sick.	Total amt't paid Sick.	Amount paid each.	Annual cost per Member.	No. of Deaths.	Ratio Deaths.	Total amt't paid for Mortality.	Amount Each.	Annual cost per Member.	Total amt't paid for Relief.	Annual cost per Member.
Maryland.....	13,952	63,837	59,131	\$484,139	\$6.98	13,021	4.5	\$125,938	\$19.43	\$2.50	641	92	\$132,891	\$2.08	\$2.26	\$277,439	\$4.69
Massachusetts..	16,566	92,307	78,711	599,493	6.43	9,892	7.9	158,647	16.77	2.08	1,738	98	48,489	78	61	\$46,884	8.16
S. New York....	88,228	188,948	161,743	1,398,492	7.37	28,818	6.8	488,452	16.77	2.08	1,738	98	136,061	78	84	\$21,107	8.94
N. New York...	23,703	110,812	98,142	673,217	6.09	34,662	6.5	188,367	12.84	2.02	632	145	84,651	68	87	\$22,397	7.98
Pennsylvania...	54,739	245,756	204,658	1,321,205	5.87	37,150	6.5	443,563	11.93	2.16	1,829	111	122,174	68	62	\$68,196	2.77
Dis. Columbia..	1,360	11,600	10,388	70,143	6.06	2,438	6.2	26,773	10.48	2.48	77	165	7,625	95	70	\$2,844	3.15
Delaware.....	2,503	9,381	7,890	56,889	7.33	1,018	7.3	11,272	11.16	1.52	61	180	2,005	49	40	14,789	1.99
Ohio.....	16,258	72,030	69,073	525,857	7.33	9,973	6.9	142,495	14.29	2.28	639	98	31,979	60	56	\$68,432	2.82
Louisiana.....	8,586	43,997	42,671	196,619	16.66	1,110	8.6	29,752	26.75	2.80	211	45	17,564	83	1.85	49,287	5.08
New Jersey....	10,099	49,997	42,671	325,920	6.21	6,984	6.6	30,324	12.92	2.11	822	132	20,215	62	41	116,436	2.71
Kentucky.....	5,226	21,406	17,531	200,292	9.21	2,107	7.9	85,930	16.03	2.09	243	72	17,986	73	1.01	60,711	3.45
Virginia.....	8,222	37,204	31,048	241,820	6.48	4,824	6.4	61,192	10.61	1.64	336	92	32,934	73	1.09	84,958	2.73
Indiana.....	6,514	22,834	17,981	230,697	11.21	2,582	6.9	38,551	13.77	2.14	508	88	15,626	62	70	53,852	2.95
Mississippi.....	2,804	10,317	8,566	125,428	11.92	810	10.1	11,552	14.52	1.43	86	92	6,980	78	84	20,188	2.44
Illinois.....	4,435	19,678	14,829	240,746	7.96	1,613	8.5	16,752	10.40	1.21	162	58	7,013	43	60	23,891	1.77
Texas.....	634	1,832	1,340	3,961	21.73	139	8.2	9,186	16.37	1.86	84	33	1,752	51	1.52	9,843	2.66
Alabama.....	2,481	4,483	7,463	119,073	11.73	722	10.2	12,043	16.84	1.61	116	62	7,654	64	1.03	98,080	2.60
Connecticut....	8,292	12,538	87,713	357,169	6.16	5,543	6.4	87,798	18.32	2.01	128	107	21,053	1.72	1.51	28,083	1.98
South Carolina..	3,110	16,143	18,812	137,274	8.49	1,818	9.0	16,627	19.27	1.43	134	87	5,500	68	98	28,047	2.43
Tennessee.....	8,739	14,562	11,918	147,175	9.83	860	13.8	19,167	18.61	1.63	134	87	2,695	65	58	10,372	1.66
Georgia.....	2,753	14,473	11,768	130,961	9.04	1,403	8.3	6,768	15.53	1.60	271	122	9,872	65	59	18,282	2.09
North Carolina..	2,064	8,296	6,710	66,945	8.06	645	9.8	6,047	10.66	1.47	130	130	5,957	76	61	30,071	3.12
Maine.....	7,879	38,928	33,188	171,965	4.57	3,548	9.2	39,782	15.40	2.47	120	130	5,810	48	40	26,682	1.87
Rhode Island....	2,086	11,730	9,621	33,067	6.03	1,837	6.2	38,530	10.66	2.27	120	130	5,957	76	61	30,071	3.12
New Hampshire..	3,376	17,048	14,454	43,347	2.84	1,512	7.9	22,265	18.71	1.62	111	129	5,322	48	37	26,682	1.87
Michigan.....	4,467	17,618	14,341	112,546	6.38	2,077	6.9	32,265	18.05	1.33	55	106	2,307	40	81	11,246	1.82
Wisconsin.....	8,832	11,618	9,099	69,461	5.43	490	8.5	6,502	13.46	1.53	27	149	1,507	48	32	8,669	2.4
Vermont.....	1,146	6,646	4,783	30,660	5.43	490	8.5	6,502	13.46	1.53	27	149	1,507	48	32	8,669	2.4
Low.....	1,074	6,189	4,880	32,017	6.28	422	7.9	2,772	6.53	.98	86	78	1,463	40	51	5,586	1.97
	358,609	1,172,821	1,008,612	\$8,140,456	\$6.94	160,290	6.3	\$2,247,934	\$16.408	\$2.22	9,586	103	\$753,479	73	74	\$2,247,934	\$6.92

SUPPLEMENT

To the Report of the Committee on Dues and Benefits.

The main object of the committee, in the foregoing report, has been to present the R. W. Grand Lodge of the United States with such a view of the general principles involved in the operations of the Order, as should lead to a perception of the dangers to which it is exposed, and the necessity of prompt and efficient action in the premises. The report does not, therefore, descend to particulars, or treat at length of the *modus operandi* by which subordinate lodges may apply the general principles indicated to the practical purposes of the Order. For this reason the following directions and explanations are added, in the form of an appendix or supplement, in which an attempt is made so to simplify the whole mode of procedure, that any lodge or any member thereof, with a fair knowledge of the four cardinal rules of arithmetic, can work out the problem and adjust its affairs upon a true basis. This supplement, though perhaps unnecessary for the present purposes of the Grand Lodge, will be found quite convenient, if not indispensable, to the subordinates in case of an attempt to carry out the recommendations of the committee. Hence it is submitted and placed at the disposal of this Grand Lodge. There are several preliminary considerations which should be well understood by every lodge that proposes to adjust its financial affairs to the tables and the principles embodied in the report.

1. The tables do not claim entire and rigidly exact accuracy. The data on which the calculations were made is far from perfection. The statistics have been loosely kept and contain errors that the committee had no means of correcting. There was, however, no alternative but to reject the entire experience of the Order and take foreign statistics as a guide, or follow our own experience as found upon our records. The last named course was preferred, and the committee vouch not for the correctness of the records, but only for the general accuracy of their calculations, allowing the records to be correct. It is proper to say distinctly that, notwithstanding the fact of the imperfection of the data thus furnished, it is confidently believed that there are no errors of such grave importance as to vitiate the general results, or render them unsafe for practical purposes. They are, on the contrary, beyond all doubt, a tolerably near approximation to the exact truth, and may be assumed as the basis of future action for the time being, with safety. It will be seen that the rates of dues calculated are far above the rates that the members of our

lodges have been paying, and yet it is positively averred that all the computations have been made with reference to the most strict economy and good management and upon data that puts the most favorable construction upon the case; and the prediction is here deliberately recorded that if the experience of the future shall, as it most probably will, demonstrate the necessity of revising and modifying these tables, the alterations will have to be made in the direction of an increase rather than a decrease of dues. Earnestly, therefore, is every man cautioned against the hazardous experiment of attempting to abate a fraction from these tables of dues. To increase them may be necessary in many cases, to reduce them will be always dangerous.

Should the R. W. Grand Lodge of the United States, in its wisdom, see proper to adopt the recommendation of the committee in the organization of a department for the collection of vital statistics, five years will suffice to gather materials for the construction of tables that will present the exact truth, with a definiteness and accuracy that cannot be doubted, to be confirmed by future experience, until the whole basis of procedure shall be fixed upon principles as permanent and clearly defined as the laws of gravity, or the revolutions of the earth. The committee only affirm that, in the meantime, the tables reported will afford a tolerably safe guide, which may be followed without danger of irreparable injury.

2. Lodges and members should never forget that, in computations of this kind, some rate of allowance must be made for current expenses, and the committee in their practical tables have placed it at the low estimate of twenty per cent. From the returns received from the lodges by the committee, it appears that the average of expenses for 1852 was a fraction more than thirty per cent. on the entire revenue. This amount will not appear large when it is remembered that the lodges pay from five to ten per cent. to their Grand Lodges, and that rent, regalia, lights, fuel, and officers' salaries, make heavy items of expense. On the other hand, it is to be noted that many of the lodges are young—that the outlay, in the commencement, is necessarily somewhat greater than it will be permanently; and that there is always more or less of profit to the lodges from the payments for initiations, degrees, and dues, by persons who forfeit their membership, and leave the amount of payments, thus made, gain to the Order, upon which there rests no corresponding obligation, because of the forfeiture noted. With special reference to these facts, the committee placed the expenses at the low

rate of twenty per cent., conscious, at the same time, that it is the lowest possible figure, and that great prudence, rigid economy, and careful management will be necessary to keep expenses within that limit; and that small lodges, and those in unhealthy localities, must add to that amount five, ten, fifteen, and even twenty per cent. The committee, therefore, presented the mathematical tables D and F, so that lodges can easily regulate, from them, their rates, to meet their peculiar circumstances. In adjusting these tables to any given rate of allowance for expenses, it should be borne in mind that twenty-five per cent. on the sum set down in the mathematical tables is only equal to twenty per cent. of the total sum, after the twenty per cent. is added. Thus, the rate of dues at twenty-nine years is \$5.00 (F.) Twenty-five per cent. of this is \$1.25, which, added to the \$5.00, is \$6.25, of which \$1.25 is only twenty per cent. If, therefore, the estimate is twenty-five per cent., thirty-three and a third per cent. must be added.

3. Computations of the value of assurance necessarily assume that all the funds, over and above current expenses and losses by sickness and death, are kept invested and accumulating at interest. The rate of interest is not uniform in the different States. For a short time, in different places, money may be invested at from six to ten per cent., but as a permanent thing, and through a long series of years, an investment that nets five per cent. may be considered good. This is the rate set down by the committee in their report, and the tables are constructed upon the assumption that all the funds above designated, are kept constantly invested and accumulating at five per cent. compound interest. It should, therefore, be known and remembered that failure, in this respect, to any considerable extent, will prove disastrous, and ultimately reduce any lodge to bankruptcy, even though they graduate their dues to the tables reported.

4. The rate of dues presented in these tables is the permanent rate, and is not to be increased, upon the same individual, with increase of age. Thus, the man who commences at thirty years of age, at \$5.09, (F.) does not pay \$5.33 the next year and \$5.51 the next, but he pays \$5.09 and no more per year to the end of his life. Of course the \$5.09 is more than the value of his assurance for the time being, and this is compensated by the fact that, at a more advanced age, he will pay less than its current value. The excess paid, at present, must be laid aside and improved to meet the deficiency of the future. It cannot be too often repeated that on the safe-keeping, judicious invest-

ment and careful management of the present excess, depends the stability and solvency of the lodge, in all time to come; nor can the members of our fraternity be too often or too earnestly cautioned to guard against the fatal error of supposing that their lodges are really prosperous and safe, merely because their *present* rates of payment give them a revenue that exceeds their disbursements. That excess ought to be full fifty per cent., over and above all losses and expenses, in the outset; and even then, if it is not carefully laid aside and invested at interest, bankruptcy will ultimately come. It is, therefore, quite possible that a lodge should be accumulating money, and have a surplus on hand for years, and imagine itself rich, when, in point of fact, it has not even a tithe of the funds that will be found necessary to meet the contracts that will mature in future years. "See to it that, in the first years of your existence, the income of your lodge is at least fifty per cent. above all losses and expenses, and that every dollar of this excess is constantly invested and accumulating at compound interest," is a rule that might well be written upon the walls of every lodge room; and "the lodge that scorns this counsel shall surely die," is the fiat of Omnipotence. It may live for a season, and go on for years, but its end is certain. Whoever reads thus far, and is still determined to take an exception for a rule and to follow his own wishes and hopes, instead of the maxims of experience and the demonstrations of science, may as well pause here and make up his mind to be satisfied with a lodge that will answer his purposes for a few years, and fail him in old age, and leave those that come after him an empty treasury and broken promises—for it is an irreversible law that what a man sows that shall he reap.

But supposing a lodge thoroughly to understand these principles, and to be desirous of securing to itself a safe and permanent existence by an adoption of a true and adequate financial system, the following directions will be found convenient, if not absolutely necessary.

1. Consult the books of your lodge and see what has been and what probably will be the amount per cent. of revenue necessary to meet expenses, over and above losses by sickness and death. If the amount is more than twenty per cent., then the dues must be made higher than those set down in the tables (E and G.)

2. Consult again the table of general results (H.) and if you find the sickness and mortality in your locality has been greater than the average, then also you must increase your dues, because the tables of the

committee is computed upon the basis of that average. Thus, the average of sickness in Southern New York is one in 5.6, and of deaths one in 93; whereas the average on which the tables are based is, sickness, one in 6.3, and deaths, one in 103. It is evident, therefore, that the rate of sickness in Southern New York is higher than the tables contemplate, and, in that locality, the dues should be correspondingly increased.

3. Having thus fixed the relative position of your lodge, and adjusted the rate of dues and benefits accordingly, the next step is to ascertain the ages of all the members respectively, which should be estimated at the nearest birthday.

2. Two questions now arise. Will you rely upon your regular dues to meet your engagements, and leave your fees for initiation and degrees to constitute a charity and contingent fund? Or, will you make your fees pay the amount of the value of the life insurance? If the former, then add the amounts set opposite any age in tables E and G, and you have the amount of dues that any man of that age must pay, which should be entered with his name upon the books of the lodge. Thus the value of an assurance of five dollars per week, in sickness, at 30 years of age, is, by table G, \$6.36. The value of an assurance of fifty dollars, funeral benefits, at the same age, is, by table E, \$1.02. Add the two, and you have \$7.38, as the sum to be paid by the man who is 30 years of age.

5. But if the intention is to make the fees for initiation and degrees pay the assurance of funeral benefits, then table E should not be added, but the correct amount will be found in table G.

6. In the latter case, it remains to be determined what shall be the fees aforesaid. Take initiation by itself. The assurance is fifty dollars at death. Table E shows that the annual value of such insurance, at 30 years of age, is \$1.025, and you want a *single* payment that shall be equal to that annual payment. Consult table C, and you find that the present value of an annuity of one dollar, payable for life, on a man of 30 years of age, at 5 per cent., is \$14.72. Multiply this by \$1.025, the yearly payment, and you have \$15.08 as the present value of the annuity, and that is the proper fee for initiation on these terms. The man who pays it, pays once for all, the full value of his assurance of funeral benefits for the full term of life, and that account is settled on his part. The lodge has no more to do but invest the money and keep it accumulating to meet the contract for funeral benefits

when it matures. Fees for degrees may justly be placed upon the same footing, and it is perhaps the most just and equitable, as it certainly is the most simple method of arranging this matter.

So far as the principles of science are concerned, no harm can be seen as likely to result, if Lodges should allow their members to choose between the single and the annual mode of payment, or even from allowing them to increase the amount of their life assurance at option, within certain limits, and under certain regulations and restrictions, bearing always in mind that a small number of men cannot mutually insure in a large amount with safety; for the reason that the law of mortality assumes the aspect of uniformity only among large masses of men.

You have now fixed your dues, and adapted them to every age, and so arranged that the initiate pays as his fee for initiation, that sum which at his particular age pays the full value of his life assurance, and have provided to grant an insurance of an additional sum to every degree taken. Or you have fixed the price of initiation and degrees at a low rate, and designated them as contributions to a charity and contingent fund, and embraced both life and health insurance in your regular dues. The most difficult problem remains to be solved.

7. What shall be done with the funds in hand? They are the accumulations from the payments of members now in the Order. To them they have contributed, some three, some five, some ten, and some twenty years. It is not right that the veteran of sixty, who has regularly contributed to the funds of his Lodge, should now be called upon to pay the advanced dues proper to his age, and, at the same time, be deprived of all advantage from his years of contribution. Neither is it right that he should be placed upon a par with the man, who has been a member for five years, nor yet that the latter should be put upon an equality with the man who has not paid at all. The funds in hand belong, in justice, to those who have contributed them; and have remained faithful to their obligations. Among them, they should be divided; not to be paid out and dissipated; but to be applied to their credit in the future operations of the Lodge. The following method of procedure will accomplish the object, properly and equitably: Ascertain the length of time that each member has been a contributor to the funds of the Lodge, and divide the amount, *pro rata*, among them. This dividend should be held as a payment of the present value of an annuity, which is to be deducted from the amount of their annual dues respectively. Thus the affairs of a Lodge stand as follows:

Funds on hand, or invested, - - -	MEMBERS.	AGE.	TIME.	TOTAL YEARS.
\$200.	A and B,	25	3 years,	6
	C and D,	30	10 "	20
	E and F,	35	15 "	30
	G and H,	40	20 "	40

Total of membership, - - - 96 years. Divide \$200 by 96, and you have \$2 08 as the amount due to each year of membership. E has been twenty years a member, and his share is twenty times \$2 08, or \$41 60. His age is forty years, and his annual payment is, by table, \$9 29 at that age. But this payment is to be reduced to the amount of an annuity, whose present value, in a single payment, equals his share of the funds, or \$41 60. Consult table C, and you will find that, at forty years of age, the present value of an annuity of one dollar, at five per cent., is \$14 39, by which divide the 41 60, and you have \$3 10 as the annuity of the latter sum. Deduct this \$3 10 from \$9 29, which is the annual dues at forty years, and there remains the sum of \$6 19, which E must pay annually, instead of the \$9 29 which he must have paid, but for the funds in hand. The same process will determine the rate of payment proper for each member of the Lodge, and thus each member will reap the full advantage of his equitable share of the fund, to which he has contributed. But, if the funds have been squandered, in whole or in part, or if the payments have been so small that no accumulations have been made, then there is loss, or nothing to divide, and the members must, henceforth, pay the value of their assurance, according to their ages, respectively.

After having adjusted the scale of dues and benefits according to the principles and directions above laid down, and repudiating entirely, as every prudent Lodge will do, the idea of guarantying benefits to members on the death of their wives, of whose age and health the Lodge knows nothing, and without any equivalent whatever, justice requires, that some equitable arrangement should be made for those who find it necessary to remove their membership from one Lodge to another. The Lodge is, or ought to be, the poor man's safety fund, where he deposits his small sums per month, week, or year, to accumulate, and serve him in the day of his calamity; and there is not practiced in any civilized community, a more flagrant piece of injustice, than that which compels a man to forfeit all his deposits, merely because he finds it necessary to remove to another place or State. If dues and benefits are adjusted upon a proper scale, the man who commences at thirty-three years of age, and regularly pays his dues, \$6 36 per year, to any Lodge,

will, at fifty years of age, have a credit in that Lodge of \$127 09. The Lodge is bound to insure him for the sum of \$6 36 for the balance of his life. His insurance is worth \$15 45 per year, and the deficiency is made up by the funds which he has paid into the treasury beforehand. If he draws his card he loses, and the Lodge *gains* the sum of \$127 09. To compel a man to forfeit such advantages by removal, is bad enough in all conscience, but to charge a man a fee for the card that thus robs him of his rights, is like hanging a man, and then compelling him to pay for the rope with which he is executed. If the man, who has thus for twenty years performed his duty, and paid his money to the treasury of the Order, deposits his card in another Lodge, he is charged of course full dues at fifty years of age, and a round fee for deposit of card; and has no item of advantage over the man who has never been within the pale of the Order. The truth is, when a man of fifty years of age, who has been twenty years, a contributing member of the Lodge, which, pays five dollars sick, and fifty dollars funeral benefits, draws his card from a Lodge, the Lodge by that card cancels an engagement which would cost it \$127, more or less, to fulfil. That sum the Lodge holds for that purpose; it has been paid by the withdrawing member, and if he cancels the contract, it is but simple justice that the Lodge should refund him an equitable portion of the fund, that it may avail him in another section of the Order. If it be said, that the present course of procedure is necessary to keep up the funds of the Lodges, it is enough to reply, that any system which involves the necessity of doing rank injustice, is decidedly bad and ought to be abandoned. We should do well, always to remember that justice and righteousness constitute the only sure foundation on which any institution can be built in safety, and the nearer we can bring our Order to practice upon those eternal principles, the greater will be our assurance of a secure and prosperous future. We may make our Order a *purely benevolent* institution, whose benefits shall be distributed by the hand of charity, and measured in amount by the funds that may be from time to time in hands, and in this case it may stand secure and live indefinitely. But if we make our benefits specific, and their payment absolute as a matter of right; then, in that case, we must measure our income by our benefits, in accordance with the principles of science and the laws of nature, and in practice keep faith and do equal and exact justice to all men, or our fate is written in the history of those institutions, not a few, which have flourished in a night and withered in a day. This supplement is closed with an invocation to the Au-

thor of all good, that he will grant us all wisdom to avoid the rocks and dangers that are before us, and enable us to outride the storms that so fiercely assail us, and anchor in a secure and peaceful haven at last.

ACTUARY'S REPORT.

TO THE R. W. G. LODGE OF—I. O. O. F.

—Lodge, No.—I. O. O. F. State of—

The following is the Actuary's Report of this Lodge for the year ending on the — of —, 18—

[SEAL.] A—R—, Sec'y.
C—D—, N. G.

AGE	No. Mem.	No. Sick.	Duration in weeks	No. deaths.

[Written for the Western Odd Fellows' Magazine.]

THE BEAUTIFUL.

Where dwells it not?—the beautiful. In sky,

In earth, in sea. Whether we look at each

Minutest detail of the parts, or fly

On Fancy's wing at full extended reach,

And scan the aggregate. Oh, sense sublime!

To look abroad on Ocean's majesty,

To see the crath in mellow summer time,

To gaze upon the starlit canopy

That curtains round a sleeping, helpless world,

To note terrific beauty in the sky

When o'er night the storm cloud is unfurled.

The summer sun sheds beauty, and the rain

Pours pearls into the lap of the glad earth,

And the fine tracery of every vein

On leaf and flower is beautiful, and worth

Our closest ken. An insect's wing, a straw,

A grain of sand can healthful lessons give

Enquiring hearts, and bid them nearer draw

To the great source of levelness, where live

Enduring gems of bright and burning truth,

Where flows the stream, the chrystal stream of life,

O'er plains where flowers bloom in eternal youth

And brightness. Where *all* is beautiful, where

strife,

And sin, and pain come not, but "God's soft kiss
Of peace seals every brow."

The beautiful is everywhere—yet seek

It not alone in starry sky, or sea,

Or gem-lit caves of earth, (not there alone),

Clouds may obscure the sky—and all unseen

Be earth's calm beauty to thy longing eyes,

Within thyself is hid—perhaps unknown—

An upward-gushing fount, or stilly well,

Its source the throne of God, around its banks

May bloom bright flowers to form triumphal
wreaths

For thy glad brow when God shall call the home.

[ORIGINAL.]

The following article, the commencement of a series of articles upon "ODD FELLOWSHIP AND LIFE INSURANCE," we lay before our readers as worthy of their attention. The connection between the two is very intimate, and there are few better calculated to trace the connection, and point out some of the errors in our present system, than the brother who has furnished these articles. We invite for them a careful reading, as the subject is one in which we are all deeply interested. Whether he will suggest an available remedy, or one that will meet the approbation of our readers, time will tell:

ODD FELLOWSHIP AND LIFE INSURANCE.

When fully understood, the peculiar benefits arising from Life Insurance can be more readily appreciated by the Odd Fellow than by one who does not belong to the Order, or to some institution having a similar organization. I do not claim for Life Insurance Companies, certain peculiar benefits that result from Odd Fellowship—the mutual sympathy and assistance that we daily experience from or are called to render to our brothers; but rather that it is a powerful auxiliary in meeting the wants and necessities of humanity, stepping in where Odd Fellowship leaves off, and providing for the families of deceased members. Odd Fellowship and Life Insurance meet and go forward in beautiful and holy harmony, the first giving aid to the brother struggling against the ills of life, comforting and assisting him in sickness and trouble, relieving his present wants, and giving him aid and counsel in difficulty. These benefits continue through life, but except in a limited sense, they cease at death. Here the other takes up the good work and provides for the support of the family, placing them above want and dependence. It is useless to enumerate the benefits and benevolence of our Order. Every one of our readers, unless prejudiced against the Order for want of proper knowledge, will grant them. But all the members of the Order are aware how often, through the death of a brother, his family is left destitute and dependent on charity. With all its willingness to relieve, the Lodge is often obliged, for want of means, to limit the amount. In all such cases, Life Insurance is a safe and easy remedy. By the payment of a small annual premium, hardly larger than the amount of the yearly dues to the Lodge, a brother's family can be secured in case of his death, in the reception of an amount sufficient to place them above present dependence, and to clothe and educate his children. Where this is done, the necessity of applying to the Lodge is not felt, and the family is saved from the necessity of making known how poor they are.

The Lodge thus relieved from this kind of demands, will have the greater ability to render help to its members while living, and will be able to extend its charities beyond its own circle. From several years experience and observation, the writer can safely assert, that nothing goes so far in completing what Odd Fellowship so nobly and successfully commences, the mutual relief and assistance of our brothers in the struggle incident to human life, as Life Insurance. They go on, side by side, through life, encouraging habits of economy and industry, and if the one performs its work more effectually while living, the other is none the less effectual for the protection of the widow and orphan, when their support is removed by death.

We propose giving, in a series of short articles, a general illustration of Life Insurance, contrasting it throughout with Odd Fellowship in various ways, and hope to throw out some suggestions that will at least be of interest to our readers. We feel that there are some points in our organization as a benevolent institution, that require careful investigation, and shall give our opinion freely; and if in some cases we shall pass out of the beaten path of common ideas, it will be in the hope of finding something new and good.

F. W. H.

[Written for the Western Odd Fellows' Magazine.]

THOUGHTS.

BY IDA.

'Tis midnight's calm and tranquil hour; the moon is shedding her silvery light over this slumbering populace—no sound disturbs the ear save the distant roar of the waterfall, as it dashes over the surrounding rocks, leaping in its unfettered course till it reaches the rolling river beneath. The stars, silent watchers, with their lustrous rays would even pierce the secrets we fain would hide, and raise the mask we wear in the busy throng of earth, when we play our part amid its mockeries.

In memory's urn is stored heart treasures, which each succeeding cycle of time but adds to its store. These are garnered up with miserly care from intrusion, for who is it that would not shrink to have the veil torn from heart's temple, and their inner self exposed to the cold, curious gaze of the multitude?

O! how soon will memory's chord awaken, when it is touched by the constant throbbing of the heart! Some olden strain will touch the electric cord, and bring these spirit voices back again. Perhaps the tone it has taken is *too sad*; but will not "moaning notes from mournful touches start?" Oh! precious, priceless, is the boon of memory. Who

would drink of Lethe's wave? Who would quaff from the oblivious bowl?

There are clouds that throw their somber wing across the horizon of life, which dim each scene of beauty, or deepen every after sorrow; amid the green hopes of the future it is ever remembered as the one dark spot over which our feet once tread.

Did you enter the world with a loving heart, and a brow crowned with a halo of merriment, and from your joyous spirit no sound issued forth but the sweetest music. Were you blessed with a spirit to brook the falsehood of the world, and lost that which you most prized? Have you been a silent watcher at the death bed of thos: whom you devotedly loved—seen the feeble light of life's taper flickering in the socket, till the spirit was loosened, the "golden bowl" broken and you have stood *alone*?

True, it is the same blue sky, the birds carol forth their sweetest strains as before; yet, O, what a mockery it is to your sad heart! Beneficent nature lavishly bestows her gifts, although all within is so dark and drear. The sun shines so brightly, and its cheering rays call forth the gay flowers of Spring to deck the sod, that mound of your affections.

Death has paralyzed the efforts of age, and frustrated the schemes of manhood. It has dispelled the happy visions of youth, by taking the fairest and brightest from the social group. It has clouded the brightest dreams, and placed its signet on the brow of childhood.

"Oh, if no other boon was given,

To keep our hearts from wrong and stain,

Who would not try to win a heaven,

Where all we *love* shall live again."

[Written for the Western Odd Fellows Magazine.]

TWILIGHT.

Oh, holy, happy, pensive hour,
How calm and soothing is thy power,
A power which seemeth not of earth,
But of some mystic, heavenly birth.
The eye beholds those beauteous rays
Which shroud so sweetly autumn's days,
And something whispers to the heart,
O, God, how glorious thou art!
For naught on earth those hues could blend,
No human power that charm could lend.
A pencil dipped in sunbeams bright
Could ne'er have wrought so pure a light—
So tranquil, peaceful, full of love,
As if an emblem from above
Of that bright land above the skies,
Whose cloudless beauty never dies
And as in rapturous love we gaze
Upon those rich declining rays,
His hand supreme we doubly feel,
And thoughts of heaven o'er us steal,
A wish—a longing to be there
Is wafted thence in silent prayer.

NEWBURN, Oct. 1858..

T. S.

[Written for the Western Odd Fellows' Magazine.]

EARTH'S DELUSIONS.

BY IDA.

"ALL is vanity." Multitudes, since Solomon's time, have arrived at the same melancholy conclusion. The pleasures of worldly objects arise more from hope than possession. Are not the scenes of festivity resorted to by as many aching hearts as happy ones? The laugh resorted to in order to suppress the sigh, when every nerve is quivering with bitter anguish?

Myriads of our race are continually chasing airy bubbles, and little think they may dissolve and vanish ere they grasp them. Who upon this earth has not beheld the brightening of some dream into reality, and then wept over the vision of its shattered fragments?

Onward, still onward they rush with eager aspirations for that which may never be attained. They meet some sudden and unexpected trial — then their sinking spirits in their agony cry to heaven for help; they receive it, and, forgetting that the fount from whence they have drawn is inexhaustible, they turn again to the "broken cisterns" of earth.

Ambition fires the breast, and Hope whispers her sweetest cadences to the ear and bids you look aloft to the mount of Fame; bright visions fill the mind and fancy fills the coming years with beauty. Thousands of earth's gifted ones toil and struggle through a weary life, oh! how earnestly, if but their names might be traced upon imperishable records—

"Would brave a life of tears
To win an honored name,
One sweet and heart-awakening tone
From the silver trump of Fame."

This cheers them onward in their arduous career; and if at times weariness creep over them, they have but to look at their guiding star, and its radiance kindles new vigor with higher hopes. Worn and exhausted, these sons of genius lay themselves down and sleep their last sleep; but they have left their names in "words that breathe and thoughts that burn." They have passed away to the silent land, where the "weary are at rest."

No woman ever loved to the full extent of the passion, who did not feel humbled (delighted in that humility) by her exaggerated and overweening estimate of the superiority of the object of her worship. What state could fall, what liberty decay, if the zeal of man's noisy patriotism was as pure as the silent loyalty of woman's love?

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[Written for the Western Odd Fellow's Magazine.]

HABIT.

There is no adage older than this: "Habit is a second nature." When the immutable and unerring course of nature is observed; when it is known that the wisdom of man, unless his calculations are based upon the strictest observance of her laws, cannot count with certainty upon the success of any of his plans, and that to change any, the least of these laws, his will is impotent, we are forcibly struck with the conviction how completely is man the very *child of nature*; but certainly a more kind, tender, and bountiful parent could not be imagined. All creation with myriad tongues is constantly proclaiming her happy rule. If habit is a second nature, and has over our lives an influence so great, how careful ought we to be, that good not evil habits govern us. In their formation, therefore, we cannot be too attentive. Good deeds, kind and generous actions, a happy and cheerful state of mind, active and useful employments persevered in for a season, soon become habits, and form our characters for life. Indeed the formation of character is but the formation of habit, and if the latter is excellent, the former cannot but be good and noble. All nature is good, and when we speak of an evil or of a good nature, an evil or a good habit is meant; and as we indulge in the one or the other of these, we find misery and misfortune, or happiness and cheerfulness. The most inexperienced of us are conscious, to a greater or less extent, of the sway of habit, and every day, from early dawn till night has wrapped her mantle of rest around us, we perform our duties or follow our inclinations, more from the recollection of what we did on a previous day, than from any stronger influence. If the enjoyment of the present is so completely made up of the past: if we are reaping every day of what we have previously sown; if what we plant now is furnishing our element for the harvest of life; we should rejoice and be glad that youth is the season of spring to start good habits, and we should find no purer source of delight and satisfaction than in their culture.

EVVIA.

"No one has more enemies in this world than an upright, proud and sensible man, disposed to take persons and things for what they really are, and for what they are not."

Power and liberty are like heat and moisture; where they are well mixed everything prospers; where they are single they are often destructive.

Why are lovers like young kittens? Because they "go it blind."

The Western Odd Fellows' Magazine

GEO. B. JOCELYN AND JNO. B. ANDERSON, EDITORS.

WHO IS OUR NEIGHBOR?

Institutions designed by their originators to benefit our race, must, in order to gain the entire fulfillment of the end proposed, conform in their practice to the correct principles of moral excellence. The object of most human institutions is, either directly or indirectly, to improve the condition of the human family, by elevating the tone of moral feeling, and strengthening the intellectual faculties. The removal of selfishness and a disproportionate regard to self-interest, the development and improvement of the intellectual powers, or the improvement of the physical condition, are the objects ordinarily had in view by men in their associations. Institutions of divine origin have also this matter of human improvement as their chief object. Coming as these institutions do from the hand of a being of infinite wisdom and mercy, they are perfectly suited to the end, and become the models by which men ought to construct their societies. Right reason, even unfortified by observation, would lead to the conclusion that human associations will produce the desired effect very much in proportion to the closeness with which they imitate the teachings of the divine, and that those framed with entire disregard to those teachings will be productive of evil rather than of good. The teachings to which we have listened from our earliest infancy, not only from the tongue of parental instruction, but from the pulpit, the school-room, the social conversation, and the press, though based upon the teachings of Divine will come to be considered by us as mere human inventions. The golden rule of moral conduct, is no less the direct teaching of the author of the Gospel, than is that higher rule "Thou shalt love the Lord thy God with all thy heart." Our own fraternity have very wisely based the various degrees of the Order on those important teachings of the sacred writings which are calculated to make men better in all their relations, mental, moral and physical. The author of the great system of "peace on earth and good will among men," placed first in the list of duties "to love God," and next in importance, "to love thy neighbor," and in order that no doubt can possibly rest on the mind of any one as to who that neighbor is, he has by the parable of the man who fell among thieves, shown that every individual of the human race, even he, among that great family, against whom we hold the greatest dislike and aversion; is equally with the one most dear to us, our neighbor. Odd Fellowship has wisely and beautifully chosen this as the foundation of its most important teachings, that of mutual aid and relief. The applicant for admission

into a Lodge of the Order will meet at his first step beyond the threshold, this great principle enforced, and that, too, not as a human device, but as borrowed from the divine oracles. The example of the ancient friends, Jonathan and David, will be held up to his mind as one eminently worthy of imitation in present conduct, and as affording the strongest proof that obligations to friends do not cease with the life of those friends, but that it extends also to their children, so long as any are to be found to whom to do good for that friend's sake. This last, and not least, important teaching to be derived from the conduct of David, in the time of his prosperity, toward the lame son of his early friend, is doubtless lost sight of by many who review for instruction that most touching and sublime narrative of human friendship. Farther along in the Order the learner is taught by an elaborate and beautiful allegory who is his neighbor. That he is not to look among his own kindred and friends for the character, but that he is to be found everywhere on the face of the broad earth, that the rude Laplander, the dweller amid the ice-bound and snow-clad regions of the far north; and the dark Nubian who makes his home amid the wild beasts of the desert, are to be by him considered his neighbor equally with the refined and polished nations of Continental Europe. He is taught to look upon the same God as the father of them all, and that he must look forward to the day when indeed one law shall bind all nations, and that law shall be the law of universal brotherhood. It does not require Odd Fellowship to develop this fact; it stands plainly written by the pen of Omniscience, so plainly that "he who runneth may read." The Bible is full of predictions and promises of the day when the whole earth shall be redeemed and disenthralled—when the "lion shall lie down with the lamb," when "all shall know the Lord." Odd Fellows, in common with all who believe, look forward to this time, and without any intentions to interfere with or modify the works of Providence, merely attempt to practice a duty which is written not merely as a theoretical teaching, but as a bounden duty, the performance of which is urged upon every one who reads. As Odd Fellows, then, we claim to do no more than our duty in urging upon every one coming into our fraternity, by direct precept, that he is bound in all things to do unto others as he would that they should do unto him, and by our example to teach the world at large that "he who showed mercy was neighbor to him who fell among thieves."

There are few societies in which all the members are in their conduct and deportment entirely consistent with their professions, and we do not claim for Odd Fellows a higher encomium than for other societies. Yet we claim for them this, that as large a proportion are consistent and sincere mem-

bers of the fraternity as is to be found in any other human society; and farther that the society be not condemned because some do err and come short of a full and consistent performance of duty.

We close this article with a kind and sincere admonition to all brothers who may read, not to bring obloquy upon the cause we love by any disregard of the high teachings of our Order, or by any conduct not consistent with the obligations and character they have voluntarily assumed.

"THE CONTESTED SEAT."

In our October No. we published the able protest of three of our Grand Representatives to the G. L. U. S. against the unwarranted action of that body in overruling the decision of the G. L. of Indiana in reference to the case of P. G. Master Dufoux. We intended then, to express our opinion of the case, but the article we prepared was too late for insertion. We have no hesitancy in speaking freely and plainly upon this subject, for P. G. Master Dufoux is too well aware of the state of our feelings towards him, to surmise, even for a moment, that our remarks are based upon any personal feeling. He is one of our most intimate personal friends.

The principle involved and the wrong action of the G. L. U. S. are so fully set forth in the protest that we need not reiterate them here; and would only say to each brother to re-read that protest, and the majority and minority reports (on pages 110, 111 Oct. No. Mag.) of the Committee, upon the subject, and if we are not very much mistaken, the universal opinion in this jurisdiction will be, that the action of the G. L. U. S. was wrong, and should meet the hearty disapprobation of the Order in this State, while our protesting Representatives should receive the cordial approval of the same. We claim that the G. Lodge of Indiana, and that body alone, has the right to decide whether a certain Representative is a *resident* of its jurisdiction, and that the G. L. U. S. has *no right or legal power* to reverse that decision. It is a question of *fact*, not *law*. A man cannot reside where he does not dwell. This is common sense. If the question were one of "*citizenship*," there would be some room for debate—but that, we repeat, was not the question; had it been the question, there might have been some plausibility in the action of the G. L. U. S.

Behind the decision of the G. L. of Ind. upon a question of *fact* the G. L. U. S. had *no right* to go—and when that M. W. Body went behind that decision, and said that P. G. M. Dufoux was entitled to a seat as a G. Rep. it violates most palpably its own written law, as found in Art. X, Sec. 2, of the G. L. U. S. Constitution, which is as follows:

"No brother shall represent a G. L. or G. E. in this G. L., unless he *resides* [not holds citizenship] in the State, District or Territory, where the G. L.

or G. E. of which he offers himself as a representative, is located.

What can be plainer than that? Now who shall know where a brother resides? Those in whose jurisdiction he must live, and to whom he must be a neighbor, if he can legally represent them, or those who live entirely beyond the jurisdiction in question, and as for as the question of residence is concerned, are foreigners? Most certainly not the latter. And yet, after the G. L. of Indiana had decided that P. G. Master Dufoux did not reside in their jurisdiction, and had therefore legally declared his office as their Representative vacated—vacated by his own act of removal from the State,—the G. L. U. S. disregard that statement of facts and say, that either P. G. Master Dufoux *does* reside, where he *does not* reside, or that resident or non-resident of Indiana, he shall represent that State in the G. L. U. S. Now against this perversion of law, and common sense, we, as a part of the jurisdiction of Indiana, wish to add our protest to that of our Grand Representatives, and we doubt not but that the position assumed will be sustained in this jurisdiction.

This decision will, we trust, however, be the means of opening the eyes of some who are afraid of the progressive spirit of the Order, and enable them to see that there is by law or *ancient usage*, or (as in this instance) by assumption of power over law and usage, too much power placed in the hands of the G. L. U. S. The time has come when the rights and privileges of that body must be strictly and plainly defined, and the G. L. U. S. must be told that it possesses *no implied powers* and that all power not *expressly given to it* lies in the State Grand Lodges and Encampments and their Subordinates. Anything less than this will not satisfy the Order in Indiana, and in the West generally; nay, will not be in keeping with the spirit of *true progression*. The time has passed by, when any organized body can, by the assumption of power, travel beyond its written law, and trample, with impunity, upon the rights of its Subordinates.

This one act should cause all, who believe that all power is inherent in the *governed*, and that the rights and privileges of *governors* should be carefully and plainly defined, and that nothing should be left to be implied, to forget their minor differences, and in the great contest that is now being waged between *true progression* and old hunkerism, stand side by side upon the great matters at issue, and demand that the rights and powers of the "*Supreme Head*" of Odd Fellowship be defined;—in other words, see that at the next session of the G. L. U. S. its members are so *instructed* that a Constitution shall be adopted for that Body, that will so clearly and unmistakably define the *limit* of its powers, that hereafter, the Representatives of a State Grand Lodge will not be com-

pelled to enter upon the Journal their united protest against a lawless assumption of power, but that the line of demarkation, separating its power from that of the State Grand and Subordinate Lodges, shall be so plain, that no sane man will have the hardihood to attempt to pass over it.

"BE LOVING."

How many there are who seem to have no just conception of the meaning of the above admonition. They have heard it time and again, but it has made no lasting impression upon their minds—at least neither sufficiently deep nor lasting to produce a corresponding effect upon their lives. Those who have listened to this injunction should be better than those who have not; for its import should so effect their minds as to produce in them the trait it enjoins. They should in all their actions be governed by that love which worketh no ill to a neighbor—and especially if that neighbor be a brother. No ill! His fame should be as dear to thee as thine own. No word should pass thy lips that could be tortured into anything that could detract from his merits. Does the world speak well of him? See that no insinuation of thine shall make any one believe that it speaks too well of him. He is thy brother. His honor—his good name should be sacred. And yet, is it not too frequently the case, that some who have heard the command, "be loving," speak disparagingly of those who may be more highly praised than they themselves are? Do they not, by some wag of the head, some leering expression of the eye, or by some contemptible "ahem," ignore, as far as possible, the good that is spoken? Do not some who would blush at the thought of stealing a penny, too eagerly assist in depriving a brother of his good name, and thus rob him of that which is far dearer than property? Is this fulfilling the law of love?

How frequently do unkind words to each other escape the lips of those who have knelt at the same altar, and repeated the same vows. They seem to think that loving one another appertains peculiarly to the social circle or the Lodge room, and that as soon as its sacred precincts are passed, they can indulge in unkind and hateful words. They permit little petty jealousies to spring up between them and produce an unkindness of feeling that too frequently manifests itself to the injury of themselves and the Order to which they are attached. And if you speak to them upon the subject, and tell them how wrong it is for *brothers* thus to act, they indignantly ask: What has Odd Fellowship to do with such matters? We answer much. Such matters, these little everyday kindnesses of word and manner that emanate from a loving heart, form the soul of the inner and outer life that our Order inculcates. Love is the centre around which all other graces revolve, and if love be ab-

sent, there is no power that can hold the rest in their respective orbits.

By these little kindnesses the character exhibits itself. The most unkind and hateful can afford to be kind and loving on great occasions. Pride would impel to such a course, for no man is so far lost to the love of approbation as not to desire the world to think well of him. The smallness of his character is visible only to those who are in daily association with him—and this littleness exhibits itself in minor matters. A carelessness of others' feelings, an inordinate love of self, and a penuriousness of soul, demonstrate to every day acquaintances that *love is not* the dominant principle of his life.

Love is not selfish. It seeks the good of others. Its aim is to impart blessings and joy unto all. It seeks to elevate the human race. It would draw its cords around all the individuals of the race and unite them in one harmonious brotherhood. Its big heart would have an artery in every member in which its pulsations would be felt. If it heard a brother praised it would rejoice in his good name. If wealth was poured into another's lap it would be pleased at his success. If it heard the voice of slander it would hasten to destroy its power. It would do away with all the petty strifes and jealousies that exist among men. It would destroy all their enmity, and teach them that they were children of a common parent, having common interests, common hopes, and a common destiny. It would banish evil and unkindness from the family, the social circle, the Lodge room, the world, and, in their stead, implant those pure and holy principles, approved and blessed of God, whose legitimate result would be to elevate the inhabitants of the whole earth to that high position where each should love the other "with a pure heart fervently," and all feel that earth had become an Eden again.

We have received several letters from Brothers in different parts of the country, informing us that the Magazine has failed to reach them. We cannot account for it, as the Magazine is regularly mailed to our subscribers. There must be some negligence on the part of Post Masters, but at what point we cannot say. The mail carriers are getting very slow to say the best, as we have had letters four or five days on the route, when they should have reached us within twenty-four hours.

Avoid unkind and unnecessary remarks—they too frequently become the basis of ill will and hatred that last as long as life itself.

At an Odd Fellow's gala, which took place recently at the Zoological Gardens, Bristol, England, there were over 12,000 persons present.

THE GLORIES OF ODD FELLOWSHIP.

Sickness overtakes a man, says the Banner of the Union, and he is prostrated. By his bedside stands his brothers with ready hands to administer the necessary medicines, bathe his fevered brow, cheer his afflicted mind, and give him assurance of assistance and sympathy; to watch over him and relieve the cares of his family, and provide for their necessities.

Death enters the dwelling and summons the spirit of the afflicted brother to meet his God. Gathering around his corpse are the companions of his life, mourning relatives and friends pour out their grief for the departed one. There, too, are the brethren whom he has often met and joined in kindly offices of love and duty. On their countenances are the marks of sadness; the "grim messenger" has broken their ranks; they feel as those only can feel who know the gentle influence of fraternal ties. Mournfully they gaze upon the lifeless form of the dead; then bethinking of their duties, they prepare for the last sad rites, and consign the inanimate body to the silent tomb, into which they drop the emblems of eternal remembrance, and bid a long farewell with hopes of meeting again in the Camp of Heaven, where they may join in an everlasting fraternity free from all cares.

Having ended their duties toward the dead, their attention is turned to the living. The broken-hearted widow is to be comforted, protected, and her wants provided for. Food and clothing for the orphans of the departed brother—now the children of the Order—and their minds must not be forgotten; it becomes the duty of the Lodge to see that they are educated, and their infantile years watched over with parental care and solicitude. Such, brethren are the duties of Odd Fellows, and such are the works that receive the commendation of just men and the smiles of approving Heaven. No unhallowed motives move man to watch by the bedside of a sick brother; avarice and ambition find no treasure there; selfishness turns aside to take its ease, and vanity hides until it can appear in high places, where it may receive the admiration and flattery of the thoughtless and vile. But where there is suffering there stands the sympathising Odd Fellow to comfort; where poverty reigns will be the open hand of charity; where oppression scourges, there will be the strong arm of the noble and the brave, to turn the blow aside and protect the oppressed. In short, the true Odd Fellows will always be found on the side of justice and mercy, with tears for the mourner, alms for the indigent, strength for the work, and Friendship, Love and Truth for all. In a faithful performance of the duties implied in our motto, lies the GLORIES OF OUR ORDER.

INDUSTRY brings its own reward.

"CHEERFULNESS, SMILES, &c. &c."

The following extract from a letter of a gifted lady, well known to the people of Indiana, we lay before our numerous readers. There is, perhaps, more truth than poetry in the extract, and we commend it to the especial attention of all concerned, trusting that we may have more letters from her "of the same sort:"

"And here it is again—another chapter to us upon 'cheerfulness, smiles, &c. &c.' We wonder when men will be done preaching to us from that text. I, for one, am tired of it. They tell us to be cheerful—to be *always* cheerful—to 'smile upon your husband when he goes out, and when he comes in, and ever wear a smile when he is present.' We wonder why this is exacted of us *particularly*. Our lives are not made up of sunbeams entirely. Many a rainy day, with its chill and dampness, is interwoven in our woof of life—many a dark cloud throws its dark shadow over us, and why must we, 'poor, weak women,' be subjected to this penance, when men, our dear noble husbands, stern of heart and strong of limb, the very 'lords of creation,' are exempted from it? We never hear *him* preached to about smiling to us! O, no! He may look stern and grave—weave wrinkles on his brow—say 'yes' and 'no' with compressed lips—drink his coffee in silence—wrap himself up, an hour at a time, in a newspaper—have the blues when he pleases, and never for a moment suppose that *we* can be unhappy. O, no! We are competent to our task, and although '*this never done*,' we must go smilingly on! If we meet with troubles, we must be very careful to keep them to ourselves, and not make our husbands unhappy by pouring our cares into their dear ears. They are sad and perplexed and have *their business to attend to*. Well, we suppose they do, but have we not cares and business, too? Have we not the ten thousand little cares, vexations, and perplexities attending our province, of which man, in his, knows nothing! Yet we must bear them all, smile over our troubles, and smile for our husbands while they bear theirs. Yes, that, they tell us, again and again, is our duty;—don't, for the world, discourage your husband by looking careworn or fatigued—don't shatter his nerves by wearing a long face, or traces of tears. No, indeed! He can't bear it. Stand dressed in smiles, ready for him to pour his sorrows into your listening ears, and to administer sympathy and consolation to his sinking spirits! What if your heart is full to bursting, don't, for your poor husband's sake, let your countenance betray it! It will make him feel bad! What if the chimney does smoke, or the fire won't burn—what if the wood is green, or the bread is burned up—what if the tea is tipped over, and the babe (his babe, too!) is crying! Oh, no matter. Smile and be cheerful, or your husband will be unhappy, for all the newspapers say so!

"Now, we think that's funny logic, *we do!* And we think that only *half* the smiling belongs to us, and we think a few chapters upon the other side of the subject might be a good thing."

AT HOME, October, 1853.

NELLIE.

[We think so, too, "Nellie." Send Chapter I to us in your next letter, and we will publish it for you.—Eds.]

BETTER suffer than inflict injury;—in this it is more blessed to receive than to give.

RUSSIA AND TURKEY.

For the last six months the people of this country have been startled with continual recurring rumors of war between the Russian and Turkish Governments, but as often the question has apparently been settled by the interference of friendly powers. We have not room in the present No. to present the entire ground of the difficulty to our readers. The question is one that has arisen from what Russia claims to be a violation of a treaty in reference to the Greek Church in Turkey; (the Greek Church being the State religion in Russia,) the Czar contending that the Sultan had not given adequate protection to the Church, guaranteed by treaty. The Sultan denying the main ground taken by Russia, Russia now demands an extension of its power over the Church in Turkey, and requiring that the Sultan shall recognize the Czar as the *head* of the Greek Church in Turkey. The Russians endeavored to enforce their demands by marching an army into the principalities of Turkey upon the Danube. At this point the English and French governments interfered, and declared that the demands of the Czar were unjust and that any farther attempt upon the part of Russia would be resisted by them. Austria (the ally of Russia) in the meantime draws up articles for a convention to settle the difficulty, in which she is joined by England, France, and Prussia. These articles were submitted to the Sultan, who, with a view to his own independence in the premises demands that the articles shall be so modified as to require the Russians to retire from the principalities, but Russia rejects them as modified. The Sultan of Turkey could have done no less and stood before the world as an independent sovereign; to have cringed to Russia, while her armies were occupying a portion of his provinces, would have justly brought contempt upon his government. Russia in rejecting the modified articles clearly showed her design not to be *protection to her Church*, but to absorb a portion of the Ottoman Empire. To this England and France could not agree without clearly violating their pledge to the Sultan. In this crisis the *apparent* (we say apparent because the very act of Russia marching her troops into the Turkish territory is a declaration of war on her part,) responsibility of declaration of war is thrown upon the shoulders of the Sultan. His people are clamorous for war. The Sultan under the circumstances has informed the Russian Government that they *must* withdraw their troops by the 25th of October, or hostilities would be commenced.

Before this No. of our Magazine reaches our subscribers, it is altogether likely that an engagement between the forces of the two powers will have taken place. The English and French fleets have entered the Dardanelles, and Austria and Prussia have declared their intentions to remain neutral, con-

sequently there will not, as was at one time supposed, be a general European war, but the conflict will be principally between Russia and Turkey. That other powers will not be partially involved it is unreasonable to suppose.

That the Russian Government will be able to bring by far the *largest* force into the field, there can be no doubt, but the power of the Turks, in comparison, is not insignificant; she will be able to bring from 250,000 to 300,000 men into the field, well officered and provided, and to cope with these, it must be remembered, that the Russians leave their own soil to fight upon the soil of their foes, which will be a great odds against them. The end of this contest, when once commenced, is not easily foreseen.

So far as the *people* of this country are concerned their sympathies are *all* with the Turks, for it must be remembered, with all their ignorance and superstition, the Turkish Government is by far the most liberal of the two, and the grasping policy of the Czar of Russia is not to the liking of our people, for should his power extend over the Turks their condition will be a thousand fold worse than at present; and the treatment of Russia towards Poland has embittered our citizens against them, and these things are not easily forgotten by us. The Turks have right upon their side and this will nerve their arms for the contest, and Russia will find much more trouble in curbing their fiery and impetuous spirits than it was to arouse them. In another article at some future time we may give an outline of this difficulty as drawn from the documents that have passed between the different parties in the transaction. In the meantime we can but wish the Turkish Government God speed in their attempts to arrest the march of the Russian Government in its aggrandizement of neighboring territory.

We do not know whether the following has been printed or not. It is related to us as an actual occurrence, by a friend, and is sufficiently good to bear repetition anyhow.

Some years since the little steamer ——— was puffing her way out of the Ohio and down the Mississippi, en route for New Orleans. She had on board as jolly a company of passengers as usually falls to the lot of any steamer, big or little. Among the rest was a young M. D., just returning from the completion of his medical studies at the east—who "made himself very numerous" in sundry and divers ways among the passengers, and acquired among them the reputation of having the "big head" in an alarming degree. The boat stopped to take in wood at the mouth of some creek in Arkansas, and a number of the passengers were standing on the boiler deck contemplating the huge proportions and unstudied negligence of a mud colored native, who, in yellow shirt and yel-

lower pants, and a shocking bad cotton hat, was leaning against a tree on the upper bank of the river—it was low water—like a colossal statue of laziness.

Our young doctor observed him, and thinking the opportunity a favorable one to show himself off to advantage, in the eyes of his fellow passengers, winked at several of them, and saying "now keep still a minute, we'll have some fun out of that chap," started down the steps, off the plank, and up the bank, with all the fury of an enraged tragedian, drawing a bowie knife as he went. "Ha!" said he, as he came up to the native, "ha! you murderous villain! I've found you at last, have I? I've been searching for you these six months!" His flourish was suddenly cut short by a quiet dab from the brawny fist of our Arkansian, which was planted like a maul between the eyes of the doctor, knocking him completely off his feet, and sending him rolling down the bank. Then leisurely pulling a huge knife from between his shoulders, he strided down the bank, evidently with the intention of quartering the doctor, who had only been saved from rolling into the river by striking against an old water logged stump. By the entreaties of the passengers, and the assurance that the doctor was a crazy man who had got off the boat unobserved by his friends, he was, however, persuaded to desist, and turned slowly up the bank. It was evident, though, that he was *beginning* to be "riled," for he went away reluctantly.

The doctor was gathered up and borne to his state room, from which his friends were just turning, when they saw the tall Arkansian entering the cabin, evidently longing for a fight. "See here," drawled he, "is there any other feller aboard this boat that's been a looking arter me for six months?"

In this No. of our Magazine will be found the remainder of the proceedings of the G. L. U. S. Their great length has prevented us from presenting to our readers our usual variety of matter, but to the members of the Order this should be no bar to the interest of this No., as it is the duty of the entire membership to inform themselves in reference to the action, not only of Sub. G. Lodges, but of the G. L. U. S., and it is only through the various publications of the Order that they can become fully posted as to the action of the "Senate of Odd Fellowship."

We offer no apology to our readers for publishing the long report on the subject of "Dues and Benefits," as it is well worthy a careful perusal by the members of our Order, and the members of all kindred associations. We have read much upon this subject, and nothing that we have ever read has so fully met the points we have desired to see discussed as this report, and Bro. WILLIAMSON is entitled to thanks of the Order for this truly able document.

LETTER FROM THE GRAND MASTER.

OFFICE GRAND MASTER I. O. O. F.
Terre Haute, October 26th, 1853.

Editors of the Western Odd Fellows' Magazine:

The following Lodges, chartered by the R. W. Grand Lodge at the July communication of this year, were instituted in regular form, to-wit:

WOOSTER LODGE, No. 182, at Wooster, Scott county, on the 1st of September, by D. D. G. M. WM. H. FRY, assisted by the R. W. Grand Chaplain, GAMALIEL TAYLOR, and others.

KOKOMO LODGE, No. 183, at Kokomo, Howard county, in September, by the R. W. Grand Secretary, WILLIS W. WRIGHT. In addition to the usual report to be made by the Grand Secretary he may make to the Grand Lodge, an interesting report, by way of supplement.

FAIRVIEW LODGE, No. 184, at Fairview, Randolph county, on the 17th of August, by D. D. G. M. SILAS COLGROVE.

GREENFIELD LODGE, No. 185, at Greenfield, Hancock county, by D. D. G. Mr. T. P. HAUGHEY.

The following appointments have been made:

P. G. JOHN A. JOHNSON, D. D. G. M. of District No. 59, (Hagerstown) vice P. G. SAMUEL ELLIOTT, resigned.

P. G. THOMAS J. ROBINSON D. D. G. M. of District No. 11, (Madison) vice P. G. SAMUEL J. SMITH, resigned.

P. G. WM. H. FRY, D. D. G. M. of a new District, No. 94, for Wooster Lodge No. 182.

The Order within this jurisdiction continues in its usual healthy and prosperous condition, dispensing the works of benevolence and charity.

Yours, in F. L. and T.

W. K. EDWARDS, Grand Master.

NEW LODGE HALL AT RUSHVILLE.

The members of Franklin Lodge, No. 35. I. O. O. F. have purchased the ground formerly occupied by the Posey House, on the corner of Main and Ruth streets, and have resolved to erect a three story building forty by eighty feet. The first story will be used for business houses, the second, as a public hall for lectures, concerts, &c., while the third story will be devoted exclusively to the use of the Order. From our knowledge of the men who compose No. 35, we do not hesitate to say that it will be an elegant structure—one that will be an ornament to the Order and the town. The Lodge is one of the best in the State and has ample resources to construct such a building without any extra tax upon its members, and without impairing its ability to discharge the duties it owes to its membership or the community at large.

P. A. Hackleman is the President and M. Sexton the Secretary of the building committee.

PREMIUMS!

Desirous of extending the circulation of the **WESTERN ODD FELLOWS' MAGAZINE**, the Publishers offer the following Premiums.

To the Brother or Lodge sending us the **LARGEST LIST OF SUBSCRIBERS** for the Second Volume, commencing with the July No. 1853, accompanied with the CASH, we will give a splendid **ODD FELLOWS' REGALIA**, worth **TWENTY-FIVE DOLLARS!**

To the Brother or Lodge sending us the **SECOND LARGEST LIST**, we will give a **SPLENDID BIBLE**, worth **FIFTEEN DOLLARS**, and to the Lodge or Brother sending us the **THIRD LARGEST LIST**, we will give an **ODD FELLOWS' REGALIA**, worth **TEN DOLLARS**, and to all who contend for the premiums and fail in getting them, we will return our *most hearty thanks*.

To receive either of these premiums, the names and cash must be returned to this office by the first day of January, 1854.

We hope our friends will do what they can in extending the circulation of the Magazine.

Those who wish to contend for either of these Premiums can forward the names and money, and on the 1st of January we will be able to inform our readers who are the successful competitors.

I THINK OF THEE.

TRANSLATED FROM THE GERMAN, BY FANNIE.

I think of thee,
When through the grove
The nightingale
Breathes songs of love,—
When think'st of me?

I think of thee,
At twilight hour,
Near the fountain,
In the tower,—
When think'st of me?

I think of thee,
With anxious fears,
With timid hopes,
And with warm tears,—
How think'st of me?

Oh, think of me,
'Till that blest day,
When we shall meet.
I, far away,
Think but of thee.

Be pure. Let no impure thought dwell in thy mind, nor unholy passion find residence in thy heart, for thou hast promised to be pure.

AGENTS.

BRO. J. W. ROBINSON, of Louisville, Ky., has been appointed General Travelling Agent for the Magazine, and is authorized to receive subscriptions, and receipt for all money paid him on that account.

The following persons have kindly consented to act as Local Agents for the Magazine

JNO. T. WALL, Pendleton, Ind. "
JNO. H. JEMISO, Muncie " "
J. S. CHESNEY, Winchester, " "
C. N. ELMER, Centerville, " "
FABIAN FLEMING, Richmond, " "
S. F. REYNOLDS, Williamsburgh, Ind. "
CASPER MARBLE, Cambridge City, " "
STEVENS, Milton, " "
W. B. REED, Dublin, " "
JNO. F. YOUSE, Connorsville. " "
J. H. HOLMES, Connorsville. " "
R. LARGENT LEESON, Metamora, " "
EDW'D MANLY, Laurel, " "
DR. J. L. ARMINGTON, Greensburgh, Ind. "
MRS. E. A. STALEY, Rochester, Ind. "
ED. FISHELL, Logansport, Ind. "
GEO. F. WAINWRIGHT, Noblesville Ind. "
J. S. BALLARD, Knightstown, Ind. "
WM. COOK, Bowlinggreen, Ky. "
JAMES FURNEAUX, New Orleans, La. "
THOS. J. BEELER, Vincennes, Ind. "
I. STEVENS, Vevay, Indiana, "
J. Y. ALLISON, Madison, Indiana, "
A. J. GRAY, Lawrenceburgh, " "
W. W. CONWAY, Aurora, " "
D. MOSS, Esq., Rising Sun, " "
MRS. E. LORING, " "
W. CLAFLIN, Cannelton, " "
G. ARMSTRONG, Pendleton, " "
O. J. INNIS, Rockville, " "
J. DOUGLASS, Frankfort, " "
W. H. H. TERRELL, Columbus, Ind. "
H. M. COWELL, Vernon, " "
A. DANIELS, North Madison, " "
C. GASLAY, Patroit, " "
W. HACKER, Shelbyville, " "
DE LONG, Edinburgh, " "
C. B. DAVIS, Indianaopolis, " "
WOOLSEY & NELSON, Evansville, " "
N. WHITE, Newburgh, " "
J. A. MANN, Mt. Vernon, " "
Hon. R. D. OWEN, New Harmony, " "
W. P. BENNET, Terre Haute, Ind. "
GEO. ISLER, Portland, Ind. "
SAM. D. SMITH, Russellville, Ind. "
F. B. LYONS, Perryville, Ind. "
E. C. WILCOX, Covington, Ind. "
J. V. HOFFMAN, Attica, Ind. "
G. L. HASTINGS, Independence, Ind. "
T. TEMPLETON, Williamsport, Ind. "
S. W. AUSTIN, Crawfordsville, Ind. "
JAS. CAMPBELL, Lafayette, Ind. "
L. S. DALE, Delphi, Ind. "
L. D. HOVEY, Pittsburgh, Ind. "
T. TOMLINSON, Logansport, Ind. "
M. GREGG, Plymouth, Ind. "
G. B. ROBERTS, La Porte, Ind. "
H. PAGE, Sturgis, Michigan. "
W. O'DARA Louisville, Ky.

We hope our Agents, and those of our friends who are interested in the establishment of the Magazine, will interest themselves in procuring us an increase in our subscription. We can supply back numbers.

THE WESTERN ODD FELLOW'S MAGAZINE.

VOL. II.

DECEMBER, 1853.

NO. VI.

Original Story.

AMY HOLDEN;

OR,

THE SELFISHNESS OF ODD FELLOWSHIP.

BY KATE BEMIES.

"WELL, Kate," said my husband as he entered the house one cold evening in January, 1846, "I sometimes feel like getting mad at the wilful stupidity and unjustifiable misrepresentations of some people."

"What now, husband," said I, as I took his hat and overcoat, which were white with the sleet and snow that had gathered upon them; "what has happened now that seems to vex you so much?"

"Well I don't know as I ought to get vexed, but somehow I can't help it, when some people talk to me about the exclusiveness and selfishness of the Order."

"But what is it?" I asked, as I sat down by his side before an old fashioned hickory fire. "Come, tell me, and I'll let you know whether or not you should get vexed."

"Why, I've been listening for the last half hour, at the lecture room, to that old pharisaical miser, REDWOOD, abuse all the modern, secret benevolent societies, and especially the Odd Fellows, for the exclusive spirit that governs them in the distribution of their funds."

"Perhaps he don't know any better, and honestly believes what he says, for you have told me again and again that your Order did not make a practice of telling whom they relieved."

"But he does know better," pettishly remarked my husband.

"How do you know?" I inquired.

"Know?" said he. "Did I ever tell you of the case of EZRA HOLDEN, the man who, some years ago, was the superintendent of Redwood's large factory?"

"No. Suppose you tell it now; it will perhaps ease your mind and serve to pass away the time."

"Well I will; but first let me put some

more wood on the fire, for the story is not a very short one, and the night is turning bitter cold."

The night was cold indeed. All day it had been drizzling a cold rain, but about sunset the wind shifted to the north and began to blow fiercely, and the rain came down in the form of sleet and snow. The windows shook wildly, the sleet rattled against them, while the wind sighed and howled mournfully about the house. Without, all was dark, cold and drear; within, all was light and warm and happy. As my husband seated himself by my side, I resolved to pay strict attention, so that, if the story interested me, I might one day put it in a shape that would interest others."

"You recollect," began my husband, "that about two years ago a terrible accident happened at Redwood's factory, by which several of the men were killed, and one of the superintendents, who I afterwards learned was HOLDEN, was so crippled that he was rendered totally incapable of laboring for himself. Never having seen the man, the accident passed out of my mind at the time, as other accidents, and perhaps would not have been recalled but for the circumstances I am about to relate."

"It so happened that, the winter he died, I was appointed by our Lodge upon the Fourth Ward Relief Committee, whose duties were to hunt up the suffering poor out of the Order, and administer to their necessities as far as our abilities would allow."

"Out of the Order!" repeated I. "Have you a committee to attend to such things? I thought your constitution made it the duty of the Relief Committee to attend to the wants of those in the Order."

"But we have more than one Relief Committee. I thought you knew that."

"How should I? Your constitution says nothing about it, and you never told me of it, and you are so exclusive that you won't let me in to learn for myself, and how could I know it? And I expect Mr. REDWOOD is in the same condition that I am."

"Wait, KATE, and see. You women are always jumping at conclusions."

"Well I will wait, and perhaps when we have lived together a few years I shall find out a good many things about the Order, of which I am now totally ignorant."

"We'll see. As I said, I was on the outside Relief Committee, and in passing through the ward one evening in company with another brother, a low, murmuring noise, in that old frame house that stands upon the corner of —— alley, attracted our attention, and, as the house was evidently occupied by a poor family, we sought and obtained admission.

"The night was almost as unpleasant as this, and we thought that we might be able to render some assistance. The room was very dimly lighted, for there was very little fire—only a few dying coals. There was no candle, but in its stead a rancid grease in an old cup, in which a cotton rag was burning, giving scarcely sufficient light to distinguish the care-worn features of a woman who had evidently been trying to sew by the dim light afforded by that apology for a candle.

"For an instant she seemed startled, for we were so muffled up to protect us from the cold, that she could not discern, from our features, what our intentions might be. I must confess that I, myself, felt a little confused, as I was a young man and it was my first term upon the committee; but, mustering up my courage, I said,

"'Good evening, ma'am.'

"'Good evening, sir,' she added, as she rose up and, rather hesitatingly, asked us to be seated.

"'No, ma'am, thank you—we have not time,' I replied. 'My friend and myself were passing by, and we heard the murmurings of some one in distress, and we entered to see if we could be of any assistance;' and, without waiting for a reply from her, I stepped up to a couch of straw in one corner of the room, upon which lay the emaciated frame of a man from whom these half-repressed groans were issuing.

"'Don't disturb him,' she said, as she saw me stoop to speak to him, 'for he needs rest and quiet, if he can get them.'

"I sat down on a stool near the one from which she had just risen, and began to scan more closely the room and its furniture, if what was in that room might be honored with the name.

"An old table, a few stools, a small piece of faded and worn carpet, a few cooking utensils, and two bundles of rags upon the floor, on one of which lay the husband and father, upon the other crouched three

children, shivering with cold, constituted the furniture.

"'Madam,' said I, 'can we not be of some assistance to you?'

"'We are not accustomed to take assistance from strangers,' she replied, with a tremulous voice.

"'You need not consider us as strangers,' I replied, 'for we have been appointed to see that none in this neighborhood suffer during this winter.'

"'Have you no wood?' asked Mr. Jackson, who was the brother with me.

"'None, except what is on the fire.'

"'I'll be back in a few minutes, Bernies,' he said, as he went out of the room.

"While he was gone I told Mrs. HOLDEN, for she it was, the object of our visit, and as my manner seemed to inspire her with confidence, she unfolded to me a portion of her history during the past year; and that history was not a very pleasant one. They had had nothing to depend upon but the labor of the husband, and when he was rendered incapable of working, on account of the accident, it was not long until want entered their dwelling, and, as winter came on and their expenses increased, they had been compelled to part with one article after another of their furniture, until all except what was in the room had been sold.

"'But,' said I, 'did not Mr. REDWOOD assist you any?'

"'He did for the first three or four weeks after the accident.'

"'Have you no friends here?'

"'A few, but they are poor like ourselves. We had but few acquaintances, as we had been living in this place only about six months when the accident happened. Mr. HOLDEN moved here, at the request of Mr. REDWOOD, to act as a kind of under-superintendent of the factory. His wages were small, barely sufficient for our wants, and we were unable to lay up anything. I have done all I could to feed and clothe my children, but the times are so hard, my health so poor, the wages for sewing so low, that I have succeeded very poorly. Had it not been for the kindness of Dr. KNIGHT, the physician who attended my husband, and a few of the neighbors, we should have been compelled, early in the winter, to go to the poor-house.'

"She told me this in sentences broken by sobs, and begged me to pardon the freedom with which she had spoken to me. While she was speaking her two oldest girls, one about eleven and the other thirteen years of age, had risen from the couch of rags and approached the fire, over which they stooped, trying to warm their half clad bodies.

"'But how is your husband?' I asked.

"Very poorly indeed. He cannot live long. He gets no rest unless he is under the influence of opium, as he is to-night. When he is awake he is worried about us, and it is a great relief to me to know that even opium will lull him to sleep and cause him thus to forget how we suffer. When you entered he was just getting to sleep, and that is the reason why I requested you not to disturb him."

"Just then I heard the rattling of a wheelbarrow near the door, and I knew that JACKSON had returned with some substantial comforts. A basket of provisions and a small quantity of wood constituted his load. The fire was soon replenished, and its cheerful light, while it dispersed the gloom, only served to render more apparent the absolute meagreness of everything calculated to make them comfortable."

"Mrs. HOLDEN drew her half-worn calico wrapper more closely about her attenuated frame, and wept almost hysterically."

"After making a few inquiries, and slipping a few dollars into her hand as we bade her good night, we left, promising to call again in a day or two."

"For a time JACKSON and myself walked along in silence, each of us busy with his own thoughts. I felt sick at heart and did not wish to speak. I had seen too much misery and want, and I felt gloomy, and about half mad to think that those guilty of no crime should be compelled to suffer in a land of plenty. I wondered if there were many more in our town in such a condition, and that wonder was changed to knowledge long before that winter was over."

"What think you?" asked JACKSON, breaking the silence.

"I don't know what to think," I replied.

"Did you learn much about their condition while I was absent?"

"I learned enough to know that they have been woefully neglected, and have suffered a great deal in the last few months; and I told him all I had learned, both as it regarded their present wants and the hopeless condition of Mr. HOLDEN."

"Suppose," said JACKSON, "we call upon Mr. REDWOOD to-morrow, and see if he will not do something more for their assistance. He ought to, for he is able, and HOLDEN was injured in his factory."

"Well," said I, "we can call on him; but I don't think it will do much good, for he is not very liberal."

"If he don't assist, something must be done, for it will not do to let them suffer."

"The Lodge meets to-morrow night, and we can report their condition and take up a collection among the members to assist them; and I know *they will give* on occasions

of this kind, for I have seen them often tried."

"After visiting two or three more places, he retired to his dwelling and I to my boarding-house to reflect upon the misery I had that night witnessed."

"The next day, in company with brother JACKSON, I called upon Mr. REDWOOD to see if he would do anything towards assisting Mr. HOLDEN. We laid the case before him, and it was a long time before he would give anything. We used every argument in our power—told him of HOLDEN's hopeless condition, of the sufferings of his family—reminded him that it was in his employ that HOLDEN was injured, and that it was a duty he owed the family of that man to assist them."

"He told us that he did not owe HOLDEN anything—that he had more than paid him—that he was not responsible for the accident—that it was as much as he could do to attend to his own business, and that other people had better attend to theirs. He, however, after much talking, grudgingly gave *one dollar*."

"I first thought of refusing it. It made me mad to think that a man with his tens of thousands had a soul so little and selfish that he could give but *one dollar* to relieve the wants of one who, in his time, had labored so faithfully and honestly for him."

"After he had given the dollar, he asked us how we came to be begging for that man. I felt somewhat unwilling to answer, but JACKSON told him that we were part of the committee of the Lodge, whose duty it was to hunt up and assist the suffering poor; and as HOLDEN was not a member of the Order, we felt free to call for assistance upon those who were not Odd Fellows."

"That night his case was brought before the Lodge, a contribution was made for the family, and the committee empowered to do all they consistently could to relieve them."

"The next day the wives of several of the members called upon the family, and, by their presence and assistance, carried real joy to that house of suffering. They went not to satisfy an idle curiosity, or to carry a few words of comfort, but they took with them those substantial of life that are so acceptable in times of want and distress."

"In company with another brother, I volunteered to watch with the sick man that night, and you may well imagine that I felt a thrill of honest pride when Mrs. HOLDEN met me at the door with tears in her eyes, grasped me by the hand, and uttered the simple words—

"Thank you, and may God reward you."

"The two oldest children came and took me by the hands, while the youngest, a little

boy of about four years, clambered upon my knee, and in the artless simplicity of his heart, said—

"Ma says she loves you."

"I must confess I felt the tears coming into my eyes, and, to hide any appearance of emotion, I rose and went to the bedside of the father (for the women had procured a couple of bedsteads that day) and sat down by him. This did not mend the matter at all, for he reached his almost skeleton hand to me, and, as I took it, a smile lit up his features, while he murmured 'God bless you, kind sir,' reached the very bottom of my soul.

"But I am making the story too long," added my husband, as he pulled his hand across his eyes; "it is getting late."

"Oh no, not very," I replied. "You must finish it now. What became of them?"

"Mr. HOLDEN lingered for some eight or ten days—had watchers every night from the Order, and finally died in peace, and was buried at the expense of the Lodge."

"But what became of the family?" I asked.

"Why, the mother's strength had been too severely tasked, and ere the spring came round, she was placed by the side of her husband, leaving three children to be taken care of by the Order: for some of us, when she was dying, promised her that we would try and protect and educate them.

"Three months, however, did not pass ere the little boy fell a victim to some disease induced by the want and suffering he had undergone the previous winter. AMY, the oldest, now has a good home with brother JACKSON, and CLARA is provided for by another brother, who, having no children of his own, has made her his adopted daughter.

"Now, REDWOOD knows all these facts. He was aware that the Lodge took care of HOLDEN till he died, and then buried him; and that, after his death, the Lodge kept an eye over his widow until she died and was buried at its expense, and then provided for her orphan children. He knows now that AMY and CLARA both have homes with Odd Fellows, who, had it not been for our *outside* relief committee, in all probability, would not have known anything about them. And yet, knowing all these things, and knowing that he refused to assist them, he had the impudence to state publicly that our Order was purely a selfish one, and never went beyond its own members to dispense its bounties."

"Well, I did not think that Mr. Redwood would be guilty of such misrepresentation," I remarked.

"I, myself, do not like to believe it of any one, much less one who occupies as promi-

nent a position in society as he does, but when I know that he knows all these things, is it not enough to vex any one?"

"I confess that there is some good ground for your pettishness, but is he not to be *pitied* more than blamed?"

"I suppose he is, for I cannot fancy a man who can thus act, can have a very clear conscience, or very quiet slumbers. But, come Kate, it is now midnight. Let us retire.

So saying we retired to our couch, but I could not sleep. The cold wind was still howling without and the sleet still rattled against the windows. My mind was too active for slumber. I wondered how many there were, that night, at that very time, suffering, perhaps freezing, for want of fuel and raiment. I knew that there must be in a city as large as ours then was, many who were sick, poor, and perhaps friendless. I thought of how much money the rich carelessly and foolishly—nay, wickedly spend—to pamper their own whims and appetites, when a little from their abundance would gladden the hearts of many poor widows and orphans, I thought of how many REDWOODS there were in the world, who because a society had a few secrets that it would not tell to the world it must fall under their law, and no matter how much good it might do, they were too selfish or too stupid, or too dishonest to accord it any praise at all. I also thought how frequently it was the case that the REDWOODS possessed a kind of dog-in-the-manger charity that would not relieve, and barked and growled and snapped at all who might attempt to do so. But then I thanked God that all men were not REDWOODS, and that there were some noble hearted ones who were willing to assist the poor, and that some of them, regardless of the sneers and petty annoyances of such men, had formed an association to cultivate the better feelings of the soul, and make men more benevolent and kind and thoughtful of the interests of others. I wondered how it was that professedly good men could find fault with an institution whose actions were so full of love and kindness to the fallen and the poor. These fault finders blamed it for its secrecy, and would not believe, that, for this single reason any good could come out of *this* Nazareth. True, I then knew but little about the order. I had been married but a few months, and my husband had told me more about its workings that night than ever before;—and what he told me had only increased my affection for him, and my good opinion of the order. I had frequently, before my marriage, heard the order spoken against and had once or twice almost resolved to ask Mr. Bemis to secede. But as I became acquainted with its principles, and saw the silent manner in

which it dispensed its bounties both *in and out* of the Order, I felt ashamed that I had ever listened to, and even partially believed those who had said evil things of this secret society. I felt that, judged by the true standard—*"its fruits"* it would not lose anything by being compared with those who were opposed to it.

While I thus lay musing I resolved that I would never say or do aught that would hinder my husband from fulfilling his part of the great mission in which I believed the Order was engaged.

At length sleep visited my body but my mind still wandered amid scenes, where sickness pale and hollow-eyed, met gaunt and meager famine—where distress, such as drives hundreds and thousands to crime, ran riot—where misery, that lifts the gate of the spirit world and ushers its victim unbidden in the presence of its Creator, rejoiced in its utter squalidness, and where abject, cruel and neglected poverty held almost undisputed sway. But as these scenes passed before my mind, there appeared a band of kind penitent-ones, who, Good Samaritan like, were tarrying wherever misery was found, and relieving all who were in distress. And they moved with light steps and full hands and hearts among the suffering ones, I thought that the storm ceased, the darkness passed away, and the sun light of love rose upon the dark night, and was greeted with the voice of thanksgiving and praise.

More than seven years have passed since the events already narrated took place, and it remains to be seen, whether this action of the Lodge was simply a spasmodic effort brought into existence by the galvanic effect of sympathy, or was the result of the settled policy of the Order to do good as far as possible unto all men, but especially, unto them which are of the household of faith. Since then I have learned much of the Order, and while I have seen a few things to condemn, I have found many very many to praise and admire. I have known it to stand by that one who is dearer to me than my life, when disease had prostrated him, and watch over and nurse him with all the tenderness of *brothers* indeed. I have seen the member buried, and his widow and orphans cared for, in a manner that told me that their professions of friendship and love were more than mere words. I have known that, as winter after winter has come around, there have been committees appointed, whose duty it was to hunt up those whom misfortune or sickness had reduced to poverty, and as far as justice to themselves, and their limited means would allow, supply their wants. I have known the Order, by its quiet, unobtrusive way of doing good, to disarm prejudice, silence opposition

and even stop the mouth of bigotry itself. A close scrutiny of the Order for the past eight years, has convinced me that these efforts to relieve the wants of the needy form a constituent element of the order—an element without which it could not exist.

But, the kind reader asks, and with considerable propriety, what has become of the two sisters CLARA and AMY HOLDEN?

CLARA possessed fine musical talents, and her benefactor gave her every opportunity to improve them, thinking no doubt, as he was only in moderate circumstances, that should she ever be thrown upon her resources she would have the means by which she might support herself in comfort and move in that circle of society in which, by her mental and moral qualities, she might become an ornament.

About two years ago, her kind protector was taken from his earthly, to his heavenly home, leaving his wife and adopted daughter little else than the memory of his kind heart and good deeds. For the past eighteen months CLARA HOLDEN, young as she is, has been connected with one of our best Western Female Colleges, as a teacher and composer of music, at a salary that enables her not only to support herself, but to pay a debt of gratitude to the wife of that one, who so kindly took her, and made her, under God, all she is.

AMY HOLDEN is no longer AMY HOLDEN, but sister AMY PERRIN, wife of the present Noble Grand, of — Lodge No —, in this State. As long as she remained single, she had a comfortable home in the family of that brother who, when as an Odd Fellow, he was seeking up the suffering poor, had found her. She is one of the most ardent daughters of Rebekah, I know of anywhere, and her zeal for and attachment to the Order are second only to her love for the Church of God. She considers that the Order has been the earthly means of the present happiness of herself and her sister, and she never permits a proper opportunity to pass without speaking a good word for an Order which has done so much for her, and to which she now belongs.

Shortly after her marriage she signified to the Lodge, her desire to present them with a beautiful bible, and at the request of the Lodge, she consented to do it publicly. At the appointed time, the Order and many citizens met in the church where the presentation and reception ceremonies were to be performed. AMY had sent for her sister CLARA, to be present, and these two sisters stood side by side upon that platform, living monuments of the fact that the Order does not confine its contributions to its own members, there was not an Odd-Fellow's

heart that did not beat with honest pride to think that he assisted directly or indirectly to make them what they were.

Her presentation speech was a beautiful one—one that was full of intellect and heart. Taking her sister's hand just as she was about closing, she alluded to her past life,—and as she touchingly told the simple story of her early sufferings and the kindness of the Order to her parents, and to her and her sister and her little dead brother, since her parents' death, her own voice became husky with emotion. That audience sympathized with these two sisters, for many, very many in that house were cognizant of their whole history. For an instant she seemed unable to proceed, but controlling her feelings, she invoked God's choicest blessings upon the Order while many a heart was throbbing with joy and sympathy, she closed with the following quotation:

"How many widowed mothers, think you,
Teach their little ones to kneel
And fold their tiny hands in prayer
For those true hearts, who in the hour of need,
Stand like guardian angels with the shield
Of gentle mercy 'twixt a thoughtless world
And their sad orphaned ones.
This is Odd-Fellowship, the synonyme
Of Charity and Love, and while the prayers
Of these, *the widow and the fatherless*,
Go up at morn and eve to ask of God
For blessings on your band, the world storm
And vent its spite in words, but 'twill not break
The ties which bind them, for those precious
links
Are held by angel hands—those prayers but
form
So many chains that hold the band to heaven."
And such, thought I, as I left that place, is
the *selfishness of Odd-Fellowship*,
ROSE COTTAGE, NOV. 1853.

[Written for the Western Odd Fellows' Magazine.]

UNREST.

BY MRS. A. L. RUTEN DUFOUR.

Ever, ever must the spirit
Constant, wakeful vigils keep;
If it slumbers but one moment,
Ere the next 'twill wake to weep.
Every fibre tends to strengthen
Life within the throbbing heart;
But if one should be dissevered,
Discord reigns in every part.
Thus is time made up of moments,
Pulse-throbs in the heart of years,
And if one is lost, oh! ever
Is its place marked out with tears.
There is work for every moment,
Whether sunshine, calm, or storm;
Then, oh nerve the soul, most nobly
Life's great work here to perform.

[Written for the Western Odd Fellows' Magazine.]

"THE MOUNT OF OLIVES."

BY NELLIE.

In all ages, mountains have reared their hoary heads high in the air, eliciting the admiration of all upon whom they proudly gaze. They too have been witnesses of scenes, such as hill or valley cannot tell. The pebbly stream which murmurs at their base, speaks in accents more powerful than those of a grander form. The very rocks which cluster round the sides, bear witness to scenes enacted on that mountain brow which would cause every heart to thrill with emotion. The tall pines which grace their summit, oftentimes bear aloft the midnight prayers of those who, 'neath their luxuriant branches, bow in deep, untold agony.

Of mountains famed for deeds, just and holy, none surpass the far-famed Olivet. It tells a tale of agony, it breathes a prayer such as but *one* ever uttered. There, at its base, is the Garden of Gethsamane, where our SAVIOR was compelled to drink, of sorrow's cup, such as never man drank. The cup trembled in his hand, while a prayer went forth on high that, were it His "Father's will, this cup might pass from him." But such was not the decree of He who sits enthroned on high. *Then* it was, when the agony had been endured, when the weary spirit had been soothed by an angel's voice, when the Father bid him return to His bosom, that Judas, with his fiend-like band, revealed by the feeble glimmer of the torch-lights, could not come too quickly. His work was finished, His mission ended; why tarry He longer? From the summit of Olivet might have been seen the peaceful village of Bethany which, in itself, tells many a tale of interest. The road leading from the base of Mount Olives was trod by our Savior, while every hill side rang with hosannas of "glory to the Highest." 'Twas a favorite spot of this lowly one, and from being so often His home, it is rendered sacred to the memory of all who feel that 'twas for them Olivet was so frequently repaired to. 'Twas His closet in the silent midnight hour, as well as at noonday. There, when every eye was closed in slumber, was He wont to repair, such was His agony to save. At even-tide every man went to his own home, but Jesus to the Mount of Olives. Such is the record of His boundless love for sinful man; and though the world buffeted, though friends forsook, though He endured the agony of the cross, yet still this love existed. Doubt ye, then, His love, His mercy, His willingness to save? turn ye but to the records of Mount Olivet.

[From the Knickerbocker.]

DEAL GENTLY WITH MY MOTHER, WORLD.

BY HENRY CLAY PREUSS.

Deal gently with my Mother, World!
 Her days are in the yellow leaf,
 And time with her is growing brief;
 She is not now what she has been:
 Her eye hath lost its glowing sheen;
 The rose hath faded from her cheek,
 And life's dark stream grows faint and weak:
 The forms which walked with her of yore
 Come back again, oh, nevermore!
 Deal gently with my Mother, World!

I was not favored by thee, World!
 Oh, life was dark, e'en from my birth,
 And I have tired long of earth;
 But now I know my hour is come,
 And I shall soon be going home:
 I feel the death-damps on my brow,
 But, World, I do not blame thee now!
 Though thou hast been unkind to me,
 I cast no harsh reproach on thee:
 My boyish dreams have passed away,
 But with my dying-breath I pray,
 Deal gently with my Mother, World!

Spare her in your sorrows, World!
 I was her favorite, darling boy,
 Her earthly hope, her spirit's joy.
 God only knows I loved her well—
 How much, no language now can tell.
 But I am fallen in my prime,
 As leaves in early summer-time;
 And when my soul shall leave its clay,
 Her last fond hope will pass away:
 Then, in my deep despondency,
 This dying boon I crave of thee:
 Deal gently with my Mother, World!

THE WORTH OF A DOLL.

A tract has been written on the *worth of a dollar*, but I know not that any one has written upon the first four letters of that word—*doll-ar*. I think much might be said upon it. With your leave, I will say a few words.

Many parents seem to overlook the importance of providing *home amusement*, home instruction, and employment, for their children. The minds of children are active, and they need something to interest them, amuse, instruct, and employ them.

As soon as my eldest daughter was able to speak, I procured for her a box of blocks, with the letters of the alphabet marked upon them. With these she amused herself, and soon learned the whole alphabet, and also to spell words by selecting the proper letters:

In like manner I procured for my own son

the Infant's Library as soon as he could repeat the letters. First, these thirty-six little books were read to him; very soon he learned to read them over again; and I have no doubt they were of as much service to him as the next six months' schooling, though they cost but twenty-five cents.

Last fall I sent for a *doll* for my little daughter. It did not cost a *dollar*, but it was better than I intended to get, and of course cost more. But after she had been in possession of it for six months, I began to reckon up the worth of it to her, and I was really surprised to find the sum so great.

1. In the first place, it had made her contented at home, and kept her out of the streets, and this was surely worth to her at least \$25,00

2. It had learned her to sew, cut and fit dresses, and make hats and bonnets, without calling on her feeble mother for aid, at least 25,00

3. It has cultivated a cheerful, contented and happy disposition, 25,00

4. It had furnished self-employment, amusement and instruction; and so relieved her sick mother from care, 25,00

5. It had helped to develop those traits so amiable and lovely in a female, sisterly and motherly affection, and love for domestic duties, 50,00

6. As a motive to diligence in study and attention to other duties, it has been worth at least 50,00

7. Other benefits unthought of, or indescribable, at least 100,00

Whole amount, \$300,00

So, in a short time, I found that the little *doll* had already been worth more than three hundred dollars! Of course I concluded that the few shillings had been profitably expended; and I am led to think that if all parents would furnish their children with some appropriate home amusements and employments, it would be greatly to the advantage of both parents and children. It may not be necessary for all to purchase *dolls*; but if they would expend some few *dollars* in getting good books, papers, and the like, for themselves and their children, I have no doubt that in less than a year they would find it a real saving. A little spent in this way might save much needless expense. If it is difficult to estimate the worth of a *doll*, who can tell the value of a good book or a useful paper?

Some abhor idolatry who are not yet so much afraid of *dollar-worship*! For a little child to play with a *doll* is a harmless kind of *i-dol-a-try*; and though many can tell the

value of a dollar, I very much doubt whether any one can estimate, in a family of children, the worth of a doll.—*Pres. Banner.*

FEMALE PHYSICIANS.

WE have read many articles upon the subject of "Female Physicians," but none of them have ever made so favorable an impression upon our minds as the following from the pen of a North Carolina lady, which we find in *Godey's Lad's Book* for November:

"It is well known that the women of this age are regarded as degenerate, and that a comparison is often drawn in favor of the health and energy of the ancients, and even of those of the past century. To luxury, with sleepy eyes and silken couch, the cause has been assigned; but may it not be suggested that the evil will be found to originate in the gradual disappearance of the 'mammas' and 'grand-mammas' of the Greeks, and the *Sotiras* and *Salpes* of the Romans, the only regularly employed *accoucheurs* of that period? Indeed, we are informed, from the best authority, that it was not until 1663 that to any other than females, in civilized countries, was the 'sacred' office assigned.

"The fragile and delicate organ from which life emanates is too often, when least suspected, the cause of nearly all of the maladies, physical and mental, which prostrate the health and render inert the will of many thousands. How many hearts ache, and how many energetic spirits languish from this hidden cause! In its subtle influence the victim is often thought indolent, often eccentric, often yielding to weakness and imbecility, for all of which she is censured by those whose eyes are closed to the suffering, the efforts—often heroic—to combat or quietly endure what they who censure dream not of, and which, if known, would, in all who possessed not hearts of stone, excite the tenderest sympathy and respect. It is now that remedial agents—frequently misapplied—add yet more to the wretchedness of the patient, and finally the lunatic asylum becomes either the temporary or permanent home of the unfortunate child of sorrow, who, under proper management, would have been a blessing to her household and an ornament to society.

"Female Physicians will produce an era in the history of women; the evils enumerated can alone be controlled by them, and time will develop an improvement in the physical being beautifully harmonious with the intellectual culture which is gradually

progressing in the seminaries of the present day. How will this reform be effected? We would, in all deference, suggest that, first of all, there will be candor in the patient to the female physician, which could not be expected when a sense of native delicacy and modesty existed to the extent of preferring to suffer, rather than divulge their symptoms. This induces the victim to live on in a state of regular progressive disease, until, by constant and acute suffering, or the dread of insanity, she is driven to reveal her condition. She is now found in a chronic, or incurable state; while the same malady, taken in the incipient stage, might have been baffled by the simplest compound of the *Pharmacopœia*, or more probably by some simple observance of physiological rules. As there cannot be the same *expose* to the opposite sex, they must labor under great disadvantages in their practice. Too often they are necessitated to form opinions from visible effects; and it is well known in the theory of cause and effect, that many symptoms appear similar, whose origin is yet derived from entirely opposite causes.

"So long as good and evil form the woof and warp in the fabric of this world, so long will it be necessary for the welfare of its inhabitants to observe rules *preservative* of health. God has given us reason and feeling to guide us, and they suggest to women that their safety must depend upon one of their own sex. To them only can the veil be entirely withdrawn. By their intercourse, also, much valuable information will be disseminated for the public good, many children thus saved from miserable health or death, and many little symptoms observed, which, if neglected in the female constitution, must produce a catalogue of wretchedness.

"Female physicians we regard as designed alone for the department of women and children. Through their agency we believe that mothers will be enabled to rear their children in the paths of physic, and, consequently, intellectual and moral health. We say *moral health*, alas! Many delinquencies, and, even more melancholy, many crimes, might be traced to physical causes. Some morbid or irritating action, imperceptible to all but acute and practised eyes, has often consigned its captive to degradation, misery, imprisonment, and death.

"S. H. WADDELL."

GOETHE says of Love:—"That is the true season of love, when we believe that we alone can love, that no one could ever have loved so before us, and that no one will love in the same way after us."

GRAND LODGE OF THE U. STATES.

THE NEW CONSTITUTION,

Reported by the Committee on that subject, at the Annual Session, September, 1853.

ARTICLE I.

SEC. 1. This Lodge shall be known by the name, style and title of the GRAND LODGE OF THE UNITED STATES OF THE INDEPENDENT ORDER OF ODD FELLOWS.

SEC. 2. It is the source of all true and legitimate Odd Fellowship in the United States of America, and possesses such powers and jurisdiction over the whole Brotherhood as are provided in the constitution and in the ritual of the Order. Its authority extends also to such Lodges and Encampments as may be organized under its charter in foreign countries.

SEC. 3. By virtue of charters granted by it, all State, District and Territorial Lodges and Encampments exist, and with it rests the power by a majority of two-thirds of the votes cast to deprive such State, District or Territorial Grand Bodies of their charters, and to annul their authority: Provided, that such deprivation or annulment shall only be made for violation of the laws of this Grand Lodge. No more than one Grand Lodge and Grand Encampment shall be chartered in any State, District or Territory, except in the State of New York, where by law there are now chartered two Grand Encampments. All Grand Bodies working under charter granted by this Grand Lodge, are supreme for all local legislation and appellate jurisdiction within their respective limits, except as is hereinafter provided.

SEC. 4. With the consent of the Grand Lodge or Encampment of a State, District or Territory, an appeal may be had by any Subordinate Lodge or Encampment to this Grand Lodge. Such consent, however, not being necessary when an expelled Lodge or Encampment, after having surrendered up to its Grand Lodge or Encampment all its effects, appeals from such decision. Appeals may also be heard from a member or members of a State, District or Territorial Grand Lodge or Encampment, from a decision thereof. But in all cases the decision of the State, District or Territorial Grand Lodge or Encampment shall be final and conclusive, until reversed by this Grand Lodge on a direct appeal therefrom.

SEC. 5. To this Grand Lodge belongs the power to regulate and control the unwritten work of the Order, and to fix and determine the customs in regard to all things which appertain thereto. And to it alone belongs the power to provide and establish suitable lectures and other written work therefor.

But the unwritten work of the Order shall in no wise be altered or amended, except by a unanimous vote of this Grand Lodge; nor shall the written work of the Order be in any wise altered or amended, except with the concurrence of four-fifths of the members of this Grand Lodge.

SEC. 6. To this Grand Lodge is reserved the power to establish the Independent Order of Odd Fellows in such countries, domestic or foreign, wherein the same has not yet been established.

SEC. 7. To this Grand Lodge belongs the immediate jurisdiction over all Subordinate Lodges or Encampments, in such countries, domestic or foreign, as are without Grand Lodges or Encampments.

SEC. 8. To it belongs the power to enact all laws of general application to the Order.

SEC. 9. All power or authority in the Order not reserved to this Grand Lodge by this constitution, is hereby vested in the various State, District and Territorial Grand Bodies.

ARTICLE II.

This Grand Lodge shall be composed of the following members, to wit: a Grand Sire, Deputy Grand Sire, Grand Corresponding and Recording Secretary, Grand Treasurer, Grand Chaplain, Grand Marshal, Grand Guardian, Grand Messenger, and Grand Representatives from the several State, District or Territorial Grand Lodges and Grand Encampments working under unreclaimed charters granted by this Grand Lodge.

ARTICLE III.

SEC. 1. The officers of this Grand Lodge shall be the Most Worthy Grand Sire, Right Worthy Deputy Grand Sire, Right Worthy Grand Corresponding and Recording Secretary, and Right Worthy Grand Treasurer, who shall be elected by ballot, by a majority of all the votes cast, biennially, at the stated communication of this Grand Lodge in September, and shall be installed into their respective offices on the first day of the stated communication next ensuing their election.

SEC. 2. The Right Worthy Grand Chaplain, Right Worthy Grand Marshal, Right Worthy Grand Guardian, and Right Worthy Grand Messenger shall be nominated by the Grand Sire, and if approved of by the Grand Lodge, shall be installed into their respective offices, immediately after the installation of the elective officers.

SEC. 3. Should any of the elective officers fail to appear to be installed at the time provided, the particular office or offices shall be declared vacant, and the Grand Lodge shall in that event proceed to a new election to fill such vacancy or vacancies, and the officer or officers so elected shall be accordingly installed.

SEC. 4. All of the officers, both elective

and appointed, shall attend each meeting of the Grand Lodge, and perform such duties as are enjoined by the laws and regulations of the Order, and such as may be required by the presiding officer, and shall receive such compensation as is hereinafter provided.

SEC. 5. No officer (who is not also a Representative,) shall be permitted to vote, except the Grand Sire, in case of an equal division. Nor shall any officer (who is not also a Representative,) be allowed to take part in the proceedings and debates of the Grand Lodge, except by a vote of a majority thereof.

ARTICLE IV.

SEC. 1 The Grand Sire shall preside at all meetings of the Grand Lodge, preserve order, and enforce the laws thereof. He shall have the casting vote whenever the Lodge shall be equally divided, other than upon a ballot for officers, but shall not vote on any occasion. He shall appoint all committees, not required to be raised by ballot, and appoint all District Deputy Grand Sires. During the recess of this Grand Lodge he shall have a general superintendence of the interests of the Order. He may hear and decide such appeals as may be submitted to him by the several State Grand Lodges and Encampments, or by the Subordinate Lodges or Encampments under the immediate jurisdiction of this Grand Lodge. He may hear and decide such questions, other than questions arising out of the constitutions of the several State, District or Territorial Grand Bodies, as may be submitted to him by the several State, District or Territorial Grand Lodges or Encampments, or by the Grand Masters or Grand Patriarchs thereof, by the Grand Representatives, or by the Subordinate Lodges and Encampments under the immediate jurisdiction of this Grand Lodge. And his decisions upon all appeals and questions so submitted to him shall be binding upon the Bodies or persons submitting the same, until reversed by this Grand Lodge. He is empowered to receive petitions and grant Warrants for the opening of new Lodges and Encampments, Grand or Subordinate, and all Warrants so granted by him shall be of force until recalled by this Grand Lodge. At every communication of this Grand Lodge, he shall make a report in writing of all his official decisions, during the recess, in relation to the official business transacted by him.

SEC. 2. During his term of service, he shall not hold any office in any State, District or Territorial Grand or Subordinate Lodge or Encampment.

SEC. 3. In case of the removal of the Grand Sire from office, or of his death, resignation, or inability to discharge the powers and duties

of said office, the same shall devolve on the Deputy Grand Sire for the unexpired term, and in case of the removal, death, resignation or inability, both of the Grand Sire and Deputy Grand Sire, the duties shall devolve upon the Junior Past Grand Sire, and the Grand Lodge shall at the first communication succeeding thereto, proceed to elect and install a Grand Sire and Deputy Grand Sire for the unexpired term.

ARTICLE V.

The Deputy Grand Sire shall open and close the meetings of the Grand Lodge, support the Grand Sire by his advice and assistance, and preside in his absence. In case of the removal, death resignation or inability of the Grand Sire, the powers and duties of the said office shall devolve on the Deputy Grand Sire for the unexpired term, as provided in Sec. 3 of Art. IV.

ARTICLE VI.

The Grand Corresponding and Recording Secretary shall make a just and true record of all the proceedings of the Grand Lodge, in a book provided for that purpose; keep the journal of all secret sessions, and preserve and keep the evidences of the unwritten work and such alterations as may from time to time be made therein; and all other records appertaining to the Work of the Order, and the explanations and lectures relative thereto; summon the members to attend all special meetings; keep accounts between the Grand Lodge and the Grand and Subordinate Lodges and Encampments under its jurisdiction; read all petitions, reports and communications; write all letters and communications; carry on, under the direction of the Grand Lodge or Grand Sire, its correspondence; and transact such business of the Grand Lodge appertaining to his office as may be required of him by the Grand Lodge. All communications transmitted or received by him officially, shall be laid before the Grand Lodge. He shall receive for his services such compensation as the Grand Lodge shall from time to time determine.

ARTICLE VII.

SEC. 1. The Grand Treasurer shall keep the moneys, and all the evidences of debt choses in action, deeds, &c., of the Grand Lodge, and pay all orders drawn on him by the Grand Sire, attested by the Grand Secretary under the seal of the Grand Lodge. He shall lay before the Grand Lodge, at its stated communication in September annually, a full and correct statement of his accounts. Before his installation he shall give a bond with two sureties, to the Grand Lodge, in such sum as may from time to time be fixed, and shall receive such compensation as the Grand Lodge shall determine.

SEC. 2. No money shall be drawn from the Treasury but in consequence of appropriations made by the Grand Lodge.

ARTICLE VIII.

SEC. 1. The Grand Chaplain shall perform such duties as appertain to his office, and as may from time to time be required by the Grand Lodge relative thereto.

SEC. 2. The Grand Marshal shall assist the Grand Sire in performing his duties, in such manner as he may from time to time be required, and perform all the duties generally appertaining to such office.

SEC. 3. The Grand Guardian shall prove every brother before he admits him, and allow none to depart without the usual formality.

SEC. 4. The Grand Messenger shall perform such duties as the Grand Lodge may from time to time require for the convenience and comfort of the members, and for his services he shall receive such compensation as the Grand Lodge shall determine.

ARTICLE IX.

SEC. 1. Grand Representatives shall be chosen by the several State, District and Territorial Grand Lodges and Encampments for the term of two years, and shall be divided into two classes, whose seats shall be vacated annually, by rotation, and if vacancies occur by death, resignation or otherwise during the recess of the Grand Lodge or Encampment of any State, District or Territory, such vacancies shall be filled in the manner pointed out by the Constitutions of such State, District or Territorial Grand Lodge or Encampment.

SEC. 2. Grand Representatives shall be appointed as follows, viz: To every State, District or Territorial Grand Lodge or Encampment, having under its jurisdiction one thousand or less members in good standing, one Grand Representative. To every State, District or Territorial Grand Lodge or Encampment, having under its jurisdiction over one thousand members in good standing, two Grand Representatives. To every State, District or Territorial Grand Lodge or Encampment, having under its jurisdiction over five thousand members in good standing, three Grand Representatives. To every State, District or Territorial Grand Lodge or Encampment, having under its jurisdiction over twenty thousand members in good standing, four Grand Representatives. And no State, District or Territorial Grand Lodge or Encampment shall ever have over four Grand Representatives.

SEC. 3. A Grand Representative must be a Past Grand in good standing, and a member of a Lodge in good standing; he must have received the Royal Purple Degree, and be a member in good standing of an Encampment in good standing; and he must

reside in the State, District, or Territory, the Grand Lodge or Encampment whereof he represents. No Representative shall represent more than one Grand Body at the same time.

SEC. 4. Grand Representatives shall be furnished by the Grand Bodies which they Represent, with such certificates as shall be required by law.

SEC. 5. In case of contested elections, this Grand Lodge shall determine to whom the contested seat belongs.

ARTICLE X.

Past Grand Sires shall be admitted to seats in this Grand Lodge, with the power of debating and making motions, but shall not have the privilege of voting unless they be Grand Representatives.

ARTICLE XI.

SEC. 1. This Grand Lodge shall have the power, a majority consenting thereto, to impeach and try any of its officers or members, and with the concurrence of two-thirds of the votes cast, to expel from officership or membership therein, any officer or member so impeached and tried.

SEC. 2. During the trial of an impeachment, the officer or member under impeachment shall be debarred from the exercise of his office or the privilege of his membership; but may be heard in his own defence.

SEC. 3. No officer or member who has been once expelled from this Grand Lodge, shall be ever again admitted therein as an officer or member.

SEC. 4. Suspension or expulsion from the Subordinate Lodge or Encampment of which an officer or member of this Grand Lodge is a member, shall ipso facto work a suspension from officership or membership in this Grand Lodge; and the vacancy thereby created shall be filled in the manner hereinbefore described.

ARTICLE XI.

This Grand Lodge shall meet annually on the first Thursday of September, at nine o'clock, A. M., at such place as the Grand Lodge shall, from time to time determine. It may also meet specially on the call of the Grand Sire, of which the Grand Sire shall cause two months' notice to be given to the Representatives of the several State, District, or Territorial Grand Lodges or Encampments, communicating to them the purpose for which the special meeting is called, and in no case shall any business be transacted at a special meeting, unless notice thereof has been given as above stated.

ARTICLE XIII.

SEC. 1. Representatives from a majority of the whole number of State, District, and Territorial Grand Bodies, shall be necessary

to form a quorum for the transaction of business; but a smaller number may adjourn from day to day, and may receive and act upon the credentials of new members, except in contested elections.

SEC. 2. This Grand Lodge shall be the judge of the certificates or returns, and qualifications of its members.

SEC. 3. It may determine the rules of its proceedings, and from time to time adopt such rules of order as it may see fit.

SEC. 4. A journal of its proceedings shall be kept, and published annually, except such proceedings as are had in secret session.

SEC. 5. Voting for officers shall be by ballot, and should there be more than three candidates for the same office, after the second ballot, the candidate on each balloting subsequent having the lowest number of ballots, shall be dropped, until an election is made.

SEC. 6. All other voting shall be viva voce, or by yeas or nays, as the Grand Lodge may desire; the yeas and nays may be demanded by one-fifth of the Representatives present, and shall be entered upon the journal.

SEC. 7. All questions shall be decided by a majority vote, except in such cases as a specific majority is required.

ARTICLE XIV.

The revenue of the Grand Lodge shall be as follows, viz:

1. Fees for charters of Grand Lodges or Encampments, or Subordinate Lodges or Encampments working under its immediate jurisdiction, thirty dollars.

2. Dues from State, District, or Territorial Grand Lodges and Encampments, fifty dollars per annum for each vote they shall be entitled to in this Grand Lodge.

3. Dues from Subordinate Lodges or Encampments working under the immediate jurisdiction of this Grand Lodge, ten per cent. on their receipts.

4. Proceeds of the sales of books, cards, diplomas, odes, and certificates.

ARTICLE XV.

SEC. 1. To be an officer of this Grand Lodge, one nominated must have received the Grand Lodge and Grand Encampment Degrees, and be a member in good standing of a Subordinate Lodge and Encampment in good standing.

SEC. 2. Candidates for the several elective offices may be nominated by the State, District, or Territorial Grand Lodges or Encampments, or by the Grand Representatives.

SEC. 3. The nomination and election of officers shall take place on the same day, to wit: the second day of the communications at which officers are to be elected. The

nomination for each office shall be immediately succeeded by the election for the same, and before the nominations and elections for the next office.

ARTICLE XVI.

SEC. 1. The members of the Order from each State, District, or Territory under the jurisdiction of this Grand Lodge, shall be entitled to admission into the Lodges or Encampments of every other State, District or Territory, upon proving themselves according to the established work of the Order, and the production of a proper card.

SEC. 2. No person shall be entitled to admission to the Order, except free white males of good moral character, who have arrived at the age of twenty-one years, and who believe in a Supreme Being, the Creator and Preserver of the Universe.

SEC. 3. No citizen of one State, District, or Territory, wherein Lodges or Encampments are established, shall be admitted to membership in a Lodge or Encampment of another State, District, or Territory, without the previous consent of the Grand Lodge or Encampment of the State, District or Territory whereof such citizen is a resident.

SEC. 4. A member of the Order suspended or expelled from a Lodge or Encampment in any State, District or Territory shall not be admitted to membership in a Lodge or Encampment in another State, District or Territory, without the previously obtained consent of the Lodge or Encampment from which he is suspended or expelled.

ARTICLE XVII.

The Officers and Grand Representatives (except such officers as receive stated salaries,) shall receive a compensation for their services, to be ascertained by law, and paid out of the Treasury of the Grand Lodge of the United States.

ARTICLE XVIII.

With the previous consent and approval, from time to time expressed, of this Grand Lodge, the Most Worthy Grand Sire may accredit any officer or member of this Grand Lodge as a special Grand Representative near the Grand Lodge of any sovereign jurisdiction in Odd Fellowship recognized by this Grand Lodge; and in such case the necessary expenses of such special Grand Representative's visit shall be defrayed from the Treasury of this Grand Lodge. And any officer or member of any such foreign Grand Lodge, who may be duly accredited from the same as a special Grand Representative near this Grand Lodge, shall be admitted to a seat on the floor of this Grand Lodge, and shall have a deliberate voice, but not a vote in the proceedings of this Grand Lodge.

ARTICLE XIX.

By-Laws in conformity with this Consti-

tution, may be made, which shall not be altered or amended, unless such amendment be proposed at a stated annual communication and acted upon at the same session, but not on the day on which it is offered, and adopted by two-thirds of the votes given.

ARTICLE XX.

This Constitution and the By-Laws which shall be made in pursuance thereof, shall be the supreme law of the Order, and be binding upon the State, District, or Territorial Grand Lodges and Encampments under the jurisdiction of this Grand Lodge.

ARTICLE XXI.

This Constitution shall not be altered or amended, except by a proposition therefor, made in writing, at a regular annual communication, by one or more Representatives from three different States, which shall be entered on the journal and lie over until the next regular annual communication. At the next regular annual communication after being offered, such proposed alteration or amendment may be considered, and if agreed to by a vote of three-fourths of the members present, on a call of the yeas and nays, such proposed alteration or amendment shall become part of this Constitution.

DREAMS OF YOUTH.

BY IK MARVEL.

CLOUDS weave the Summer into the season of Autumn; and Youth rises from dashed hopes into the stature of a Man.

Well, it is even so, that the passionate dreams of youth break up and wither. Vanity becomes tempered with wholesome pride, and passion yields to the ripper judgment of manhood; even as the August heats pass on, and over, into the genial glow of a September sun. There is a strong growth in the struggles against mortified pride; and then only does the youth get an ennobling consciousness of that manhood which is dawning in him, when he has fairly surmounted those puny vexations which a wounded vanity creates.

But God manages the seasons better than we; and in a day, or an hour perhaps, the cloud will pass, and the heavens glow again upon our ungrateful heads.

"Is your house a warm one?" asked a man in search of a tenement.

"It ought to be; the painter gave it two coats recently," was the reply.

OLD MOSES.

Mr. B. was a merchant in Baltimore, and did a very heavy business, especially in grain. One morning as he was passing over the vessels that lay at the wharf with their several commodities for sale, he stepped upon the deck of one at the stern of which he saw a negro man sitting, whose dejected countenance gave sure indication of distress; and he accosted him with—

"Hey! my man, what is the matter with you this morning?"

The old negro lifted up his eyes, and looking at Mr. B., replied—

"Ah massa, I'se in great trouble."

B. "What about?"

Negro. "Kase I'se fotchted up here to be sold."

B. "What for? what have you been doing: have you been stealing? or did you run away, or wnat?"

Negro. "Well, massa stranger, I tell you. Massa William werry strict man, and werry nice man too, and ebry body on the place got to mine him, and I break trew de rule, but I didn't tend to break the rule doe; I forgot meself an got too high."

B. "It is for getting drunk, then, is it?"

Negro. "Oh no, sah, not dat nother."

B. "You are the strangest negro that I have seen for a week. I can get no satisfaction from you. If you would not like to be pitched overboard, you had better tell me what you did."

Negro. "Please, massa, don't frow de poor flicted nigger in the wata."

B. "Then tell what you are to be sold for."

Negro. "For praying, sah."

B. "For praying! that is a strange tale indeed. Will your master not permit you to pray?"

Negro. "O yes, sah, he let me pray easy, but I hollers too loud."

B. "And why did you halloo so in your prayers?"

Negro. "Kase the spirit comes on me, an I gits happy fore I knows it; den, den I gone; kant trol meself den; den I knows nuthin about massa's rule; den I holler if old Satin hisself come wid all de rules if the 'quision."

B. "And do you suppose your master will really sell you for that?"

Negro. "O yes; no help for me now; all de men in the world couldn't help me now; kase when mass William say one thing he no do anoder."

B. "What's your name?"

Negro. "Moses, sah."

B. "What's your master's name?"

Moses. "Massa's name Colonel William C——."

B. "Where does he live?"

M. "Down on the Easian Shoah."

B. "Is he a good master, does he treat you well?"

M. "O yes, massa William good; no better massa in the world."

B. "Stand up and let me look at you." And Moses stood up and presented a robust frame, and as Mr. B. stripped up his sleeve, his arm gave evidence of unusual muscular strength.

B. "Where is your master?"

M. "Yonder he is, jis coming to de warf."

As Mr. B. started for the shore he heard Moses give a heavy sigh, followed by a deep groan. Moses was not at all pleased with the state of affairs. He was strongly impressed with the idea that B. was a trader and intended to buy him, and it was this that made him so unwilling to communicate to B. the desired information. Mr. B. reached the wharf just as Col. C. did. He introduced himself and said—

"I understand you wish to sell that negro man yonder on board the schooner."

Col. C. replied that he did.

B. "What do you ask for him?"

C. "I expect to get \$700."

B. "How old is he?"

C. "About thirty."

B. "Is he healthy?"

C. "Very; he has never had any sickness in his life, except one or two spells of the ague."

B. "Is he hearty?"

C. "Yes, sir; he will eat as much as any man ought, and it will do him as much good."

B. "Is he a good hand?"

C. "Yes, sir, he is the best hand on my place. He is steady, honest and industrious. He has been my foreman for the last ten years, and a more trusty, negro I never knew."

B. "Why do you wish to sell him?"

C. "Because he disobeyed my orders. As I said, he is my foreman, and that he might be available at any moment I might want him, I built his quarter within a hundred yards of my own house, and I never rung the bell at any time at night or in the morning, that his horn did not answer in five minutes after. But two years ago he got religion, and commenced what he terms family prayers—that is prayer in his quarter every night and morning: when he begun his prayer it was impossible to tell when he would stop, especially if (as he termed it) he got happy. Then he would sing, and pray, and halloa for an hour or two together, that you might hear him a mile off. And he would pray for me and my wife and children, and all my brothers and sisters and their children down to the third generation: and sometimes when we

would have visitors, Moses' prayers would interrupt the conversation and destroy the enjoyment of the whole company. The women would cry, and the children would cry, and it would get me almost frantic; and even after I had retired, it would sometimes be nearly daylight before I could go to sleep, for it appeared to me that I could hear Moses pray for three hours after he had finished. I bore it as long as I could, and then forbid his praying so loud any more, and Moses promised obedience, but he soon transgressed; and my rule is never to whip, but whenever a negro proves incorrigible I sell him. This keeps them in better subjection, and is less trouble than whipping. And I pardoned Moses twice for disobedience in praying so loud, but the third time I knew I must sell him, or every negro on my farm would soon be perfectly regardless of all my orders."

B. "You spoke of Moses' quarter; I suppose from that he has a family."

C. "Yes, he has a woman and three children, or wife I suppose he calls her now, for soon after he got religion he asked me if they might be married, and I presume that they were."

B. "What will you take for her and the children?"

C. "If you want them for your own use, I will take \$700; but I shall not sell Moses nor them to go out of the State."

B. "I wish them all for my own use, and will give you the \$1400."

Mr. B. and Col. C. then went to B.'s store, drew up the writings and closed the sale; after which they returned to the vessel, and Mr. B. approaching the negro, who sat with his eyes fixed upon the deck, seemingly wrapt in meditation of the most awful forebodings, said—

"Well, Moses, I have bought you."

Moses made a very low bow, and every muscle of his face worked with emotion as he replied—

"Is you massa? where is I gwine, massa? is I gwine to Georgy?"

"No," said Mr. B., "I am a merchant here in the city; yonder is my store; and I have purchased your wife and children too, that you may not be separated."

M. "Bress God for dat; and massa kin I go to meeting sometimes!"

B. "Yes, Moses, you can go to church three times on Sabbath and every night during the week, and you can pray as often as you choose, and as loud as you choose; and as long as you choose, and get as happy as you choose; and every time you pray, whether it be at home or at church, I want you to pray for me, my wife, and all my children, and single-handed too; for if you are a good man your prayers will do us no harm, and

we need them very much; and if you wish you may pray for everybody of the name of B. in the State of Maryland. It will not injure them."

While Mr. B. was dealing out these privileges to Moses, the negro's eyes danced in their sockets, and his full heart laughed outright for gladness, exposing two rows of as even, clean ivories as any African can boast, and his heart's response was "Bress God! bress God all de time, and bress you, massa; Moses neber tink about his gwine to have all deese commodationers; dis make me tink bout Joseph in de Egypt." And after Moses had poured a few blessings on Col. D. and bidding him a warm adieu, and requested him to give his love and farewell to his mistress and the children, and all the servants, he followed B. to the store to enter upon the functions of his new office.

The return of the schooner brought to Moses his wife and children.

Early the next spring, as Mr. B. was one day standing at the store door, he saw a man leap upon the wharf from the deck of a vessel and walk hurriedly towards the store. As soon recognized him as Col. C. They exchanged salutations, and to the Colonel's inquiry after Moses, Mr. B. replied that he was up stairs measuring grain, and invited him to walk up and see him. Soon Mr. B.'s attention was arrested by a very confused noise above. He listened and heard an unusual shuffling of feet, some one sobbing violently, and some one talking very hurriedly; and when he reflected on Col. C.'s singular movements and the peculiar expression of his countenance, he became alarmed, and determined to go up and see what was transpiring.

When he reached the head of the stairs he was startled by seeing Moses in the middle of the floor, down upon one knee, with his arms around the Colonel's waist and talking most rapidly, while the Colonel stood weeping audibly. So soon as the Colonel could sufficiently control his feelings, he told Mr. B. he had never been able to free himself from the influence of Moses' prayers, and that during the past year, he, and his wife, and all his children had been converted to God.

Moses responded: "Bress God, massa C., doe I way up here, I neber forget you in my prayers; I ollers put de ole massa side de new one. Bress God, dis make Moses tink bout Joseph in de Egypt agin."

The Colonel then stated to Mr. B. that his object in coming to Baltimore was to buy Moses and his family back again. But Mr. B. assured him that was out of the question, for he intended to manumit Moses and his wife at forty, and his children at thirty-five years of age.

Moses was not far wrong in reference to Joseph. For when Joseph was sold to Egypt, God overruled it to his good, and he obtained blessings that were far beyond his expectations; so with Moses. Joseph eventually proved the instrument of saving the lives of those who sold him. Moses proved the instrument of saving the man's more than life who sold him.

Old Moses is still living and doing well. He long since obtained his freedom, and at present occupies a comfortable house of his own, and I suppose sings and prays, and shouts to his heart's content.

[Written for the Western Odd Fellows' Magazine.]

LIFE'S CHANGES.

LIFE, like an April day, is composed of sunshine and showers. For a while we sport amid fairy hopes and mazy pleasures, ere we are aware, the storms of adversity overtake us and we are left to brave as best we may their rude blasts; and often the same storm that dashes one to destruction, bears another the consummation of his brightest hopes. Now, the star of hope may beam brightly on a pathway strewn with roses, but we know not how soon we may enter upon another of midnight, darkness and thorns. To day we may be surrounded by wealth, honor and friends, to-morrow may see us divested of every earthly pleasure, outcasts and wanderers. Thus ever varying is our life. But these changes, which are often called fortunes, are the works of an all-wise Providence, only intended for our best interests and the good of those around us. We may not see it, but 'tis not the less true, that

"Behind a frowning providence,
He hides a smiling face."

We have seen the stay of a mother and the pride of a father snatched from them by the ruthless hand of death; the infant made an orphan, the wife a widow, that as gold tried in the furnace they may come forth refined and better prepared to accomplish the chief end of their creation. In it we see the kindness of Him "that doeth all things well," for were there nothing to draw off our minds from earth, could we here enjoy perfect happiness, we would never think of preparing for the life beyond the grave. Then let us with fixedness of purpose prepare ourselves to meet resignedly the storms of this inconstant life, so that after having passed through the shades of death, we may reach that happier clime, where

"Those skies are not as our skies,
Of varying shades and light."

AZILE.

Be just and fear not.

[From the Banner of the Union.]

WHO ARE ODD FELLOWS?

Reader! have you been initiated into and made acquainted with the organization and work of Odd Fellowship? If so, we ask your attention to a few suggestions, hoping that they will be received in the same spirit they are given—that of a desire to promote the interests of the Order, and through the institution to advance the welfare of the whole human family. When you became a member of the fraternity you took upon yourself a solemn obligation—an obligation which, if assumed in sincerity, is recorded the archives of Heaven, and will do much towards helping you through the journey of life and conducting you safe to the Realms of Eternity. Of the binding force of the obligation we trust there is no necessity of reminding you. Perhaps we might be excused from entering into any arguments to prove the advantages of a strict observance of the duties incumbent upon you in consequence of your affiliation with the fraternity; but, knowing that there is much remissness in attending to the interests of the brotherhood, we ask all who profess to be Odd Fellows, to examine their hearts and see if they have the living spirit of the institution within them. To arrive at a correct conclusion it is necessary to fully understand what constitutes Odd Fellowship.

When you became initiated into the Order you were made acquainted with certain 'signs' and 'tokens,' through which brothers are enabled to recognise each other. You saw the members clothed in regalia and the officers wearing emblems of their rank and station, and you must have been forcibly impressed with the order and decorum that prevailed within the lodge room. You were undoubtedly pleased with what you saw and heard—for no well regulated mind can avoid pleasurable emotions when witnessing scenes of harmony and listening to words of wisdom and good will—and probably you resolved to be a regular attendant upon all lodge meetings, which resolve you may have carried out, *and even yet not be an Odd Fellow.* There are some who have commenced at the lower round and ascended, step by step, through all gradations, showing extraordinary ability in every capacity, who are not and never can be Odd Fellows, in the true and legitimate sense of the term. A love of position and power attracts many; an overweening disposition for debate induces others to attend; and, we regret to say, that the only motive of a few is worldly ambition, unalloyed selfishness, a desire to form business acquaintances for the purpose of self-aggrandisement—while the real objects of the institution are far from their thoughts.

We will proceed no further in stating what is not Odd Fellowship, but will give our views as to what constitutes the life and soul of the institution.

Odd Fellowship is the principle of universal good-will and charity, a divine inspiration of Friendship, Love and Truth; and he that has not this principle within is no Odd Fellow, however proficient he may be in all that constitutes the outward forms, signs, and ceremonies of the institution.

If the reader would know whether he is really an Odd Fellow, let him examine his acts and scrutinize the motives that impell him to a performance of his duties as a member of the fraternity. Let him question the objects he has in view when going to the lodge and in performing the various duties of his station; and if he finds that unholy ambition and selfishness is the foundation of a compliance with the requirements of his affiliation, let him not boast of being an Odd Fellow. But if, upon such examination, he finds the seeds of charity and the principles of benevolence, deep-rooted in his heart, he need not fear that the world or Omnipotence will withhold an acknowledgement of his worthiness. If to the calls of distress he lends a willing ear and offers an open hand of charity to the afflicted, then, indeed, is the glorious principles of the fraternity growing within his heart. When the hand of the affliction weighs down a brother or brings sorrow to his household, he will be there to comfort and relieve. When through the allurements of vice and the temptations of folly, or from any cause, a brother swerves from the path of rectitude and honor, the faithful brother will use his best endeavors to persuade the erring one to reform and return to the fold from which he strayed.

If sickness prostrates a brother upon a bed of pain, the true Odd Fellow will watch over him and administer to his wants with assiduity and fraternal affection; and when death breaks in upon the fold and summons a brother to its cold embrace, those who are faithful to the pledges they have given will follow the departed to the silent tomb, and, with pure hearts, join in the solemn and impressive services of our ritual. And then, when the last sad rites have been attended to, and no more can be done for the dead, the hearts of the faithful will return with the bereaved to their disconsolate home. And if that home be the abode of poverty, then will the necessities of the afflicted be attended to and relieved; and all that Friendship, Love and Truth can do towards filling up the place made desolate by the decrees of Providence, will be done in the spirit of mutual dependance and duty. The widow

will receive pecuniary aid and fraternal advice and protection, and the orphans will be watched over and educated. Such is the work of Odd Fellowship.

But we regret to say that there are thousands within the Order, whose hearts are cold and indifferent to the calls of their suffering companions. Bound up in self, they shed no tears of pity, nor do they give to those in need. They are nominally members here; but when they shall pass from earth and knock at the door of the Grand Lodge above, where the secrets of all hearts are known, they will learn that no outward signs and tokens will gain them admission; and that not having the word engraven upon their hearts, they will be shut out forever—while those who have lived faithful to the principles of the institution, and to the commands of Heaven, will be admitted to the presence of the Great Grand Master, there to bask in his bright presence to an endless eternity.

Then the personification of everything desirable that assimilates man to his maker God—the whole embodiment of the divine law as taught by our Savior—"Love"—how when all seems dark and cheerless without this key note touched, it thrills the heart, and by its secret and heavenly influence the character of man becomes changed, admiring angels witness with rapturous wonder the offices with which the active exercise of this virtue demonstrates in frail human nature.

And "Truth," the mightiest of the compact—for the "Eternal weight of years are hers." Who, let me ask, with this array or "trio" as the basis, are prepared to venture the assertion that iniquity would or could be legitimate offspring from such a fountain; but, if need be, there are witnesses in abundance whom none can doubt, who whisper "Friendship" to the strange brother, when stripped of all earthly valuables, and sick in a strange land. What "Love" is that which prompts the brotherhood to watch a stranger by night and day, and use such diligence in anticipating his every desire—what stronger demonstration of the fulfilment of those great and divine commands. And this is "Odd Fellowship." For further proof, interrogate the widow—"Know ye ought of the members of this 'secret society'?" "Yes, verily, it was my poor husband to whom they ministered during his slow and suffering disease, and when his body was filled with pain and anguish, his countenance would lighten up with a friendly recognition of a 'brother.'" And the Orphan, with what a confidence do they look to those who have signalized them by the honoring of those divine precepts. Then be wise—judge a tree by its legitimate

fruits, and let not the wish act as prompter to evil thoughts and accusations.

TO THE DAUGHTERS OF REBEKAH.

Bro. Benton of Texas, a gallant fellow, in a recent address delivered at an Odd Fellows' celebration, addressed himself in the wise following to the fair Daughters of the "Rebekah Degree," large numbers of whom were present:

Daughters of Rebekah, you are the crowning glory of our Order! To you is committed a sacred charge. You are the great moral regulator, the balance wheel of our Order. Your position is often said to be a subordinate one—but in our Order it is an exalted subordination. You are interested in the conduct of your husbands, as upon their position in the Order depends your connection with it. Your influence has ever been great, and we feel happy in having it exerted in our favor. As Daughters of Rebekah, you are that "wheel within a wheel," without which our Order cannot move forward harmoniously. You are not admitted to the principal degrees of the Order, simply because their labors would be too great for you. Besides, you each have a separate Lodge, over which you are called to preside—where you are the perpetual N. G. That Lodge is the home of the affections; its locality is the human heart—its avenues are *duly* guarded—its sentiments are purity and fidelity—and its passwords sincerity and truth. In this Lodge you have supreme government—there is no appeal from your decision—and if you use the gavel with mildness, your laws will be readily submitted to, and never disobeyed. And then your occupations will be of so pleasant a nature. There will be none of the heated discussions over *points of order*, pertaining to a Lodge room—none of its arduous duties to perform—all will be peace and harmony, throughout your temple of fidelity—no jars—no discordant notes rising upon the ear like the knell of the past. And then it will be so interesting to teach the young ideas of the little Rebekahs "how to shoot;" and to train up the little Isaacs in the way they should go, in order that when they are old, they may not depart from it." Upon the whole, we opine that you will find sufficient employment in Affection Lodge, to engage your leisure hours, and that you will hardly knock for admittance into Aies Lodge, No. 16. If you wish to encourage the progress of the Order, and know of any one desirous of receiving the Degree of Rebekah, recommend them to G. M. Martin, who, I doubt not, will grant a dispensation to confer it upon them, and I assure you there will be no lack of Isaacs to induct into its *mysteries*.

[Extract from an Address.]

PHILOSOPHY OF ODD FELLOWSHIP.

BY P. A. HACKLEMAN, G. REP.

Its leading principle is a full recognition of the truth that all men are brethren, the offspring of a common Parent, that, as members of society they have certain rights and are entitled to certain benefits and attentions; that each man owes certain duties to his fellow man growing out of their relations as as brethren of the same family; and that these duties are obligatory upon all, without regard to the false distinctions of society. We call this principle fraternity—fellowship—brotherhood. It is the chief corner-stone of the Order, from which the whole superstructure rises in all its magnificence and beauty. It is the focus from which emanates every duty which Odd Fellowship enjoins, every command which it enforces, and every doctrine which it inculcates. It is the central sun around which all other principles of the Order revolve, and which infuses genial warmth, invigorating strength, and vital power into the whole system. Considering the mysteries, secrets, symbols, and emblems of the Order, for me to declare in the presence of this audience that it imposes no duty upon its members which as good citizens they did not owe to themselves and to society before their initiation, that its ceremonies develop no new principle, evolves no new moral obligation, and enjoin no new spirit of charity and brotherly regard, and that its laws command the performance of nothing which is not an absolute requirement of the moral law, general in its application, universal in its extent and imperious in its demands upon all men who acknowledge the obligations of civilized life, the influences of benevolent impulses and the claims of the social compact, to some would be a startling announcement. Such, however, is the fact. It simply seeks to persuade men by the beauty of its teachings, by the force of its mysteries, by the persuasiveness of its voice, by the gentleness of its touch, to perform their duty toward each other; but failing in that, it seeks to compel them to do so by the imperiousness of its commands, the rigor of its laws, and the severity of its penalties. It says to its members, "Whatsoever ye would that others should do unto, do ye even so unto them." This great rule of conduct, which towers up with such resplendent beauty amid the sublime doctrines of the christian dispensation, is made the fundamental basis of our social covenant, of our pledges of reciprocal relief and kind offices to one another. The Order invites its members to the feast of duty: and if they make excuses—having previously a-

greed to come, having been fully instructed as to the quality of the fare—it sends its servants "out in the highways and hedges and compels them to come in," or forfeit their privileges. Should they prove refractory and refuse to perform their covenanted obligations; the Order says to their associates "Behold these many days I come seeking fruit on these fig trees, and find none, cut them down; why cumber they the ground?" Its persuasive teachings having failed, its fines and penalties having, the "dresser of the vineyard" having exhausted his skill without success, there is no alternative left but to cut them off from the privileges of the association and to deny them its benefits.

The necessity for the existence of such societies as the Order of Odd Fellows, is too obvious to require comment. Men of sympathetic natures and humane feelings, need not be told the facts upon which this necessity is predicated. The great mass of mankind is so selfish, avaricious, and short sighted, that they wholly neglect their duties to others: are indifferent to their own welfare, forgetful of their rights, deaf to their entreaties, and blind to their sufferings. The same spirit which actuated one of old, when he said, on a memorable occasion, "Am I my brother's keeper?" too often controls their conduct and governs their actions. Health and prosperity make men forget that they are dependent creatures, and they are too apt, under such circumstances, to regard the green earth with its mountains and valleys, its lakes and rivers the foaming ocean with its treasures, and the canopy of heaven with its gilded vault, as their especial property, created for their exclusive use and sole benefit! They are too apt to regard the poor and the destitute as intruders, constituting no part of the temple of civilized society, as surplus materials not needed in its construction, and properly rejected by its builders. Men entertaining such sentiments, cannot be expected to visit the sick, relieve the distressed, buty the dead, or educate the orphan.

"Despair and fell disease and ghastly poverty," awake no sympathy in their bosoms, as long as they are confined to others and do not invade their own family circles.

The declaration of independence defines men's political rights, but their natural and social rights are deducible from the Divine law, the great volume of nature, and their social necessities. Every man has an inalienable claim to a sufficient spot on the bosom of his mother earth from which to draw sustenance and support. He is entitled to breathe the pure air of heaven, to quench his thirst from the limpid streams that leap from mountain sides or flow through valley labyrinths, to be succored when he is enfee-

bled, to be visited when he is sick, to be assisted when he is poor, to be fed when he is hungry, to be clothed when he is naked, to be comforted when he is afflicted, and to be consoled when he is distressed. But how have those natural and social rights been invaded? The strong, the powerful and the wealthy, have appropriated the earth to themselves, and have excluded the poor, the feeble and the destitute, from a participation in its harvests; and oppression, fraud, violence, and countless other wrongs, have been substituted for the golden rule and second great commandment—Thou shalt love thy neighbor as thyself. The weak are trodden under foot, the sick are neglected, the feeble are crushed, the unfortunate are despised, the struggling are abandoned, and the wretched are derided. The charity of the world—proverbially cold—directs its efforts to far-off objects, while squalid misery, abject poverty and biting penury, call in vain with feeble voice, and pale outstretched hands, for work, for employment, for assistance! It is fashionable to give to the heathen; while the sons and daughters of toil and dependence go unrewarded, and the poor in our midst are neglected. It is true that the municipal laws of the different states contain provisions intended to avert to some extent the misfortunes of poverty; but they are inefficient and inappropose. The relief afforded, such as it is, comes too late; after the manly spirit has been crushed, hope has died away, self-respect has been lost, and desire of usefulness has been abandoned; for a man must become a beggar before he can claim food and raiment at public expense. It is also true that the spirit which animates the Order of Odd Fellows and kindred associations, and which nerves their arms in their warfare against selfishness and its train of attendant evils, wrongs and oppressions, is diffusing itself throughout society, and orphan asylums, houses of refuge, houses of industry, hospitals for the relief of distress, and the treatment of disease, associations for benevolent purposes, and asylums for the blind, the insane, and the deaf and dumb, are springing up and sparkling like diamonds in the national coronet. But for the selfishness of men, their want of sympathy, their disposition to overlook the rights and interests of others, to neglect the demands of charity, and to disregard the performance of those very duties which are eminently calculated to contribute to their own happiness, there would be no necessity for the existence of the Independent Order of Odd Fellows and kindred associations. But in the state of society they seem to be a necessity. Our Order has labored constantly, earnestly, and faithfully, to correct social evils, to accom-

plish good, to promote human happiness, to relieve distress, and to disseminate the sentiment of brotherhood. These labors from their quietness, their silence and their calmness, from their lack of display and their apparent want of power, to the great mass of the people may have appeared insignificant, tardy, and unimportant, especially at the onset; but it is impossible to estimate their results or to comprehend their magnitude, silently and quietly as they have been executed. What influence they have exerted upon the moral sentiments of the country and upon its benevolent enterprizes, eternity alone can reveal. Like the erection of a coral reef, the process may appear slow, but nevertheless the results are no less certain and important. The zoophytes, which commence their labors far down in the deep blue sea, calmly uprear from no other quarry than their secretion of the limpid waves, vast structures in the midst of tempestuous oceans. So Odd Fellowship, from no other materials than the cultivation of the moral sentiments and fraternal sympathies of the human heart, has erected a moral temple whose pearly whiteness reflects the light of the sun with dazzling intensity, and whose lofty dome, inscribed with Friendship, Love, and Truth, is visible from every extremity of the Union. The labors of the Order, in a moral point of view, may be appropriately compared to those of the polyp on the material universe. A late writer elegantly says:

"It is the function of the coral polyp, under the present geological dispensation, to counteract the distant volcano, and to repair in some degree, the subterranean fires. Its task is to fasten upon a sinking island, and keep its top on a level with the sea. The haughtiest of physical forces—that which sometimes shakes great continents—which lifts or lowers whole regions in a night—is often kept in check by the industry of these diminutive things. When the earth's crust is collapsing, and it becomes necessary to fill up the vacancy, the commission is not given to any gigantic workmen, but a number of mere polyps are bid to labor on the subsiding soil, as if to show that the Creator could employ the humblest of his creatures to execute the largest of physical undertakings."

It is so with the labors of Odd Fellowship. Humble in their pretensions, yet earnest and faithful in their purposes they are pursued with patience and perseverance, amid the contending tempests of the moral elements, to counteract the ravages of selfishness, to repair the damages of the 'subterranean fires' of every, hatred, malice and jealousy, and to preserve the equilibrium of the social relations. The first element of strength is the power of associated effort. Trusting in God

and recognizing the supremacy of the principle of fraternity in the regulation of men's conduct, the members of the Order band together in lodges to help each other in distress, to assist each other in difficulty, to visit each other in sickness, and to perform all the humane duties enjoined by the spirit of universal benevolence. The lodge-room is the temple in which these duties are taught in the ceremonials of initiation and in the conference of the degrees.—The labors of Odd Fellowship are enjoined by the sublimest teachings of that Great Fountain of Knowledge which reveals to man his duty and destiny: and above all, which makes to him the attributes of the Deity. They therefore make war upon vice and error, oppose all wrong, and harmonize with every effort calculated to promote the good of the race.

The lodge-room is the family circle where the members gather around the altar consecrated to brotherly love, on terms of fraternal equality, and receive instructions in the sublime teachings of the Order. Enough mystery and symbolization are used to incite reflection, inquiry and investigation. Herein the work has adapted itself to the constitution of the mind, and has secured an influence which it could not otherwise exert. Each member is entitled to the confidence and respect of his brethren; and to the fostering guardianship of the brotherhood. The attention of the Order to its sick and afflicted is as refreshing as the shadow of a rock in a weary land. They are entitled to the kind ministrations of brethren, to have them watch by their sick beds, to pour the oil of consolation upon their bruised spirits, to cool their fevered brows, to provide for their wants, and to smooth their dying pillows. How little do the proud, selfish, and haughty think of the consolations resulting from kind attentions to the weak and infirm, the sick and the afflicted, the poor and needy, the fainting and dying, to him who gives as well as to him who receives!

"'Tis a little thing
To give a cup of water; yet its draught
'Of cool refreshment, drained by fever'd lips,
'May give a shock of pleasure to the frame,
'More exquisite than when nectarean juice
'Renews the life of joy in happiest hours.
'It is a little thing to speak a phrase
'Of common comfort, which by daily use
'Has almost lost its sense; yet on the ear
'Of him who thought to die unmourn'd 'twill fall
'Like choicest music; fill the glazing eye
'With gentlest tears, relax the knotted hand
'To know the bonds of fellowship again;
'And shed on the departing soul a sense
'More precious than the benison of friends
'About the honor'd death-bed of the rich,
'To him who else were lonely, that another
'Of the great family is near and feels."

But the Order not only bends like a weeping angel over its sick and afflicted, providing

for their physical and mental wants, and alleviating their distress by kind offices; it has a system of assurance, of benefits, based on the soundest principles of social philosophy, which provides in some degree for their support during these seasons of adversity, and tends to prevent the derangement of their pecuniary affairs. At such times, a weekly sum is drawn from the treasury and paid to the invalids, by virtue of the terms upon which they hold their membership and in compliance with a fundamental law of the institution. It is not a gift or gratuity, and there is no humility attending its receipt. The order recognized no distinction between the rich and the poor, and its benefits are conferred upon all alike; there is no waiting for beggary and disgrace before it extends its assistance, but it is proffered at the very time when it is most needed—when sickness renders them unable to attend to their ordinary business or to wield their strong arms in pursuit of their avocations. Then is the time when assistance is needed to prevent the derangement of business, to prevent despondency, to prevent penury, and to ward off the approaches of poverty. The world is beginning to learn wisdom from the practical workings of this feature of Odd Fellowship, and it has been incorporated into the regulations of various other institutions. Governments are beginning to learn that their population constitutes their wealth, their power, their greatness and grandeur. I rejoice that in this country it 'is the State,' and that Congress has passed many acts for the encouragement of actual settlers upon the public domain, thus recognizing the principle of timely assistance rather than that of public alms after the spirit has been crushed; and the day is not distant when we shall have far more beneficent legislation than we have hitherto had on the subject. With all its selfishness the world does move—there is progress elsewhere as well as in Odd Fellowship, which claims to be but a handmaiden with other associations in the general movement which is rolling its chariot wheels over the world and grinding into powder the musty errors of the past and the hoary relics of bygone oppression. For more than forty centuries the principles of fraternity, justice, and benevolence, have been struggling to develop themselves and to exercise a controlling influence in the affairs of men; for more than eighteen hundred years the benign doctrines of the new dispensation have been struggling to reform their conduct, to enlighten their understandings and to direct their affections; but these banners of civilization have advanced with a slow pace; ignorance, pride, hatred, and selfishness—the powers of darkness in this world—have strug-

gled to beat them back: the humble have had

"To bear the whips and scorns of time,
 'The oppressor's wrong, the proud man's contumely,
 'The insolence of office, and the spurns
 'That patient merit of the unworthy takes.'

But the right is achieving victory; civilization is extending itself over the continents and the island of the seas, and the world appears to be approaching the golden age when the fetters of prejudice shall be broken, the darkness of ignorance be dissipated, the foolishness of pride be acknowledged, the bitterness of hatred be despised, and the shortsightedness of selfishness be condemned. Odd Fellowship is a co-worker with every institution which has for its ends the accomplishment of these objects or the acceleration of this period. It not only nurses its sick, assists its distressed, consoles its afflicted, and comforts its desponding, it educates its orphans and protects its widows. "We command you 'to visit the sick, relieve the distressed, bury the dead, and educate the orphan,'" is an injunction of its laws, and like a cloud by day and the pillar of fire by night to the Israelites is ever present to direct the members along the pathway of duty.

Each lodge has its standing committee of relief, whose duty it is to visit the sick, to see that they are provided with watchers, and to pay them their benefits. The whole work of the Order so far as the enforcement of duties is concerned, is reduced to a perfect system; and there can be no failure, no protesting of its promises, without infidelity to their obligations, and a gross violation of law on the part of officers and members. Its efficiency as a moral and benevolent institution, therefore, results as a sequence from what has already been stated. While it does not claim to be a religious institution, and leaves matters of religious faith and doctrine exclusively to the supervision of the church, it has a religion of good works, a religion of good morals, a religion of kind offices, a religion of benevolent purposes, and a religion of hope in the progress of man to a higher state of perfection in his present mode of existence, and of his ultimate happiness beyond the shores of time. Various events of a painful character arresting the attention and awakening the sympathy of the whole country, have transpired within the last few years to test its ability to perform its duties on a large scale and on sudden and appalling emergencies. Epidemic after epidemic has swept over the nation with its desolating tread, almost depopulating cities, and filling the land with mourning and lamentation; yet the Order never shrank from the performance of duty, stood by its resolves of fraternal sym-

pathy, and like a ministering angel, scattered its flowers of brotherly love and kind assistance along the pathway of the destitute, the sick and the dying. During the past year that scourge of the 'sunny south,' the yellow fever, has swept over the regions adjacent to the Mississippi like the breath of a sirocco, withering and parching up the fountains of human life, and sweeping off thousands to a premature grave. But the order quailed not before the presence of this terrible foe. In New Orleans, owing to a greater liability of sickness on the part of transient or visiting brothers than any other city, perhaps in the Union, in addition to the relief committee of each lodge, the Order has organized a General Relief Committee, consisting of one member from each lodge in the city. For some years past this committee has rendered efficient aid to all travelling brothers in distress, extending to them every assistance within the range of human ability, for their comfort and relief. These big hearted men labor day and night without reward, or the of reward, beyond that of an approving conscience and the luxury of doing good to their fellow creatures. Point me to another institution on this earth, if you can, which has so many organized methods for the relief of suffering humanity, and which fulfils all its obligations with more scrupulous fidelity, and I will commend it before men and in the sight of heaven! The labors of this committee during the past year have been beyond precedent, and its expenditures of money immense. When its report shall be published, I predict that its statements will extort praise from the bitterest opponents of our noble institution and win admiration from its most stubborn maligners. I saw a paragraph recently going the rounds of the papers, that while members of our Order had suffered severely from the ravages of the epidemic in that city, not a single Odd Fellow, amid the general distress, gloom and suffering, which hung like a pall over the Crescent gem of the South, was left unprovided with means of relief as far as human means were available, nor compelled to ask assistance outside of the Order. What higher testimony could be adduced of the fitness of our Order as a minister to the trials and adversities which are inseparable from human life? The Howard Association is a noble charity; but it belongs to no church, order, or sect, but it is an outgrowth of this generous age, of this benevolent country. Many of its most active members are whole-souled Odd Fellows, as I learned from some of my associates in the Grand Lodge of the United States.

The superiority of the Order over most other organizations as a practical engine for

the accomplishment of good, results from its ability to fulfil its promises, and its thorough system of enforcing them. With an annual revenue of more than two millions of dollars, and with a membership of two hundred thousand, united in the bonds of social fellowship, and operating through three thousand subordinate lodges—"several, as the waves, yet one, as the sea"—it wields an influence for good, a power in relieving distress and assuaging human misery, almost incalculable. With their efforts united and directed to the accomplishment of the great purposes of the institution, and which purposes have already been indicated, they move forward like an army with banners fulfilling their high resolves and their glorious mission, a mission which heavenly angels might rejoice to fulfil. I am perfectly willing to rest the claims of the Order to the confidence and support of the wise and good, upon the imperfect outline of its character, of its purposes, and of its practices, which I have marked out on the present occasion. Before an audience so intelligent as that which surrounds me, I have deemed it unnecessary to enter into details. I have drawn the outlines of the picture, you will be able to fill it up from your knowledge of the practical workings of the Order, and from published reports of its proceedings.

Brethren of the Order: You have passed through the ceremonies of Odd Fellowship; you have drank at the fount of its pure principles and ministered in its sublime services; you are acquainted with its theories and familiar with its practices; and you will bear me witness that I have not exaggerated its excellencies or overstated its value as an institution for the accomplishment of good and the promotion of happiness. Nay, more, you will bear me witness that it is impossible to do justice to its claims in a brief address. You know that the Order is founded on principles of sublimest purity, that it is guided by incentives of the noblest benevolence, that it is controlled by aims of the highest morality, and that it labors for the amelioration of man's condition and the accomplishment of the greatest good, with an earnest zeal and an unwavering fidelity. You are the living depositaries of its principles, the guardians of its honor and the exemplifiers of its usefulness and its fidelity to its obligations. It devolves upon you to demonstrate the truthfulness of our professions, the sincerity of our faith and the purity of our motives. Remember that

"We live in *deeds*, not years; in *thoughts*, not breaths;

"In feeling, not in figures on a dial,

"We should count time by *heart-throbs*. His most lives

"Who thinks most; feels noblest, acts the best."

I invite the scrutiny of the world to your

conduct; I have told my hearers to judge the tree by its fruits; and I declare here publicly, if you do not show gratitude to God, fidelity to your country, fraternity to your fellow men, in your conduct; if you are not honest in your dealings, moral in your deportment, temperate in your habits and charitable in your judgments, you are not Odd Fellows in spirit and in truth, though you were clothed with all the regalia of the Order and honored with its highest official stations. You must exhibit as the fruits of your profession the seven primary virtues of Odd Fellowship—Friendship, Love, Truth, Honor, Probity, Temperance and Chastity—or you cannot claim to have appreciated its lessons of instruction or to be followers of its precepts. You must be kind and courteous in your intercourse with each other and with the world at large.

ETERNITY.

BY LADY MORGAN.

A COLLECTION of the opinions and desires of individuals, respecting eternity, would afford good food for meditation. The desire for existence beyond the grave is an almost inevitable consequence of the organic desire to live in the flesh; yet few would relish an eternity of the life they now lead, or even consent to retrace the past. Horne Tooke was among these few, and was so satisfied with his mortal career, as to wish its repetition in a perpetually recurring series. One day at dinner he said, "A little Brentford election—a little trial for high treason"—though, on another occasion, he said he would plead guilty, rather than undergo a second speech from the Attorney General—"a little contest with Junius—a little everything, down to the bare on the table."

This, however, was the sentiment of a man refreshed by good cheer, and enlivened by good wine; and the philosophy of the dinner-table is always suspicious. One must appeal from "Philip drunk to Philip sober," to come at the real opinion of the individual.

"L'esprit que tient du corps,

En bien mangeant, remonte ses ressorts;"

but the tones of an overstrained instrument are always false; and the proverb of "truth in wine" fails in its application to the instance in question. To judge with *sang froid* of existence, the party must be neither full nor fasting.

BETTER be cold than affect to feel. In truth nothing is so cold as an assumed, noisy enthusiasm. Its best emblem is the northern blast of winter, which freezes as it roars.—*Channing*.

PRINCIPLES OF ODD FELLOWSHIP.

One of the fundamental rules of life, laid down by our great Master is, to "do unto others as ye would that others should do unto you." An injunction emanating from so divine a source, cannot fail to inspire every rational being with that sense of social fellowship which is due from one created individual to another, and must, therefore, elevate his mind to a perfection of purity far above the common feelings of life. This, we apprehend, was the chief intention of our ancestors, in guiding them to the attainment and general spread of Odd Fellowship throughout the world. The ordinary obligations of Odd Fellowship are attached to the members of Lodges in their collective character; but there are some positive and some negative duties, arising therefrom, which specially belong to such members; every brother is required to have faith, and all the virtues therein composed, are to be evinced by him. Before entering on this topic, it may be useful to notice, generally, the purpose of Odd Fellowship. Odd Fellowship is the exercise of the social principle in matters of common life—the junction of men who agree in views, and tests, and purposes, for their joint assistance and united endeavors for providing relief in the hour of need. It is not confined to one particular occasion, or limited to one transaction; it extends its advantages to all who recognize each other as members—who rank under one common head; every expression of fraternal regard, every participation in the enjoyments of friendship, every act of sympathy and benevolence, as truly belongs to the principles of Odd Fellowship as the celebration of a natal day. Such ought to be the predominant feature displayed in the conduct of all who enter a Lodge-room. In truth, if we are strangers to communion with our brothers on other occasions, it is impossible for us to enjoy it there; for the mind is not a piece of mechanism, which can be set going at pleasure, whose movements are obedient to the call of time and place. Nothing short of habitual sympathy, springing from the cultivation of benevolent feeling and the interchange of kind offices, will secure that reciprocal delight, that social pleasure, which are the soul of our communion. Our frequent flow of benevolence should not be limited to those who belong to the Order alone, but to all our fellow-creatures, when time and circumstance give occasion; in order that we may more cheerfully fulfil kind intentions to those who have a more immediate claim upon our liberality in the Order; and, if such sentiments do not sway our bosoms upon ordinary occasions, how can we voluntarily, and without a struggle, perform an act

of good-will to our individual Lodge members? And when a moiety is contributed with a turbulent spirit, the recipient had much rather remain in his penurious state than seek relief from such a donor. Thus Odd Fellowship requires its votaries to manifest a feeling of benevolence in public as well as private; the one will naturally lead us to perform good deeds toward the other; therefore, if we fail on the one hand, as a total neglect and indifference will arise on the other. To advance the principles of Odd Fellowship, it is necessary to cultivate and entertain its foremost purpose, the benign spirit of philanthropy, as regards the welfare of others. Can we, without compunction, exercise benevolence to our individual relatives, if we exhibit a dereliction of that principle for a stranger? Can we imitate the timely compassion of a Samaritan, if we foster the detestable feelings of vicious pride and contempt of a Levite? "When,"—asks Cowper—

"When was public virtue found

Where private was not? Can he love the whole
Who loves no part? he be a nation's friend,
Who is, in truth, the friend of no man there?
Can he be strenuous in his country's cause,
Who slights the charities for whose dear sake
That country, if at all, must be beloved?"

A constant provision (which is the great object of Odd Fellowship) against the needs of brethren, is an operation and display of principle far more exalted in the eyes of all good men than the incidental manifestation of charity, under the impulse of a momentary sympathy. To lay by a store of bounty for suffering and needy brethren, is to treasure up love and happiness in the heart—is a work of principle far surpassing the acts of a temporary compassion; it is the foundation-stone on which the sublime structure of Odd Fellowship was raised, and finally become the formidable edifice we now behold. Nor could a more suitable plan be brought into operation, for expressing our filial attachment to that portion of mankind whose reciprocity of feelings demanded our aid. Whatever plan might be adopted, we arrive but at one conclusion; we were bound by not only the laws of nature, but the law of God, "not to see any brother have need, and shut up our bowels of compassion from him." Odd Fellowship is constructed upon as divine principles as those which sway other institutions. Every votary at its shrine is expected to love and exalt its precepts—to love them for the sake of their excellence—to love them for the sake of those benefits which we all, in common, enjoy—to love them in this life, for the sake of that heavenly communion in which we hope to dwell hereafter. Odd Fellowship is loud in prohibiting all jealous-

ies; all rejoicings in the evils of another; all encouragement to vice, irregularities and vicious propensities; it encourages all good deeds, and condemns all frail habits; it advances man in the social scale of life, and retards, by avoidance, him whose absolute viciousness requires us to cherish love toward all mankind, though not immediately connected with them; not that it requires us to neglect the officers and brothers of a Lodge with whom we are directly allied—no, this would be to destroy our membership in a particular coterie, and lose our social privileges and the peculiar advantages therewith attended, and in a vague generality of communion. The fact of our entering one particular Lodge, intimates our preference for that Lodge, in distinction from the rest, and requires our participation and exertions in its service; still, while such does not merge our membership in a vagrant indifference to its privileges, we are not to lose our feeling of catholicity in the restrictiveness of a general communion. Here, Odd Fellows maintain a *visible* bond of union in the world. An individual unites himself to a Lodge, that Lodge is united to other similar bodies, and thus has arisen universal association, whose praiseworthy efforts to do good is augmented by each individual putting "his shoulder to the wheel." It must be remembered that a union with one particular society does not dissociate us from the general body; we are members of a *community*, though immediately connected with a *particular family*; we belong to a kingdom, as well as a city within it, and are not allowed to lose either our patriotism in our citizenship, or our citizenship in our patriotism. All Lodges are to be regarded with the same benevolent feelings which characterize its uniformity, notwithstanding our intimate connection with one of them in particular. In an army are many companies, yet one great fraternity—"distinct as the billows, yet one as the ocean." So with Odd Fellowship: we belong to a Lodge, yet are accountable to the Order for our actions; and it appears but reasonable that one Lodge should recognize, as a sister, a Lodge, similarly consisting of individuals acting under the same authority, and seeking to promote the same cause. In this spirit, our Lodges are allowed to visit each other's members as brethren; they *co-operate* for the good of the Order, and thus recognize each other; they reciprocally seek and render advice; they contribute to each other's necessities, and in various ways are esteem and confidence exhibited and expressed. The principles of Odd Fellowship emphatically hold forth, that however useful, and delightful, and legitimate it may be to hold communion with other Lodges, *regular* atten-

tion to our own is obligatory—is indispensable.

In a word, "universal love to all mankind," and a mutual sympathy with the wants of our fraternal brethren, are the two great pillars that support the laudable capitol of Odd Fellowship. Long may they stand; long may they remain and impenetrable barrier to rebut the attacks of the prejudiced and unprincipled; long may they flourish in the refined sculpture that now decks them; long may they serve as a beacon-light, to guide the hesitating and the waverer unto where true felicity may be experienced; and long may they prove a source of relief to the afflicted, the needy, and the oppressed!

WASHINGTON'S WEALTH.

The following extract is taken from an old book published by Russel & West, Boston, in the year 1803, entitled "Washington's Political Legacies," and dedicated to Miss Martha Washington:

"Gen. Washington was at one time probably one of the greatest landholders in the United States. His annual receipts from his estates amounted in 1787 to one thousand pounds sterling, which is a very large sum in Federal money, and was considered a very great fortune at that early day in this country for one man to possess. His estate at Mount Vernon alone, was computed in 1787 to consist of nine thousand acres of land, of which enough was in cultivation to produce in a single year ten thousand bushels of corn, and seven thousand bushels of wheat. In a succeeding year he raised two hundred lambs, sowed twenty-seven bushels of flaxseed, and planted seven hundred bushels of potatoes. He desisted it is said from planting any tobacco which was then extensively raised in Virginia, for the purpose of setting an example, by employing his extensive means in the introduction and fostering of such articles of domestic use and necessity as would ultimately tend to the best advantage of his country. His domestics at the same time were industriously employed in manufacturing woolen cloth and linen, in sufficient quantity to to clothe his numerous household, which numbered nearly one thousand persons."

LET your thoughts be fit and suitable for the subject. Every day have higher thoughts of God—lower thoughts of self—kinder thoughts of your brethren, and more hopeful thoughts of all around you.

Do all the good in thy power, and let every action be useful.

The Western Odd Fellows' Magazine.

GEO. B. JOCELYN AND JNO. B. ANDERSON, EDITORS.

WILL IT PAY?

THIS appears to be the first question propounded in the present age; when anything new is spoken of, and so prevalent is the spirit that propounds this question that, when it cannot be answered in the affirmative by the gingling of dollars, or an increased pile of bank notes, the questioner seems dissatisfied with the new scheme, whatever it may be. Men seem unwilling to engage in any enterprise that does not promise a rich harvest in money. That all schemes should be useful we do not deny; but that those which remunerate in *money* are the only useful ones we are not willing to admit. Man has other than pecuniary wants. God has given us minds and hearts, the proper cultivation of which should be the primary object of every one. And so long as money is made subservient to the mental or moral elevation of the race, we are willing that the question, "*Will it pay?*" should be asked. But when selfishness or a love of money, for money's self, prompts the inquiry, we are not willing that the question should be answered affirmatively. The mind possesses the power of experiencing pleasures that money cannot purchase. Whenever an outlay of money gives pleasure to the mind or heart, or alleviates the miseries of those for whose benefit it is applied, there may be no pecuniary remuneration to that one who may thus spend the money, but does not the knowledge that some one has been made better or happier by the outlay produce a joy that is more gratifying to the truly enlightened man, than the return of one thousand per cent. on the investment?

All institutions which have for their aim the elevation of the race, and consequently the alleviation of many of the miseries incident to life, have frequently been charged with an outlay of money for mere show and parade, and their opposers are ever complaining at this, as they call it, useless expenditure of money.

This objection is not unfrequently urged against Odd Fellowship, on account of the money that is expended for halls, regalia, emblems, &c., &c. These utilitarians would have the Order meet in an almost unfinished room, for the money that it takes to obtain carpets, and chairs, and hangings, might be spent for the benefit of the poor. While we are free to admit that Odd Fellowship does not consist in show and parade, we are free to admit also that a comfortable, well furnished room adds much to the pleasure that is experienced by those who there assemble to devise the means to elevate and relieve.

But perhaps the regalia and emblems provoke the greatest indignation, and are looked upon by

those opposers as a useless waste of money, and an unmeaning grouping together of arbitrary symbols. In these they can see nothing that can enrich them or the possessor—nothing that will increase the aggregate of the world's momentary power. Because they cannot understand their meaning, they consider themselves prepared to decry them and all who are in favor of them. No matter what amount of truth they may teach to the initiated, *they* cannot see the necessity that exists for their use. Immersed in the cares of a business to which they give their undivided attention for the accumulation of money, and in which they are so deeply absorbed that *emblems* have no power to teach them moral truth, they seem unwilling that others should use any emblems which may, amid the engrossing cares of life, recall to their minds some of the duties they owe to themselves or their fellow-men. They forget that truth is always taught by emblems. We never see it in its naked essence. It lies behind some form and needs expression. Words are but emblems—language itself is but fossil poetry.

God has placed us in a beautiful world, a world full of beautiful and significant emblems, and, since He has given them, may we not use them? Does not the rain-bow, as it spans the departing cloud, teach us that, as God is still faithful to the covenant He made with NOAH, we should be faithful to our covenant of love and friendship? Does not the emblematic ladder which the Patriarch saw, still proclaim to us that the angels of God descend to guard those whose trust is in Him? Does not the eye emblazoned with light tell us of a sleepless ONE who ever, by night and by day, looks down upon us and takes cognizance of all we do, and, therefore, bid us take heed unto our words and our actions? Does not the hour-glass, with its rapidly falling sands, tell us that we are swiftly passing away; while the coffin, that stern emblem of mortality, ever whispers with sepulchral tones in our ear, *Remember thy end*? Does not the dove, with its olive branch, point us to a time, for the coming of which we must all labor, when the waves of war shall subside, and peace over the world her empire extend? Does not the smoking incense bid us let the affections of our hearts rise to that Being whose we are? Ay, does not each one of all the emblems which decorate a lodge room—the sword, the heart in the hand, the rod, the ark, the altar, the tents, the pillars, the sun, moon and stars, the globes, the anchor, the serpent—teach us some duty that we owe to God or man? Can the truly enlightened Odd Fellow gaze upon any of the emblems used by the Order, and not receive instruction? No. He must think of the duties they indicate. This is their legitimate use, and, though silent, they become impressive lecturers.

Shall we, because some object to these emblems, throw them away? Are they not associated with

too much that is dear, ever to part from our memories? Heaven and earth are full of significant emblems. They form, with revelation's page, God's language to our fallen race, and through them come a thousand beautiful lessons of Heaven.

While, then, we would not be idle dreamers amid life's busy scenes, we would not destroy those emblems that tower up above the ruins of the fall, and proclaim to us that earth has much of poetic beauty and high sublimity. We would not chain the viewless wind, for it wakes from our forest trees—earth's giant harp-strings—too many strains of sweet and holy music. We would not, for gold, dig down our mountains, for how often does the sun paint their summits and declivities in heaven's own colors. We would not blot the silvery moon and twinkling stars from night's glittering brow, for there comes to us from them a weird music that makes us dream of a land above, whose skies are ever bright and whose atmosphere is always pure. The blind and deaf can live, and shall we, therefore, shut our eyes and close our ears to all the beauty and harmony of earth? Nay, rather give us all the beauty and harmony that earth can bestow, that our souls may be cheered and elevated. Let us list to the music of the grove—the deep sound of ocean's roar—the glad shout of the plunging cataract—the shrill cry of the crashing thunderbolt, or its low, hoarse and distant moan. Let our souls drink in beauty from the spreading prairie, the towering mountain, the gentle rivulet, the broad and fathomless ocean; and, though we coin none of them into *gold*, can we not gaze up to Him "who spread the worth over the empty space, and hung the world upon nothing," and bow before Him in humble adoration?

TRIP TO VERSAILLES, IND.

On the morning of Friday, Oct. 28th, we left Centreville to attend the celebration of the brethren at Versailles on the 29th. We started with the intention of going to Madison, at which place, we had been informed, we would find a buggy in readiness to convey us over a fine plank road to the place above mentioned. Learning that the Central railway did not connect with the Madison train at Indianapolis, we left the Central road at Knightstown and took the "Knightstown Lightning Train" to Shelbyville. Just before we reached the latter place we were so fortunate as to run off the track. I say *fortunate*, because that road is the only one upon which they have reduced "running off the track" to a science; and, although they pile the cars up on the side of the track every few days, I believe, as yet, not a single passenger has been seriously injured. In our accident none of us were fully aware that we had run off the track until the locomotive was *stalled*, although it

still retained its position upon the track. In company with the other passengers, we mounted the "iron horse," and, leaving the freight and passenger cars in the mud, were soon in the neat and pleasant town of Shelbyville. It was now 8 o'clock, P. M., and we were forty-six miles from our appointment, and there was no railroad by which we could reach the place. Procuring a horse and buggy, we set out on the *famous* Michigan road for Versailles, determined, if there was any virtue in the locomotive powers of horse flesh, that we would reach our appointment; for we make it a rule that when we make an appointment we fill it, if possible. We reached Versailles (after part of a night's rest at Greensburgh) about 10 o'clock, A. M., of the 29th, and found the brethren somewhat "*blue*" from the fact that the man they had sent to Madison for us, had returned without us. But our presence somewhat revived their courage.

At about 11 o'clock the fog, which had made the morning gloomy, lifted and passed away, and the brethren of Versailles Lodge, and some from Elrod and Moore's Hill, formed in procession and proceeded to the Baptist church, where we endeavored, in our way, to make an exposition and defence of the principles which our Order designs to perpetuate.

After the speech, in company with the ladies and a number of citizens, we sat down to a sumptuous repast, and felt somewhat revived after the hard ride we had made to reach the appointment. The day, so far as we could see, passed off pleasantly and satisfactorily, at least to us, and we trust to them.

We were unable to spend much time with the brethren there, as we had an appointment the next evening at Shelbyville, but we spent sufficient time to learn that the Order was composed of good men, and was on a firm basis. The Order has many things to contend with here. The Masonic Lodges that once existed here (for what cause it is unnecessary here to state) ceased to be. Their failure has produced prejudices against secret associations, and doubts as to the stability of the younger mystic sister. We trust, however, that the altar that has been dedicated to Friendship, Love and Truth, will never fall down. And we know that, if the brethren are such as we believe them to be, the altar will not only not fall down, but the fire that has been kindled upon it will not go out, so long as human wants exist, or human friendship can be appreciated. The same faithfulness to the duties of Odd Fellowship that has so firmly planted the Order in so many places, will establish it here. We trust that the Order will maintain the high position it has assumed, and that the little band of brothers at Versailles will, ere long, become a host, not only in numbers, but in moral influence and usefulness.

COMBINATIONS WITHOUT CONCERT.

From the hasty manner in which combinations of men are frequently made for the attainment of some worthy end, the parties often find themselves aiming at different objects, or if at the same object, using means for its acquisition which are diametrically opposed to each other and thus preventing the very thing they had hoped to attain.

On entering into an organization for the attainment of any proposed good or advantage, men should clearly comprehend, not only the object, but also the means most likely to produce it. In the history of the past we find that those men or combinations of men who most certainly and promptly attained their ends were those who with sufficient forethought, succeeded in making judicious arrangements of the means and instrumentalities by which the result was ultimately brought about. The circumstances under which companies are organized, often afford the various parties full opportunity to investigate causes and consequences, and thus arrive at the best means, and avoid those of more doubtful expediency. In some cases however, where time and opportunity for investigation are afforded, misapprehension of the nature of circumstances, miscalculation of effects, and want of logical deductions lead to failure in the result. One class of combinations, however, does not allow the parties any previous opportunity, of investigation. The person entering upon the duties of his partnership is totally ignorant of what will be required of him, and unable to choose means for effecting his designs because ignorant of what those designs really are. We refer to that class of combinations styled "secret societies." In these, though the applicant may have some general opinion of the objects proposed, yet until initiated he can know nothing of the means and process of action by which the ends are most likely to be attained.

Very many of those who first enter our lodges of Odd Fellows, for example, come there unprepared for the teachings to which he will be admitted, and upon the just appreciation of which by her members, the order depends mainly for her permanency and usefulness, as one of the great agencies in the amelioration of the condition of the human race. Some of those who enter, struck with the moral beauty of our fraternal system, and incited by the careful study of all the instructions afforded them in their advancement through the various degrees of the fraternity, use all diligence in learning to comprehend and grasp the wide extending influences of the system, and necessarily become the leading spirits in spreading abroad a knowledge of the Order, and of rendering it what it was intended by its founders to become, a means of effecting a universal fraternity in the family of man. Others without sufficient reflection, imagine that once initiated into the Order, they have learned all that is

to be learned, that they have then attained all the light that this Order has to bestow, and that consequently it becomes their duty to learn the working rules of the Order, to obey them and thus to become in every sense of the term good Odd Fellows. The influence of such men is less than valuable in any enterprize growing out of the institution of which they are members. Not because of any want of talent to learn duty, nor for want of honesty of purpose in the performance of duty, but from want of a just appreciation of the scope and influences of the institution. This state of things may grow out of the fault of the persons initiated, and in many cases we doubt not does so; yet we are inclined to the belief that the lodges initiating the applicant do not sufficiently impress upon his mind the necessity of becoming acquainted with the past history, present condition, and probable future prospects of the institution. The teachings of the order are given to the initiate plainly and without comment. To some minds this is sufficient. The quickness of perception, the grasp and power of appreciation with which, and the degree of mental application with which they are endowed, supplying to a great extent the place of any expository instruction, but to the greater number this is not enough. Unaccustomed to making long and careful mental effort—false data are assumed by some, and consequently imperfect and fallacious deductions are made. By others the symbolical language of our instructions are taken and appreciated from first impressions and leave upon the mind meager and insufficient opinions of the scope and intention of the organization: so meager and narrow that to any one at all acquainted with the working of a lodge, the fact is evident that the institution is looked upon by many of its members, as a mere health insurance company, productive of present good and not in any way likely to become incorporated with or produce an important agent in effecting the amelioration of the condition of the human family. We appeal to the convictions of any observant member of the Order for the justness of these opinions. The same men who honestly entertain such views of the ends proposed by the fraternity, would not enter into any association for business or scientific purpose without having fully and clearly understood before hand, not only the object aimed at, but also the most judicious means for its attainment. The fault then does not lie entirely with the members individually, but with the lodge. No opportunity of information being afforded previous to initiation, it becomes the duty of the Order to increase the facilities of learning to its members after initiation. The question here arises, how shall this be done? Taking it for granted that most well informed Odd Fellows feel this want, and view it in the same light we do, we feel disposed to propose for the consideration of our brethren, whether

much might not be done by series of lectures before individual lodges, upon subjects directly connected with the history, internal and peculiar character, ends and prospects of the Order, and by the erection of small but well selected libraries, including whatever of value may have been written upon the various subjects distinctly connected with or growing out of Odd Fellowship. There is scarcely a lodge in the land which does not hold among its members one or more who are willing thus to lend their aid in the enterprise of developing whatever of good the Order has, and we doubt not that by such a course very much could be effected. Add to this, what we think would certainly grow out of it, occasional free discussions of subjects of the same character, strictly avoiding all political, sectarian and other improper subjects of debate, and we candidly believe that the want would be in a great measure supplied.

Upon this whole subject we would be pleased to learn, and present to the readers of the Magazine, the opinions of others for and against this plan, and also the opinions of those presenting other plans more likely to produce the result.

“LOVE ONE ANOTHER.”

SUCH is the teaching of the Bible—that book from whence all our principles are derived. How much heartburning and strife and envy exist among those whose every act and thought should be prompted by love! Members of the same household, children of the same parent, brethren of the same lodge often forget the import of these holy words, and sometimes hate in thought and in deed. Love dwells not in their hearts—its holy impulses prompt not their feelings or their acts. Love has been driven out, and hate, dark, gloomy and cruel rules within.

Such should not be the case. We are all children of a common Parent—therefore let us “love one another.” If the angel of love be our guardian spirit—if his bright pinions ever float over our heads, and his sweet breath perfume our souls—if he whisper in our ears his own kind words, life will be full of joy and happiness; all God's creatures will be objects of our love.

Let us, then, love “without dissimulation,” in “word and deed.” Love will beget love, and those whose hearts are turned against us will be won by our love, and forget their enmity.

How beautiful would be our fallen world were all to “love one another.” If Love's temple were reared in every heart, and angel worshipers dwelt there, our earth would be a type of Heaven. Angel music would again, as in Eden, be heard in our midst; angel visitants would hover near us, and the “Voice of the Lord God” walk with us; “Justice and Mercy, Holiness and Love would among the people walk, Messiah reign, and earth a thousand years keep jubilee.”

MISAPPREHENSION OF MOTIVES.

In the intercourse of men in society, when the actions of each are open for the inspection and judgment of all, nothing is more common than to express opinions of the motives which give rise to particular actions. This is particularly the case when the action is at all contrary to the usual course of things, and more frequently perhaps among those who are somewhat intimately acquainted, than among comparative or utter strangers. This attributing of motives is wrong, except in those rare cases of entire transparency with which we meet in society. Every one is conscious in his own case of the great doubt and difficulty that often distract the mind in its decisions; that in many cases, when the decision is almost made, some probable consequence arises which not only arrest but finally changes the decision. In some minds not so masculine and independent as others, fear of the opinions of community, or of particular individuals, may modify the course of conduct; and indeed in almost all cases very slight causes produce modifying influences on ultimate decisions. Even after the mind has become fixed in its determination, and after the resulting action has been performed, men often find it difficult to trace back clearly the various causes, slight and important, that have conspired to produce the entire course of conduct. This being the case, it seems to us utterly absurd for one who can have no better indices of motives than the resulting action, to sit in judgment on the character of those motives. Though the prime moving influence may seem evident, yet so many latent concomitant circumstances intervene in forming a decision—evanescent in their duration and, even to the mind influenced by them, scarcely subject of consciousness—it is utterly impossible that casual observers of the actions of the mind thus directed, can in any degree arrive at correct conclusions as to the motives, primary and secondary, of those actions. This disposition to attribute motives to actions has existed in all time and in all states of society. From the time of the brother of the Prodigal Son till now, and ranging from the least to the most important subjects—from the gossip of the social neighborhood circle to the cabinets of kings and emperors—from the lodges of Odd Fellows to the highest legislative bodies of earth.

It is impossible to separate between an act and its consequences, and when evil consequences arise from any act, it argues wrong in the act itself, arising from design or ignorance upon the part of the actor. This ignorance of probable consequences does not imply guilt or any intention upon the part of the actor to do wrong, but merely want of power to calculate cause and effect with sufficient accuracy. To calculate future events is not possible to human minds, except in cases where there has been an unwavering uniformity in sequences. It does not require miraculous power

to predict that the sun will rise on the first day of January, 1854, or that lead or iron, submitted to the heat of a blast furnace, will melt; hence to deny these things, depending upon perfect uniformity of causation, is wrong. With almost equal certainty may we declare that for observers to assign motives of action on the part of others will produce evil consequences, and hence it is wrong to do so. Very many of the evils arising from parties in politics and religion owe their existence to this cause. Had men sufficient knowledge and honesty to know with absolute certainty and treat with perfect candor all acts and motives, all party bickering and clanish exclusiveness would cease; but as such power is an attribute of a divine mind and is consequently denied to the human family, men should take acts for what they are and treat them according to their influence on mind, without trying to find out the various springs and causes which gave rise to them. The brother of the returned prodigal did not see into the heart of the father, that heart which had been bereft of one of its treasures, that had suffered a disruption of those holy bonds which bind a child to the heart and life of its parent, and, attributing motives to the actions of that parent on the return of the lost lamb of his fold, was angry and said—"Lo these many years do I serve thee, neither at any time transgressed I thy commandment; and yet thou never gavest me a *kid* that I might make merry with my friends, but when this thy son was come who hath devoured thy living with harlots, thou hast killed for *him* the fatted calf." In this he did violence to the feelings of the father by assigning false motives.

The man who attributes a false motive to any action of mine (and if our predicate be true he cannot certainly assign right ones) does me a wrong and is my enemy in so far. The consequences may and in most cases will be evil, and he is responsible for that evil. If this occurs in society, he has disturbed the relations of the community of which he is a member, probably by accident or by a series of circumstances over which he could hold no control; but if it occur in the lodge room, he does wrong to a *brother*, to whom he has promised to do no wrong, and has disturbed the relations of a community of which he has become a member by his own deliberate act. It is the duty of every man who finds that he is doing wrong, first to cease the wrong doing, and second to prevent, so far as he may be able, any evil consequences that may arise from it.

The relation existing among members of the Order of Odd Fellows is much closer than that existing among the members of civil communities. In these, while every good citizen is bound by the moral law to do good unto all, yet he is expected to have particular regard to his own interests. This is more particularly the case in those smaller

associations entered into for business purposes; but in our fraternity self-interest must not be brought to bear. The good Odd Fellow makes his brother's welfare his own, and uses for his good as much effort as he could use for his own. If in the various discussions which arise in our lodges any brother should drop a remark disparaging or appearing to disparage the character or intentions of a brother, let that brother, without seeking to trace motives, go to his brother and, in the spirit of the fraternal relation which he professes to sustain, question him as to his motives, and the probability is, that, in a large majority of instances, he will find himself misappreciating either the language or the motive which gave rise to its use. To pursue the other course of retaining in the mind the impression of intentional wrong upon the part of his brother, and there will arise a feeling of enmity as lasting as life—a disruption of the fraternal bonds that will never be reunited.

THE PROPOSED NEW CONSTITUTION FOR THE G. L. U. S.

We publish in the present number of the Magazine this document, reported to the G. L. U. S. by G. Rep. COLFAX, of this State. It is an instrument that every member of the Order should see and read and thoroughly examine. As yet we have only given it a hasty glance, and cannot say how fully we can endorse it in all its provisions, but, if our first impressions are right, we think that it is just such an instrument as we can cordially sustain. We see it defines and limits the powers of the G. L. U. S. and the G. Sire; and there are two clauses, which we have noticed in our hasty reading, that please us remarkably well. One that takes it out of the power of the G. Sire, during recess, to "decide any question arising out of the constitution of the several State, District, or Territorial Grand Bodies," and the other stating that "all power and authority in the Order, *not reserved* to this Grand Lodge by this constitution, *is hereby vested in the various State, District and Territorial Grand Bodies.*" These two clauses will, with us, like charity, cover a multitude of sins.

Unless some abler pen than ours shall undertake it, we will hereafter show in what consists its superiority to the old patch-work instrument so long in use. We trust that each member in Indiana will read it.

ANOTHER STORY FROM KATE BEIMIS.

In this number of our Magazine will be found another original story from the pen of our gifted contributor, 'KATE BEIMIS.' KATE has seen much of the institution of Odd Fellowship, and her mind is stored with many such scenes as are depicted in this story of 'AMY HOLDEN; OR THE SELFISHNESS OF ODD FELLOWSHIP.'

ANNULMENT OF A FINAL CARD.

Those who read the November number of our Magazine have no doubt already noticed with pleasure, that a question which has been so often and so ably discussed by the Past Grands of this Jurisdiction, and one which has excited no little interest in many of the Subordinate Lodges, was settled by a report of G. Rep. COLFAX, at the last session of the G. L. U. S. As the question of the effect of the annulment of a final card by a Subordinate Lodge, is now settled (see page 181 Nov. No. Mag.) we trust that hereafter Subordinate Lodges will be able to act upon the question without the interference of the Grand Lodge. We quote the following sentence from the report:

"The effect, therefore, of the annulment (which can only be done during the twelve months in which such a card has vitality) would be to revoke it, and instead of expelling the brother of the Order, it BRINGS HIM BACK INTO THE ORDER, where, after due notice of the charges against him which have induced the Lodge to abrogate his card, and a fair and impartial trial thereof, he may be expelled or acquitted."

This renders the course to be pursued so plain and clear that there can be no room for mistake.

MASONIC.

WE see in several of our Masonic exchanges that the different State Grand Lodges of that Order are discussing the propriety of forming a General Grand Lodge of the United States. Why this has not been done before we cannot conceive, as it would certainly be the means of doing an immense amount of good to the Order, in settling disputes as to jurisdiction, &c., which could be adjusted satisfactorily in no other way. They have already a General Grand Chapter and Encampment, both of which bodies held their sessions in Kentucky this fall. A resolution was before one of them to dissolve the organization, but met with a decided defeat. Masonry, in the United States, has grown with astonishing rapidity within the last few years, and at the present time numbers among its votaries some of the best men of our country. To their hands is assigned the duty of cherishing the institution and of advancing it in the scale of morality and usefulness—and to do this no better means could be devised than to organize a General Grand Lodge, based upon a fair representative system, in which members from the various parts of the country could meet and take counsel for the good of the fraternity.

The G. L. U. S. of the I. O. O. F. has grown upon the Order as a necessary consequence, and without it we should have been, without doubt, embroiled in difficulties which in the very nature of things, would have been destructive of its growth. The system has worked well, and could not fail to be vast benefit to our Masonic brethren; and to such a source as this we can turn and procure information in reference to the prospects of

our Order, and, when evil counsels have prevailed in State Grand Bodies, we can rely with confidence upon such a body for their correction, and to its decisions we feel at all times willing to cheerfully submit.

CONSISTENCY.

A late discussion on the subject of consistency of character and conduct has brought to mind an anecdote told us many years since by an old Virginia friend. An old uncle of the narrator, when at an advanced age, was laid upon his death bed, seemed much disturbed and ill at ease. Being asked by a friend whether any thing was on his mind of which he wished to speak, he said there was. On his friend asking him to speak freely, he said, "When I was quite a little boy I was making a visit to my aunt Mary—at supper time my aunt told the servant to give me a glass of milk. The servant by mistake gave me a glass of buttermilk; my aunt observing this told her to take away the glass and give me sweet milk." Not wishing to give her so much trouble, I said, "Oh no, aunt Mary, I prefer buttermilk." Next day when the girl was about to give me sweet milk, aunt Mary called to her to give the child buttermilk, asking her how she could be so thoughtless as to have forgotten what had been said at the supper table. "And thus," continued the old gentleman, "all through my life I have been compelled to drink that which I disliked rather than seem inconsistent. It has preyed upon my mind during my sickness and I felt that I could not die without relieving my conscience of this burthen."

The distress of the old man was only laughable but in very deed it is but a transcript of the course pursued by many persons in life. Peculiar tenets and articles of belief to which men adhere with surprising tenacity, are frequently the result of accident.

In forming our opinions on any subject we should most carefully examine the matter, not with the eyes of self-interest, but with an anxious desire to arrive at truth. It not unfrequently happens that at first view, a subject strikes the mind as quite a different thing from what it becomes under the cool examination of reason and judgment. If men would more coolly and carefully investigate matters presented to their minds, attribute motives to actions more cautiously, and judge of actions more leniently, they would render their own lives more happy, would confer more happiness upon others and would be less likely to suffer as did the old gentleman in the case of the buttermilk.

No man has a right to do wrong of any kind, and if in a State, and that wrong directly or indirectly affects its citizens, the State has the right and should exercise the power to prevent the wrong.

NEW PUBLICATIONS.

A MANUAL, CONTAINING THE WHOLE THEORY AND PRACTICE OF PENMANSHIP, exhibited in its true relation to and dependence upon the principles of Physiology and Anatomy, or the Laws of Nature; with a new and improved System for the easy and speedy attainment of Business Writing, securing a positive mastery over every Difficulty of the Art: accompanied by complete sets of finely engraved fac simile Slip Copies for the use of teachers, and adapted as well to private learners. By W. W. WILLSON.

THE above is the title of a small 16mo. volume of 210 pages, which has just been issued from the press of WARREN, ANDERSON & CO.

The object of the author of this volume, in which he has succeeded most admirably, is to afford to the student of penmanship a full and complete course of instruction in the use of the pen, extending to all those minutia so necessary to be understood by the pupil, and of which so many pass through their course of instruction on this branch entirely ignorant. We commend this book to all teachers and pupils of penmanship, and also to young business men who wish to acquire a free and beautiful style of writing.

The work is well printed on good paper, and is bound in embossed cloth.

MRS. BEN. DARBY; or, The Weal and Woe of Social Life. By A. MARIA COLLINS. "O! that men should put an enemy in their mouths to steal away their brains! That we should with joy, revel, pleasure and applause, transform ourselves into beasts." — *Othello*. Cincinnati: MOORE, ANDERSON, WILSTACH & KEYS.

THIS work, from the pen of our gifted towns-woman, comes to hand too late for extensive notice in the present number. In our next we will give it that attention it so richly deserves.

The work is a large 12mo. volume of near 400 pages in embossed cloth, and in style of typographical execution, compares well with the best Eastern publications.

WITH this number the subscriptions of those who commenced with the January number run out. We earnestly solicit a renewal of their subscriptions for the ensuing year. We also, in this connection, feel disposed to urge upon all our subscribers to use their influence in aiding us in extending the circulation of the Magazine. We feel assured that a very little effort on the part of our brothers friendly to this enterprise would give us for the ensuing twelve months a list fourfold our present number. We call attention to the list of premiums offered in another column, and earnestly solicit brothers and lodges to compete for them. Our ability to improve the character of the Magazine will be in proportion to the number of subscribers, and the good we may be able to do in proportion to the number who read. We hope that no brother will fail to send us a list on account of the smallness of the number of subscribers — every name will be acceptable to us.

SOMETIMES in the course of experience in this world we come across some rather "amusing incidents" connected with "serious subjects," one of which was related to us by a friend a few days since. A young man in the country had connected himself with a church, and, like most young converts, was very zealous in the cause. He was in the employ of a farmer who, it appears, was a hard task-master. Regularly, at morn, noon and night, Joe retired to the barn to offer up his petitions to his Creator, asking for strength to withstand the attacks of Satan to make him waver in his fealty to God. One day his employer called him an ass and a blockhead, for an awkward mistake made. At noon Joe as usual retired to the barn, and there, after returning his usual thanks, broke forth in the following lamentations: "Oh Lord, when preachers visit our house they are fed upon chickens and the best that the farm affords, while poor Joe, if he commits an error, must be called an 'ass' and a blockhead." Oh Lord, it is my earnest desire that both these evils should be corrected, and that poor Joe and the preachers should fare alike."

PREMIUMS.

Desirous of extending the circulation of the **WESTERN ODD FELLOWS' MAGAZINE**, the Publishers offer the following Premiums.

To the Brother or Lodge sending us the **LARGEST LIST OF SUBSCRIBERS** for the Second Volume, commencing with the July No. 1853, accompanied with the CASH, we will give a splendid **ODD FELLOWS' REGALIA**, worth **TWENTY-FIVE DOLLARS!**

To the Brother or Lodge sending us the **SECOND LARGEST LIST**, we will give a **SPLENDID BIBLE**, worth **FIFTEEN DOLLARS**, and to the Lodge or Brother sending us the **THIRD LARGEST LIST**, we will give an **ODD FELLOWS' REGALIA**, worth **TEN DOLLARS**, and to all who contend for the premiums and fail in getting them, we will return our *most hearty thanks*.

To receive either of these premiums, the names and cash must be returned to this office by the first day of January, 1854.

We hope our friends will do what they can in extending the circulation of the Magazine.

Those who wish to contend for either of these Premiums can forward the names and money, and on the 1st of January we will be able to inform our readers who are the successful competitors.

Address, post-paid,

WARREN, ANDERSON & CO.,

Publishers Western Odd Fellows' Magazine,
New Albany, Indiana.

The address of Rev. GEO. B. JOCELYN is Centre-ville, Ind.

DIED,

At South Bend, Ind., of typhoid pneumonia, on the 12th of November, 1853, Bro. P. D. D. G. M. LEONARD G. HARRIS, aged 39 years.

At a large meeting of Odd Fellows of Elkhart and St. Joseph counties, held at Odd Fellows' Hall, South Bend, on the 15th of November, the following resolutions were unanimously adopted:

Resolved, That we, the brethren of the Independent Order of Odd Fellows of St. Joseph and Elkhart counties, assembled for the purpose of bearing the last tribute of respect to the memory of a valued brother who has seen "the last of earth" and passed away, do sympathise most deeply and sincerely with the bereaved family that he has left behind—that in our own attachment for our brother, and our own sorrow for his death, we faintly realize how great has been *their* loss and how severe is *their* bereavement.

Resolved, That our Order has, by this sad dispensation of Providence, lost one who was ever efficient and zealous in its every good word and work—who as a private member as well as one of the founders of Elkhart County Lodge, the chief officer and also one of the founders of South Bend Encampment, as D. D. G. M. and D. D. G. P., and also as an influential member of the Grand Lodge and Grand Encampment of the State, had proved himself faithful in every capacity, qualified for every honor, and worthy of the high rank he so justly held amongst his brethren.

Resolved, That in addition to the blow which has thus fallen on us as an Order, and which has taken from our number one who was always and eminently a working member, our community has lost one who, in both our counties, had proven himself a thorough business man and a valuable citizen who could be illy spared, and who, as a man and friend, was endeared to many hearts besides those which were so closely linked with his by fraternal ties.

Resolved, That the charters of our various lodges and also of South Bend Encampment be clothed in mourning for sixty days.

Resolved, That these resolutions be attested by the presiding officers of the Lodges and Encampment here represented, and also by the Scribe and Secretary resident at South Bend, under the seal of South Bend Encampment—that one copy be presented to the family of the deceased, and another forwarded to the Western O. F. Magazine for publication.

In this city, on Thursday, Dec. 2, of typhoid fever, JOSEPH TOWNER, youngest son of P. G. Augustus M. Jackson, of Hope Lodge, No. 83, aged two years and five months.

THE "ARK AND ODD FELLOWS' MAGAZINE" commences a new volume with the January number. We will take pleasure in receiving and forwarding subscriptions for any of our friends for this excellent Odd Fellow periodical. Terms, one dollar per annum. Address ALEX. E. GLENN, Columbus, Ohio.

THE 1st and 2nd numbers, volume 4, of the "TEMPERANCE MAGAZINE," comes to us in an entire new dress, evidencing a prosperity upon the part of the enterprise that is truly gratifying to those who are devoted to the Temperance cause. Terms, one dollar per annum, in advance. Mr. JOHN T. JACKSON is the agent for this city.

AGENTS.

BRO. J. W. ROBINSON, of Louisville, Ky., has been appointed General Travelling Agent for the Magazine, and is authorized to receive subscriptions, and receipt for all money paid him on that account.

The following persons have kindly consented to act as Local Agents for the Magazine

JNO. T. WALL, Pendleton, Ind.
 JNO. H. JEMISO, Muncie, "
 J. S. CHESNEY, Winchester, "
 C. N. ELMER, Centreville, "
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 H. PAGE, Sturgis, Michigan.
 W. O'HARA Louisville, Ky.

WE hope our Agents, and those of our friends who are interested in the establishment of the Magazine, will interest themselves in procuring us an increase in our subscription. We can supply back numbers.

THE WESTERN ODD FELLOW'S MAGAZINE

VOL. II.

JANUARY, 1854.

NO. VII.

Selected.

FOR HUSBANDS AND WIVES.

'THE LITTLE FOXES THAT SPOIL THE VINES.'

BY ANN E. PORTER.

"I'm glad *my* husband isn't so notional!" said a gossiping neighbor to a friend, whose husband had just passed out of the room, after finding fault with some little domestic arrangement not exactly within his sphere.

"I am sorry Mr. C. has this habit," replied the other, mildly; "but, as I cannot remedy it, I must bear it patiently."

Such were the words that passed the lips; but the hearer knew not what a train of sad thoughts she had elicited for the day.

That afternoon, as Mrs. C. stood alone, engaged with her sewing, her mind was busy with the days of her girlhood, when, free from care, she was a loved and cherished daughter, gathering the flowers of life, but bearing none of its burdens. Then followed those days of blissful anticipation, when he whom she now called husband was a frequent visitor at her father's house; she recalled the hours when together they read, rode or sung; when time was swift-footed, and the old family clock seemed to measure its revolutions by her own quick pulse and light step. But oh, how different was the present from the past! She had been married five years; their first babe, a beautiful child, had been carried to the grave just as it had learned to lisp the word "mamma;" their second was now an infant, but a fretful child, requiring much patience and many hours of personal attendance. The mother had grown pale and thin under the heavy duties of nurse and house-keeper. Her husband was a physician, with the practice of a small country village—enough to afford a comfortable support to his family, but requiring much prudence and good management to enable them to lay up anything for old age

or a rainy day. It was necessary, therefore, that Mrs. C. should "look well to her household;" nor could she, as a faithful wife, "eat the bread of idleness." Sometimes the body was weary, and the spirit, too, would flag beneath its duties. Then, too, she had learned that her husband had his peculiarities. Yes; she must acknowledge it to herself that he was very notional and set in his way. If there was a single heavy streak in the bread, or a grain too much soda, he would be sure to notice it; or if the baby sneezed, it had taken cold; or if a button was missing from his shirt, he wondered that it should have found its way into the drawer until repaired. Yes, all this was true; and, as the wife thought it all over during the baby's nap, that afternoon, she began seriously to think that she had some trouble—that life was full of sorrow and perplexity. Soon the child awoke and cried. This set it to coughing; a short spasm followed, which alarmed the young mother, and it was some time before she could get the little one quiet. Then, on looking at the clock, it was near the usual time for tea. Seating her child upon the floor and giving it some plaything, she hurried into the kitchen; but the doctor soon came in.

"Ah, my dear, isn't supper ready? We must try to be more punctual."

"It will be on the table soon," said the wife, trying to suppress a choking sensation in her throat. As she uttered this, she sighed and in her heart wished "she had never been married." It was a well defined wish, and, though it was unuttered, it was, for the moment, the real language of her soul. In the meantime, little Jessie had found the way to her father's arms, and was crowing with childish delight.

"Now for some supper," said the doctor, cheerfully, as he placed the child in its high chair, not forgetting (for he was a particular man) the linen pinafore. He then assisted his wife in putting the dishes upon the table.

He was tired and hungry, but the frugal meal revived him. It is true that "no diplomatic difficulty is so great but that it may be covered with a table-cloth;" then, surely, a

pleasant tea-table may prove an antidote for slight domestic jars.

"Sandford has paid me that bill to-day," said the doctor. "I never expected to get a cent of it. And now, Emma, I can purchase that illustrated edition of Bunyan's Pilgrim's Progress, which you have so long wished to own. I am glad we did not buy it before, for there are some at the book-store, to-day, bound in morocco, plain, but firm and good."

In pleasant chit-chat the hour of tea passed, and Mrs. C. felt a pang of self-reproach as she moved busily about the house, replacing the tea-things and preparing for breakfast. "I was wrong, after all," she said to herself, "and forgot how many blessings are given to me."

The next day, when he returned home, he brought the new work, and in looking at its beautiful illustrations, every unpleasant thought was forgotten. When they knelt at the family altar, and the husband used a petition which he had often offered before, each felt its force, and, unknown one to the other, added from the heart a fervent amen. "Oh, let us not look for the unattainable by looking for unmingled bliss on earth; but remember that this is not our rest, and be prepared for difficulties, trials, changes, and final separation."

These last words, "final separation," softened each heart. The young wife thought of widowhood, and shuddered. "Such a punishment would be just for my rebellious thoughts, yesterday," she said within herself. The doctor, with true affection, looked with interest upon his pale, gentle, and still beautiful wife. Though such feelings tended to subdue irritation for the time; their influence was only temporary. The next day brought its domestic duties and the thousand petty trials which are always the portion of the wife and mother who performs her own household labor and takes the care of her children.

Mrs. C. was gentle tempered, quiet and unobtrusive in her manners. She was not what is termed a literary woman, but she had a taste for reading, and her proficiency in the common English branches, taught in the village academy, was rather better than that of most of her companions. But she had little interest in the abstruse subjects which occupied the attention of her husband. He had a decided taste for the physical sciences, and his attainments in chemistry and philosophy might have fitted him for a professor's chair. He delighted in making experiments, and being, as we have already seen, a precise and particular man, he was generally very successful; for his weights were exact to the fraction of a grain, and all the furniture of his laboratory scrupulously clean. It was

no wonder, then, that he thought bread and meat, pudding and pies, might be uniformly good.

"Have an exact rule, my dear, and always adhere to it, and never 'mix up,' as you term it, in a hurry; like cases will produce like results, physical laws are invariable, and there is no more need of heavy bread or overdone beef, than there is that one ounce of paragoric should be unlike another, one box of blue pills be of different proportion from its neighbor."

Alas for the poor wife! Such doctrine was rather discouraging. She knew nothing of practical chemistry in housekeeping. She did as her mother had done before her, and, though a good housewife, yet she did not always satisfy the somewhat exacting demands of her husband. Let me not be understood that he was fretful—far from it; but he could not comprehend why all the details of housekeeping could not be as methodically managed as those of his own library. On the other hand his wife was conscious that her husband was becoming more and more absorbed in his profession and studies, and had less leisure for himself and child. She had little time to give to society, and began to feel more and more her somewhat isolated and lonely position. It was well for her that she had a child, though it could not yet lispen her name, and was sickly and fretful. The consciousness that her neighbors thought her husband "precise and fussy" annoyed her. She dwelt upon it when sewing in her quiet sitting room, or when busy in her kitchen.

Her husband's practice about this time increased, and with it also his ambition to excel in those branches most nearly connected with his profession. Now, it never once entered his scientific head that the fire of domestic affection must be supplied with fuel, or the flame would diminish. He was careful to keep bright the coals in his laboratory furnace, but he forgot the fireside which conjugal love should carefully guard. He married from no mercenary motive; he believed it was true affection which led him to select his Emma from the rest of the world, and he had not the shadow of a doubt that her whole heart was his own. He had now and then wished she was more fond of scientific pursuits, yet it never occurred to him that she viewed him in any other light than the very model of a husband—for such he intended to be.

He could see some trifling deficiencies in her, to be sure, but he believed that her affection was such as to blind her to all defects in his own character. And here we find them, a couple "happily married," as the world would say, and, for aught the world

knows, and as far as outside appearance would indicate, enjoying a more than common share of conjugal felicity. But there is a sadness in that house, a little cloud in the horizon, which may spread till it darken the whole sky, or may fade away like the light mist of morning. We have taken this instance because it is so common, and because there is in so many homes a *little root* of bitterness, marring the joy and beauty of married life. It may not be the "fussiness" of Mr. C., or the sensitiveness of his wife, but something as trivial—some bad habit indulged, some peculiarity unchecked, which embitters life, and sometimes leads to separation. We have not taken, as we might, the sad picture of the drunkard's home, where all conjugal happiness and love are drowned in liquid fire. With such we weep and pray, and look forward with hope to the day of our nation's deliverance, by the power of law, from this curse which has made so many homes wretched. Neither have we introduced our readers to the fireside of the gambler, the adulterer, or the modern fanatic, who laughs at the sacredness of marriage, but still lives in the family relation. These gangrenes of society need desperate remedies, and a skilful physician. Our business now is with the little foxes that spoil the vines; with those homes where the plague-spot is so small that it is considered hardly presentable to the priest.

We have been astonished to observe how much conjugal happiness has been marred by bad habits, or want of mutual confidence. Sometimes, when we have heard of the separation of a married couple, or the remark that certain persons did not "live happily together," our thoughts have gone back to the little cloud, once no larger than a man's hand, and we mourned as we thought how easily it might have been chased away.

We sometimes feel that if we are ever so blessed as to arrive at Heaven, and are given an angel's mission on earth, we would choose, were it in our power, to carry coalition and peace to hearts bound by the legal ties of wedlock, but sundered in spirit. But at present, as a weak, feeble woman, we desire to say a few words to those married people who now and then find their horizon darkened by a storm.

Scattered throughout the pages of the *Mother's Assistant*, like the golden sands in the soil of California, are directions to young ladies as to the choice of companions for life, and advice as to the best method of preparing themselves for the duties of wife and mother. So frequent and so good has been this advice, that I should hesitate long before I venture to add thereto; but, my dear married friends, let me whisper a few words to

you. The world calls you happy, and if they judge by appearance, they judge rightly, for, when neighbors enter, are not all "domestic jars," as they are called, and harsh words hushed for the time being? It is when perplexed with the annoyances of every-day life—the care of children, sick, playful or turbulent, as they are by turns—or when, with a small income, we must supply the wants of an increasing family—when business hurries, and help is needed and not obtained, or if obtained, is careless and troublesome—when pecuniary losses depress the husband, or weariness and care steal the smile from his wife's cheek—it is at such times we need draw from that fund of conjugal affection which should be constantly accumulating interest as the years of wedded life pass.

See that young couple at the altar! The blooming girl in satin and orange-blossoms; the groom in his fresh coat and white gloves. How bright the future looks to them, and how faultless they seem to each other! Talk to them as you will, they cannot be made to believe that they have imperfections of character which will call for patience and forbearance, or that the love which now shapes their paradise must be accompanied with *principle—firm religious principle*—or they may be driven from that Eden which seldom opens a second time to receive the self-banished exiles.

It is not enough that they are professing Christians; they must learn to make that religion a *practical, living, every-day concern*. It must lead them to banish suspicion, not *thinking* evil, and to return a soft answer for hasty and perhaps angry words. There will a time come—it comes to all—when married life wears a very sober hue to the young couple; when they pause and look back upon the careless, free days of single life. No situation is free from perplexities, and He who instituted the family relation has sent joys to overbalance all the trials of our lot; and be assured there is more happiness in married life, where the parties are united in heart and principle, than in any other condition.

And, may I add, that an unhappy married couple are made doubly wretched by the bonds that unite them. The same soil which yields the richest product to the skilful husbandman, is also luxuriant in weeds when neglected. Our Father in Heaven was merciful when He gave Adam an helpmeet—"compassionate like a God," when He allowed the helpmeet to wander from Paradise with him, hand in hand, and to go forth 'mid the gloom and the thorns and briers of a world upon which they themselves had brought the curse. And we believe, also,

that, as woman first led man to sin, she has graciously been permitted the largest share in winning a lost world back. I mean by this that her gentle persuasion, and her more impulsive, enthusiastic nature, are better fitted to win man to right and duty than the sterner sex. Think not, then, that I speak aught derogatory of woman's rights when I assert that in the first domestic difference which springs up between them, where no duty is concerned, it is most becoming that she should be the first to yield. Let her do it gracefully and quietly, and she has made a conquest greater than he who wins a battle. A woman who governs her temper is more respected by the other sex than she who can command an army or discuss politics. They can do but one, but, alas! they know how much easier it is to guide a ship in a storm than to curb evil passions.

With the cares of life comes also the sad consciousness that we have not married a faithless being. The warmest affection cannot conceal from us this fact. Now, let us beware when that knowledge slowly but surely dawns upon us. Whenever the wife, in the quiet loneliness of her home life, sits down to brood over the hasty temper or other shortcomings of her husband, she is in danger of marring her own peace, unless she looks upon the reverse side of the picture and beholds his virtues to the mirror of her thoughts.

We surprise ourselves sometimes when we stop to reckon the good traits of a neighbor, and a discontented wife will sometimes end a sad hour, with a song, if she will try this experiment when disposed to find fault with her husband.

Beware, also, how you speak of a husband's failings to your female friends. If you do this but once, you will find that those faults are magnified in your eyes, and you have unconsciously weakened the sacred ties of married life. There is sometimes a certain light badinage among married people which, to say the least, is productive of no good, and sometimes leads to positive evil. It may be like

"An arrow sent at random,
But finding mark the archer never meant."

Let me give an example from real life. A gay young girl is visiting some friends, who have been married eight or ten years, perhaps. She is fond of society, and, as the wife is necessarily much at home with her little ones, the husband politely attends their visitor to the concerts, lectures, evening parties, and so forth.

All this is not displeasing to a lady who loves her children, and has learned to prize the quiet joys of home; she goes, too, when

she can, but finds it no sacrifice to remain in the nursery when duty calls. Indeed, she is pleased to see that her husband retains the gallantry of his youth, and looks with a wife's pride upon him, as the young visitor leans lightly upon his arm.

"We will return early," says the husband, as the wife sits in a rocking-chair with a babe in her arms.

She replies cheerfully, "Don't hasten on my account; I shall not be lonely."

There is perfect confidence between that husband and wife, as nothing has ever yet occurred to mar it. Pity that a light jest should do that which years of care and trial have failed to produce.

The gentleman and the visitor return in fine spirits from the concert; the piano is opened, the wife orders refreshments, and a merry hour ensues. They sing, laugh and jest. The husband jokes the lady about a certain young gentleman who seemed so eager to assume his place that evening; and one thing follows another, till, at last, he says, "No, Mary, don't marry him. I shall want a wife one of these days, perhaps. Julia, my dear, what say you to my second choice?"

This seems rude and unfeeling, but it was uttered as a joke, and was taken as such; for the wife knew that she held the first place in her husband's heart. She had proved his love, and she rested upon it as upon a rock; but, nevertheless, the unfeeling words struck a chord in her heart which vibrated to tones of deepest sadness.

While she smiled with the lip, there was a tear forced back to its fountain. These words haunted her for years.

"How could he speak so lightly of my death?" she would often ask herself, and it was not until she lay on a bed of sickness, with little hope of life, and saw his agony at the idea of separation, that she ventured to tell him how much sorrow those idle words had given her. He had forgotten the circumstance, and could hardly be made to believe that he had ever been guilty of such folly and rudeness. But most tenderly did he watch by her bedside, and in after years proved, by his increased devotion to her, who seemed raised almost from the dead, that it was *only a joke*.

We believe that husbands are more addicted to such jokes than wives, and we would kindly caution them. A woman's heart is sensitive, and, where her affections are concerned, secretive. A poisoned arrow may rankle there for years, unknown to you. Heaven help you if you find at last that it was your hand that sent it.

The breach widened daily between Mr. C. and his wife, the parties with a sketch of

whose domestic life we have commenced this article. The doctor, as we have said, loved his profession; he devoted all the hours which he could spare from active practice to his study. Medical journals, reviews, new cases of instruments, manikins, colored lithographs of all parts of the human frame, not in the symmetry of its natural proportions, but distorted by disease or accident, filled his study and thinned his purse, leaving little for such books or pictures as would have suited his wife's less scientific taste. Once or twice he made feeble efforts to interest her in his pursuits; but the very sight of a skeleton made her faint, and a medical book was immediately carried to the study, if left by chance on the parlor table. Her own domestic cares were not lessened as time passed, for when her little girl was but two years old, the mother gave birth to twin boys. Now, if never before, as the neighbors said, "the doctor was fussy and notional." He required the most exact and punctilious attention to be paid to his boys—the morning and the evening bath, the daily exercise, regular hours for feeding and sleeping, and no anodynes, at the risk of his great displeasure.

"Maybe this 'is right enough," said Mrs. Sloan, who lived near them, and was the mother of six robust, ruddy faced boys; its well enough, if one can have strength and help. My babies all came up somehow, but I never had no rules about it; I nursed 'em when they cried, washed 'em when they got dirty, and gave them peppermint and soot tea when they had the colic. Your husband's 'mazin particular, Mrs. C., and don't know nothing about woman's work, or he wouldn't expect you to be regular as the clock with the three children, and only one girl to help. He forgets there's washin' day, and bakin' day, and ironin' day! Lawful sake! if he should see my Tim rollin' about the floor, Monday, with an old woolen frock on and a crust of bread in his mouth, he'd think the child would have a fit of sickness, but he's fat and healthy as a pig. The long and short of it is, Mrs. C., you must learn to have a mind of your own, and take no notice of the doctor's whims and notions."

But she felt that her husband's plans were best, if they could only be executed; and she strove, with her one inefficient girl and her three little ones, to gratify his taste for system, and fulfil his directions as to the management of the children. They were *possibilities*, but he expected of his wife that which never has been and never will be accomplished.

The doctor was seldom with his family now, for his practice and his study demanded nearly all his time; but he came as regular

as his profession would allow to his meals, and he was disturbed if he did not find them as punctual as himself. More frequently than ever the bread was heavy, and the meat indigestible from over cooking. Sissy could eat no dinner, because she had been fed between meals; and an old cradle (a very useless thing he averred) was found in the kitchen, and Betsy was rocking and singing with all her might, to hush the loud cries of one of the boys.

"Oh, dear!" he would exclaim, "I do wish, Emma, you would try to understand the laws of health, and be more systematic; the health and perhaps the lives of our children depend upon attention to these little things."

Poor Emma had heard this so often that she was wearied, and, if the truth must be told, was becoming indifferent. She had struggled to perform what the doctor called a wife's duties, till her pale face and wasted form ought to have told him that she had a task beyond her strength. But he heeded it not; he was engaged in writing a treatise on the "Causes of Tubercular Diseases," and he had little time to waste just then upon the sad, pale face of his wife.

It is not strange that in that wife's heart there sprung up a yearning for sympathy, a consciousness of neglect, and of unassisted and unappreciated efforts to do right. There was, now and then, a looking back to the happy days of girlhood, but oftener a sense of present weariness and desolation overcame her. She had no time to read, and the doctor seldom read aloud, or if, at rare intervals, he did so, it was some medical treatise, which he requested her to hear for the benefit which she might gain. One sunny spot in the desert only remained—it was their hour of evening worship. At that time the domestic and the children were generally asleep; and quietly, without interruption, they read a portion from the Book, sung their evening hymn, and mingled their petitions at the Throne of Grace. Blessed moment that, like one golden thread, kept these hearts together!

But one evening, as Mrs. C. sat down in the quiet sitting room—quiet only when her little ones were hushed in slumber—she was alarmed by the abrupt entrance of two men, supporting her husband in their arms.

"Don't be alarmed," said the doctor to her; "I have broken my leg, but am not otherwise hurt."

His voice relieved her fears, for her first thought was of death; and who shall say what agony was concentrated in that one half moment of time! How differently do our hearts measure hours, minutes and seconds, from the far distant sun, the regulator of our clocks!

None but those who have known by experience can tell how wearisome are the days and weeks of confinement with a broken limb. To the doctor, who had at this time a busy round of practice, it was very trying to be almost motionless upon his bed, and in such a position that it was very difficult to read. After making various efforts, and finding his eyesight weakened, he gave it up in despair. His only amusement was in watching the three children, and conversing with his wife in those rare moments when she could bring her sewing and sit down at his side. He noticed how seldom this happened, and, at the same time, how much pleasure it gave her when she could find an hour free from domestic cares. For the first time in his married life he began to have some conception of the various cares and manifold labors of a wife and mother. In silence he watched, from early dawn till twilight gray, the constant step of his wife. If she was away from the kitchen any length of time, things were sure to go wrong there; the cooking was spoiled or the work undone. If her eye was not constantly on the children, then trouble ensued; now a burn which mother's hand must soothe and bind; now a fall which mother alone can ease; the next minute, perchance, the molasses jug was robbed of its stopple, and the apron, just now clean, must be exchanged; or a pan of milk was tipped over by some careless little hand, and the recipient would come tottling into the sitting room, dripping with the milky shower. And when, at night, sleep, that most efficient aid to the tired mother, came and wrapped the little ones in her soft mantle, there was the work-basket, with its pile of "old clothes, waiting to be made almight as wheel as new" by the same hand which was required to work so many wonders during the day.

The doctor saw all this with a mingled feeling of wonder and self-reproach — reproach that he had ever spoken harshly to, or required so much from his wife, and wonder at the patience and long suffering of a woman who could, day after day, perform these duties without a murmur. But for the present "he communed with his own heart and was still."

"Emma," said he, one day, "I wonder if Mr. Hall, the schoolmaster, would come and read to me an hour every evening, if we should send for him? I wish very much to know the contents of my last medical journal."

"Wouldn't you like to have me read awhile?" she said, mildly, as she rose for the book.

Now, there is a little perversity in men, as

well as women, sometimes; and, though the doctor knew that his wife disliked the very sight of his professional books, he consented, and for an hour listened to her pleasant voice, as she read a chapter on tumors, containing a minute description of some difficult surgical operations for the same. Every night, for a week, she found time to read until the book was finished; and let me add, to the doctor's credit, that not once during that week did he find fault with the cooking, though one day the beef was baked ten minutes too long, and the rice pudding not long enough.

The doctor's limb was doing well; he would soon be out again, none the worse physically for his accident, and morally a wiser man.

"To-morrow I shall try the crutches," he said to his wife, as she closed her book for the night, "and I hope I shall not trouble you to read any more. My eyesight will be better now, I have no doubt."

"I hope, then, you will read aloud," she replied, "for I am getting quite interested in your books, and have found them very useful to me. I really ought to ask your pardon for having formerly treated them with so much neglect."

This was too much for even the doctor's firmness to bear. He drew his wife to his side, and with her hand clasped in his, told her how much he needed her forgiveness for his former exacting, fault finding spirit. "I little knew your cares, Emma, and far less did I know the patience and wisdom which a mother needs. Henceforth I will aid you in your duties to the best of my ability, and let me beg of you to let your husband's heart be the repository of your cares and trials; their recital will never annoy me again."

Tears blinded the eyes of the wife; she could not speak, and yet her heart was full of joy. Beautiful, indeed, was this melting of hearts that had been estranged, and pleasant to hovering angels were the mutual promises made, that, with God's help, they would aid each other in their duties, and bear their mutual burdens. Sweet as incense on holy altars was the prayer offered that night, and full of meaning that petition, again repeated:

"O, let us not look for unattainable by looking for unmingled bliss on earth; but remember that this is not our rest, and be prepared for difficulties, trials, changes, and final separation."

There is now many a silver thread amid the dark locks of the doctor's hair, and his wife has donned a cap, and looks very matronly with her three girls and her twin boys; but her brow is smooth and her heart at peace, for her husband is a tower of strength unto her, and his heart trusteth in her. On the blank leaf of his last present to her

(don't smile, reader—it was Condie on the Diseases of Children,) he wrote—

"Our spirits ne'er grow old with age,
Eternity's their heritage;
Our love, once nursed, 'mid hopes and fears,
That grew and bloomed with added years,
Will strike its roots still deeper there,
And fruit immortal ever bear."

[Written for the Western Odd Fellows' Magazine.]

AMERICA!

BY NELLIE.

LAND of the brave! Land of the free!
ever may thy banner proudly unfurl its broad
wings o'er the nation, and every breeze that
passes bear on its wings the glorious name
of "Liberty!"

Italy may boast of sunny skies and orange
groves; France of its balmy air; yet what
are these compared with our native land—
our own free America! It too may tell of
towering hills, of gushing rills, of mighty
cataracts, forests deep and wide; yet more
than all, ours is the land of the free!

Oppression exists not in so fair a land.
America opens wide her arms to the down-
trodden, the suffering from other lands,—
they on its shores find a refuge, a home, and
a country. Other lands may boast of their
noble and great, of their brave sons,—yet
'twas America that bore the noble Wash-
ington, the benefactor, the Father of his
Country. Ever will his name be loved—be
praised—in this, our own, glorious land.

Every object in America bears the impress
of freedom, that for which our forefathers
struggled so long, yet successfully. This it
is which makes America rear her head so
proudly; this it is which causes a sensation
of joy through every noble heart. Ah! Amer-
ica! ever may thy sons and daughters be
proud of thee and thine, as thousands of
earth's oppressed children find on thy bloom-
ing shores a happy home, a haven of rest,
—may the glad cries of Liberty! Liberty for-
ever! be echoed from every true and noble
heart.

THE FIRESIDE.—The fireside is a semina-
ry of considerable importance. It is impor-
tant because it is universal, and because the
education it bestows, being woven in with
the woof of childhood, gives form and color
to the whole texture of life.

There are few who can receive the honors
of a college, but all are graduates of the
earth. The learning of the university may
fade from recollection, its classic lore may
moulder in the hall of memory; but the sim-
ple lessons of home, enamelled upon the
heart of childhood, defy the rust of years,
and outlive the most mature but less vivid
picture of after years.

[Written for the Western Odd Fellows' Magazine.]

SUNSHINE.

BY ADELAIDE.

It cometh to earth in the early spring,
With the balmy southern breeze,
And rainbows rest on the flowers that spring
'Neath the bending forest trees;
The joyous songster of the grove
Trills loud his gushing lay,
And all things utter a gladsome shout,
To hail the cheering ray.

The darkening tempest veils the sky,
The golden light is fled,
The muffled thunders roll on high,
And gleam the lightnings red—
But seel a sunbeam glitters through
The dark cloud's murky tomb,
As if an angel's wing had gleamed
Athwart the tempest gloom.

It comes with joy to the hearts of men,
And all things bless its birth,
But brighter sun-light rests above,
To cheer our darkened earth.
The gentle word and the smile of love,
Who hath not felt their power?
For they cast a rainbow on the heart,
In affliction's gloomy hour.

The lonely heart of the orphan child,
Thrills deep to the kindly work,
And a tear-drop trembles in her eye,
As her soul's deep founts are stirred;
For the sweet voice seems like a mother's tone,
With its cheering words of love,
And she almost dreams that the angel one,
Is bending from above.

Speak gently then, and thy loneliest hour
Shall fly on zephyr's wing,
And along thy path-way here below
The sweetest flowers shall spring;
Let thy smile be love, and around thy way
Shall sunshine e'er be thrown,
For the ray thou send'st to another's heart,
Shall be imaged in thine own.

QUARRELS of anger ending in tears are
favorable to love in its spring-tide, as plants
are found to grow very rapidly after a thun-
der-storm with rain."

"THE heart in its physical sense is not suf-
ficient for a kite's dinner; yet the whole
world is not sufficient for it."

"God hath from the beginning promised
forgiveness to the penitent, but hath no-
where promised penitence to the sinner."

A THANKSGIVING SCENE.

A THRILLING SKETCH.

Adelaide Talbot was beautiful and lovely in her youth, dearly loved by all, but best by those of her own circle; she was indeed the richest gem in that circle. When the long lashes were lifted from her everchanging cheek, you could look into the highminded soul of the sunny-hearted girl; six years before, she had stood in her father's low parlor on Thanksgiving eve—she had stood between that father and mother to whose faces she lifted her soul, speaking eyes, the bride of an hour. And as the good mother's raspberry wine, carefully bottled up for the occasion, went round, she dreamed not that in that cup there lurked a demon that should overthrow the altar just erected. Caleb Reynolds was now a drunkard, a deserter from his home. He had enlisted, it was thought, in an hour of intoxication—but his wife was left to learn it from other lips. He went without one word of farewell, to the plains of Mexico—and never since had she heard of him.

Poor Adelaide carried her crushed heart back to her father's house, longing only to lay in the grave. Have you ever seen a tree in our western forests blighted by "girdling," as the woodman calls it—cut off from its connection with the life-giving earth, and then left to wither for years! I never pass such a tree without thinking of the slow death of the heart, to which some writer has compared. It was thus that Adelaide stood among the other plants of her father's nurture. Have you ever seen from such a girdled tree a young shoot spring out, and striking down its fibres form a feeble connection with the bark below, and sustain a sure and sickly life in the tree? It was thus that little Robert came to bind a few broken fibres from her early hopes and dreams on earth.

But we are forgetting our Thanksgiving—none of the aunties forgot it, however, or the cousins, and by the time farmer Talbot's "big sleigh" had emptied twice upon the old sprinkled stone steps, all were brought home from church, and all were there.

All except two unaccountable stragglers, "the boys," as two striplings nearly six feet high continued to be called, who were cultivating the sciences in a college not many miles away. And why were they not there? So questioned every one, and grand-mamma did not answer, only wiped her spectacles every few minutes with her apron, and peered out of her south-west window. Meanwhile the newcomers were all clustered in the sitting room, making a merry use of the interlude between service and dinner. There was

Robert, the eldest son, with his romping family and anxious looking wife. There was Charlotte—nobody knew her by that name—Lottie, blooming in her prime, and managing her little ones to a charm. There was Philip, the old bachelor, though by no means a crusty one. Next to him sat a pale stiff looking cousin from the nearest factory village. Last, but not least, though she was but a little one—was the school ma'am—the youngest of her father's flock—the laughing, fun-loving Susie. She was not beautiful as Addie had been, but there was such a world of good nature in her low broad forehead and dimpled cheeks, that you loved her at first sight. I will not attempt her portrait, for I do not know that she ever sat still long enough to have it taken, except in church. This day she was here, and everywhere among the children, kissing one, romping with another, and tossing up Robert's babe, to the terror of its mamma and the delight of all others.

"You must let me go and help grandmamma to take up the turkey, indeed you must," cried Susan, laughing, as she pushed through the door-way followed by the whole scampering troop. One had sprung from the top of the arm chair to her shoulder, and sat crowing like a parrot on his perch.

As she advanced towards the kitchen, the outer door was thrown open, and "A merry Thanksgiving to you," burst from the lips of intruders, amid the renewed shouts of the boisterous brood.

"Bless me, where did you drop from?" cried the mother, dropping her ladle into the coals in her surprise.

"Why, brothers, we never heard your sleigh bells," exclaimed Susan, throwing off her encumbrance, and heartily welcoming the young collegians.

"I dare say not," cried Edward as he knocked the snow from his boots. "We chartered another sort of vehicle, hey, Will?"

"The fact is," exclaimed Will, "that we started with sunrise this morning, but met with a most provoking 'break down' by the way. So not to be cheated out of our Thanksgiving, we footed it through the drifts. We've lost Parson Wood's sermon, but we are in time for mother's good dinner, and I assure you the walk has given us a pair of appetites."

So they sat down to dinner at last, all the loving and merry ones. Grandfather hushed them for a moment, while he lifted his bronzed hands over the huge platter, and invoked bountiful Heaven in a lengthy but fervent blessing. Then followed the usual clattering, and—but I need not describe it all—you see it as well as I do.

The "wish bone," (a great prize test,) fell to the share of the shyest one, little blue eyed Nelly, who carefully wrapped it in her white apron as a sacred treasure.

"Coz, may I break with you," screamed her cousin Harry, from the other end of the table.

"No, I am going to break"—

"With whom, I should like to know?"

"With aunt Susie, then," said the little dove, nestling mildly to her side.

"Aunt Susie! aunt Susie would look finely breaking a wish bone!"

"And why not, Master Harry?" said Susan, merrily. "I assure you I have broken more than one at this very table."

"And did your wishes ever come to pass—did they, aunt Susie?" cried a hundred voices at once.

"Yes, did they ever, aunt Susie?" chimed in Edward, casting up from his plate a side-long demure glances that brought the blushes and dimples to her cheeks.

Susie had seen some quiet little flirtations. Suddenly her face grew serious. She caught Adelaide's expression of countenance, as the latter quietly rose from the table, and made some excuse for withdrawing.

The wish bone was broken to a charm—snapping exactly in the middle, to the infinite amusement of the juveniles who had been making bets on the result. The babies went to sleep at the right hour precisely, and were packed into their snug cradles with blankets and pillows. The eldest of the company were ensconced in a corner to play "button;" and brothers and sisters clustered in quiet little knots. William and Susan sat by the window, not to sentimentalize over the moonlight that came flickering through the fleecy clouds, but to gather up the threads of confidential tete a tete—to chat of college scrapes and save the mark—school ma'am's rogueries.

Grandmamma had her knitting of course, bless the dear old fingers that kept so many feet warm; and Susie, the modern substitute, a crotchet purse to net.

"William," said Susie, lowering her voice at a pause in the conversation, and glancing up furtively, "what do you think of Addie, to-day?"

William stole a glance around. "Much as usual, is she not, poor thing?"

"See how she sits there with her fingers moving through the baby's curls, and her eyes fixed on vacancy."

"This was her wedding night you know."

"I tell you, Willie, that Addie loves Reynolds with all her whole heart yet, as truly as she ever did on that evening. She has never spoken his name, even to me, since the day her father forbade it to be mentioned in his

presence, but there is something terrible in this statue-like grief of hers."

A sharp quick bark under the window arrested the conversation.

"Be quiet, Growler, old fellow, what are you about?" shouted William, and he was still.

Dear, silent Adelaide now brought around the tray of nuts and apples, and every one tried to make her smile as he took a share, but her smile was as faint as moonlight on the icy lake.

Harry and Nelly had called aunt Susie over to the corner to name their apples, and all were silent for a few moments. The quick bark came again from the dog, followed by a low protracted growl. Edward jumped up to investigate matters, but before he reached the door it was opened slowly but firmly, and a tall, pale figure stepped within it and stood—silently. The sudden paralysis of surprise bound every voice.

A moment more, and with a faint desperate cry, Adelaide dropped her boy from her lap, and sprang across the room to her husband.

As his arms closed around her, and her head sank like a broken fly on his shoulder, farmer Talbot started as if stung by a bitter memory. His arm was raised, and his white locks floated back—

"Father!"

It was Susan's voice, choked with agony, as she sprang to catch the hand of the old man.

The uplifted hand fell, and all was hushed for one long moment.

"Come you as a reformed man, Caleb Reynolds?" Farmer Talbot's tone was firm, though quiet.

"I do, by the help of God, my father," the stranger solemnly answered.

Farmer Talbot threw a glare of the candle on his features. "Caleb Reynolds never spoke like that," and the old man modulated each word as if to steady his trembling voice. "Have you signed the temperance pledge?"

"I have signed it, and I have kept it for more than a year."

"Then, my son,"—and the old man's hand was extended, but his voice was choked. He bowed himself down and wept like a child.

But the arm hung loosely around Caleb Reynolds' neck; the surprise had been too sudden, and gentle Addie had fainted. Nor till they had won back the life tide to her cheek, and seen her again in the arms of her husband, turning to him that look of soulfull earnestness that her early years had worn, not till then—did the others approach to wel-

come, with tearful embraces, their long lost brother.

"And is this our boy, Addie, whom I never saw?" murmured Calb, pressing his lips to the little round forehead of the sleeper. She only replied by her tears.

No question further was asked; but Calb soon spoke of his wanderings. Wounded in battle, and brought to the point of death, he had listened to the angel Reflection. But with reflection and good resolutions came also remorse and despair. Who should win back to him the forfeited affections of his wife! It was then that the lesson learned on his mother's knee came beaming up through the gloom of years squandered in dissipation. He went to the fountain of peace and drank of the "living water." Having fixed and finished his term of probation, he sought again his home.

"I knew," said he, "you would all be assembled here to-night; and I lingered, shivering, long before I could man my heart to come in among you."

"Brother," exclaimed more voices than one.

The clock in the corner struck nine—it was the hour of prayer. Farmer Talbot laid his hand on the family Bible, and wiped his glasses.

"Come, my children, let us give thanks to God, for this my son was dead and is alive again—was lost, and is found."

THE LADIES' DEGREE.

It has transpired, through a publication in the New York Courier and Enquirer of the proceedings of the G. L. U. S., written as we believe, by one of the Representatives of that jurisdiction, that an attempt was made, while that body was in secret session, to repeal the Ladies' Degree; and we also learn from the same authority that "the proposition did not meet with much favor." Since this publication, we have learned from other quarters that the majority against the proposition was a decided one, (though the minority was by no means inconsiderable in numbers,) and that the Grand Lodge refused even to fix an hour or time when they would consider the proposition. We learn further that this 'agitation' will doubtless be renewed at the next session; and that the opponents of the Degree are confident of ultimately succeeding.

That it would be better—far better—for the harmony and the prosperity of the Order—that the *twice expressed opinion* of the G. L. U. S., (at Cincinnati, when, after a long struggle, it was resolved that a committee should be appointed to prepare the Degree—at Baltimore, when, after another long debate

it was resolved that it should be adopted—at Philadelphia, when a proposition to repeal it was decisively rejected.) that this triple affirmation of the Degree at different sessions should be respected and submitted to by those who differ with the majority, seems to us to admit of no doubt. If this triple endorsement does not secure the stability in the legislation of the Order, thus repeatedly affirmed, we do not know what act of that body can be considered secure against constant tinkering and repeated assault. Surely, by this time, at least, the leaders in this warfare should be willing to yield to the American, the Republican doctrine, that the majority should rule. But Southern New York, Pennsylvania and Maryland, though professing to be opposed to "irequent change," &c. &c., appear on this point resolved to "agitate;" and the weight which their power of numbers at home, and the talent of their Representatives in the Senate of Odd-Fellowship combine to give them, will probably be thrown in favor of "Repeal," until the G. L. U. S. still more emphatically says "No!"

We have a right, we think, to ask, "why should it be repealed?" Those States in which it has been generally introduced; Northern New York, Ohio, Indiana, Mississippi, Wisconsin, &c., &c., do not ask or vote for its repeal; but if it ever is effected, it will be by the votes of those States, whose Representatives having frowned upon, have had it but partially in operation in their midst. Those States, where the Brotherhood have been prejudiced against it, and where its initiates have therefore been few and far between, fear very much, so runs the argument, that the Order will be injured by it. While those jurisdictions where the Daughters of Rebekah are numbered by thousands, (and in all of them the Order itself is prosperous as might be expected,) have not yet awoke to the dangers from which the other States would relieve them. Such is the anomaly presented by the opponents of the Degree.

What harm has the Degree done? It certainly has not caused fewer members to advance to the Scarlet Degree. It certainly has not increased the prejudice against the Order, formerly entertained by many valued wives of valued brethren. It certainly has not caused fewer persons to join our Order than before. It certainly has not impoverished the finances of the Subordinate Lodges. Why, therefore, should it be repealed, and the Order thus stultify itself in the face of the world—make a public confession that its legislation is so vacillating and unstable that even after a thrice repeated endorsement of it, it surprised its members by withdrawing from them a portion of

"work" that they had a right to suppose permanent?

It seems more singular that the opposition to it should be persistent, when we reflect that no Lodge is obliged to confer it unless they see fit, no Brother is compelled to be in possession of it unless he chooses to be, no lady is forced to take it unless she voluntarily consents thereto; and to make assurance doubly sure, she has full opportunity given her to leave, if her mind has changed, even after she enters the Hall to be initiated. It gives her no additional claim upon the Order that she has already as the wife of an Odd-Fellow. While, instead of a wife's card, long ago authorised by the G. L. U. S., being of that shadowless character that it can be transferred (as politicians say that naturalization papers are sometimes) from the hands of the real Mrs. Jones, either by gift or theft to the hands of a pretended Mrs. Jones, the Order has a right to ask a lady now, who presents such a document, whether she can prove her right to it by a sign or password, and if not, *why*—she cannot.

Again: if the Degree is repealed, the G. L. U. S. must either impoverish its treasury, or commit a gross pecuniary fraud on its Subordinate Lodges. She adopted that Degree. She published it in book form. She has received six or seven thousand dollars from its sale from what cost her but six or seven hundred dollars. And if she now turns her back upon herself, if she repudiates her own work, if she renders valueless in the hands of her Subordinate Lodges what she has sold them at an exorbitant price—then, if she believes in and practices the justice she professes to teach in her ritual, she will refund to them the money thus invested, and which her legislation has made useless. And then the 50 per cent. reduction in price of supplies, which is to go in force as an experiment next July, and which economy has become attainable in the consequence of the large receipts for this very book, will be of course, indefinitely postponed.

We pass over what we should say in explanation of the Repeal, to the forty or fifty thousand ladies who have been initiated into this Degree, and who have been told in it, by the G. L. U. S., in the language which that body adopted, why the Order had instituted this testimonials of their confidence in the wives of the brotherhood; and merely remark in conclusion, that we believe it would strengthen the Degree and lessen objection against it, if the G. L. U. S. would authorize Subordinate Lodges, if they saw fit, to adopt a By Law, whereby a majority of the Scarlet members might in the exceedingly rare cases that would justify it, decline conferring it upon an unworthy applicant. Such cases

are unknown in the country; but in the large cities, once in a long while, such an authority might be valuable.—*Ark.*

THE TRUE WIFE.

BY MRS. DENNISON.

She is no true wife who sustains not her husband in the day of calamity, who is not, when the world's great frown makes the heart chill with anguish, his guardian angel, growing brighter and more beautiful as misfortunes crowd along his path. Then is the time for the trial of his gentleness, then is the time for testing whether the sweetness of her tender beams only with a transient light, or like the steady glory of the morning star, shines just as brightly under the clouds. Has she then smiles just as charming? Does she say affliction cannot touch our purity, and should not quench our love? Does she try by happy little inventions to lift from his sensitive spirit the burden of thought?

There are wives—*ay*, they are beings who, when dark hours come, fall to repining and upbraiding—thus adding to outside anxiety the harrowing scenes of domestic strife—as if all the blame in the world would make one hair white or black, or change the decree gone immutably forth. Such know not that our darkness is Heaven's light; our trials but steps in the golden ladder, by which if we rightly ascend, we may at last gain that eternal light, and bathe forever in its fulness and beauty.

"Is that all?" and the gentle face of the wife beamed with joy. Her husband had been on the verge of distraction—all his earthly possessions were gone, and he feared the result of her knowledge, that she had been so tenderly cared for all her life. But says Irving's beautiful story, "a friend advised not to give sleep to his eyes, no slumber to his eyelids, until he had unfolded to her all his hapless case."

And that was her answer with the smile of an angel—*is that all?* I feared by your sadness it was worse. Let these beautiful things be taken—all this splendor, let it go; I care not for it—I only care for my husband's love and confidence. You shall forget in my affection that you were ever in prosperity—only still love me, and I will aid you to bear these little reverses with cheerfulness."

Still love her!—a man must reverence, *aye*, liken her to the very angels, for such a woman is a living revelation of heaven.

"The 'Friend' is a secret which I have intrusted to the public; and, unlike most secrets, it hath been well kept."

[From the Ark.]

THE SOCIAL PRINCIPLE OF ODD FELLOWSHIP.

BY REV. BRO. JOHN HAMILTON,
M. W. Grand Master of the Grand Lodge of Ohio.

If the short space of time allotted me would permit, I would willingly direct your attention to the means and instrumentalities which have placed our beloved country on its present proud pinnacle of glory; but I am warned, by my time and your patience, to proceed to the consideration of Odd Fellowship, which, as a social institution, is contributing largely to our present social enjoyment, and is designed, by word and deed, by precept and example, to perform its noble part in the elevation of man to all that is desirable on earth, and thereby accomplish its noble mission in this world of sin and sorrow. Hitherto, this institution has met with the Divine favor and approbation, which is manifest in the unparalleled extension and prosperity of our Order.

In directing your attention to the social principle of our nature, I do not intend exhibiting to you its various phases or manifestations. I could not, in doing justice to myself and the magnitude of the subject, accomplish it in one address. We must be content to-day in contemplating but one manifestation of the social principle exhibited in Odd Fellowship.

In the introduction of evil into our world, our race has been deprived of the facilities our federal head enjoyed in his primeval state. Innumerable ills have been entailed upon us by this official act, which has subjected man to great suffering in his physical, moral and intellectual organization. There are, doubtless, sufficient reasons in the Divine mind for the *permission* of evil in our world, which, connected with His infinite essence, and extending to eternity, are not only unfathomable by us, but also incommunicable to men. But it may be justly said, that hereby many attributes of the Divine Nature become manifest, which otherwise could not have been known, such as *mercy, compassion, long-suffering, forbearance, &c.*, the manifestations of which are designed to endear the Deity to man. These manifestations of the Divine nature furnish man with a transcript of the image in which God originally created him, but of which man could know nothing, unless these attributes were to exercise them toward others. The expulsion of man from the garden of Eden may be regarded by some in a light unfavorable to the exercise of these attributes; but a little reflection will convince us that man in a state of ease does not know

what he is capable of performing before his latent powers are developed by the exercise of peculiar circumstances. The fires that glow far down in the bosom of the earth, fed by the hand of Jehovah—unquenched by the waters of the deluge, and unwasted by the lapse of centuries—find their vent in the numerous volcanoes that on islands and continents pour fourth their burning tide. So it is with the powers of man. Circumstances will reveal the hidden flame and give man the victory over circumstances. Men in adverse circumstances have derived vigor from their difficulties. The power of thought has been expanded and quickened by the absence of everything adventitious, and like a fortune acquired by the sweat of the brow, their fame has been proportionate to their labor. Forced, as we are, to admit that we have suffered much by the introduction of evil into the world, on the other hand we are forced to admit that much has been gained. Hence the permission of evil may be regarded as the exercise of mercy, designed to arouse the slumbering fires of the soul, which should astound the possessor as well as others.

The Deity has always manifested the liveliest concern and the deepest solicitude for the welfare of his noblest creature man, which is evident from the fact that he has done everything necessary to man's salvation, and consequent happiness, consistent with his own perfections and the freedom of the human mind. In our present condition, and under existing circumstances, we are left to the guidance of Divine instruction, to the promptings of the Holy Spirit, and our own necessities and those of others, to devise *ways and means* for the mitigation or removal of the various ills we suffer, and for protection against the unforeseen ills of life to which we are continually exposed.

Man has long since discovered, by actual experience, that individual means and isolated efforts have been powerless under trying circumstances and in the accomplishment of any great work, but which has been made light and easy where the moderate means of many were united, characterized by harmonious effort for the accomplishment of the end in view. This truth is seen and felt by millions of our race, whose physical, moral and intellectual condition has been improved by the social and benevolent organizations for the relief of suffering humanity. It is not reasonable to suppose that when men are barbarous, rude, unrefined and vicious, social organizations will be as benevolent in their operations as society will be in a more refined state. As a people advances in refinement and goodness, social organizations become more benevolent and merciful. As

in the material creation, so in the moral. The rude and barren outline of the universe first appeared, then monstrous and uncouth specimens of vegetable and animal life, then the beautiful green valleys and islands, clothed with flowers of transcendent loveliness. Milder and more liberal forms of government, beneficent and merciful laws, charitable and philanthropic institutions, are the beautiful islands and laughing valleys which appear on the bosom of improved Humanity, and point out the degree of moral and intellectual perfection to which a people have been elevated.

It is always pleasant to witness the growth of benevolent feeling in a community, and to notice those new aspects of society which indicate a general progress toward a higher life, a broader justice, and a wider benevolence.

The present age of the world is evidently one of the greatest epochs of humanity. The philanthropic and charitable associations, of which this age is so remarkable, also demonstrate the advancement of society to truer sentiments and better principles of action. An increase of membership in the benevolent organizations of the age shows that the world is ready to adopt a more Christian practice, and that man is more inclined than ever before to recognize his real relations and duties to his fellow man. More than ever is it manifest that the reign of individualism and selfishness is about to end in re-establishment of the unity and fraternity of the race.

All the benevolent enterprises of the day are not only indications, but also means of progress; and the countless thousands of members of the various associations form the mighty army of industrials, who labor without ceasing and without weariness for the improvement of man. While we cheerfully acknowledge the merits of all these charitable societies and pray for their success, we must be allowed to claim that the Order of Odd Fellows is equally efficient in answering the end of our institution.

Benevolent societies are justly impressed with the belief that every man, no matter what his condition or station in life may be, was placed by his Creator on earth for the purpose of performing some important part in the great scheme of the universe, and should accident or the reverse of fortune have been such as to disable him from sustaining that part, then it is their duty to remove such impediments. Where squalid poverty has chilled their energies and cast them upon the banks of that stream which is rushing on to the ocean which is to cover the earth as the waters cover the great deep, then it is their duty to pick them up, and ad-

minister those comforts which will enable them to go on assisting and strengthening the mighty throng. Where sorrow alights, driving its victims to despair and desperation, there they are to go, as angels of light, bearing in their hands the cup of consolation, and removing from their wounded souls the stains which the arrow that pierced them has left.

They must endeavor to exterminate that idolatrous worship of *Self*, which renders a man so pernicious in his worldly transactions, and a very traitor to the God that created him. *He* is the maelstrom of society, in whose dark abyss are swallowed up all worldly comforts. Nations have run rivers of blood under his scourge; every branch of the liberal arts withers under his touch, and he sets himself in direct opposition to the dictates of religion and humanity.

We are happy in saying that Odd Fellowship, in its benevolent operations, is doing its part in the great work of moral reform, by the concentrated energies of its members and means for the accomplishment of such a desirable end, in view of which it deserves the patronage and support of every philanthropist who desires the improvement of man's physical, moral and intellectual condition.

Odd Fellowship seeks as far as possible to alleviate the sufferings and to put away the evils of society. It does not pretend or attempt to do everything—to remove all suffering and wrong. This would be impossible, and the attempt, in the present condition of things, would only lead to entire failure. It selects, therefore, a part of the great work of mercy and deliverance, and seeks to do that well. In a way which it regards as the most secure and effectual, it is quietly doing what it is able to do to lighten the burden of want and suffering, to remove the darkness from the sorrowful spirit, to let in the cheerful sunshine into the abodes of affliction, and to shed abroad into the heart and life of the world the sacred and beautiful influences of a common brotherhood, a universal sympathy and love.

Now, it seems to me that the true philanthropist, the really good man and Christian, ought to be ready to give—nay, will give his hearty benediction to Odd Fellowship, or any other organization engaged in the noble work of humanity. It is not easy to see how he can have any other than kind feelings for it—it is not easy to see how he can avoid joining with it in its labor of love. But when, instead of this he opposes and reviles it, and speaks sneeringly of its work of mercy we cannot avoid expressing our astonishment.

[From the Ark.]

FEMALE PHILANTHROPY.

BY MRS. D. R. CHAMPE.

Woman manifests her philanthropy in the efforts she exerts to make others happy, and this should form the principal source of her own happiness. When she enters society she must carry with her her heart as well as her mind. This will enable her to forget herself and endeavor to alleviate the sufferings of the afflicted.

The benevolence and sympathy of the truly generous and feeling women are not confined to the palaces of the rich or the hall of the great; but she is to be found in the cottage, the cabin, and the hovel, ministering to the wants of the destitute. While she pities the heathen and idolater of the distant isle, she does not forget the needy of her own land. Her work of benevolence not only extends to the distant millions, but she regards with compassion the units of her own village.

Her thoughts and wishes do not center entirely upon the all-important *I* or *myself*. She does not expect her acquaintances, or the members of the household, to sacrifice their wishes for her special gratification.

Some of our sex, through the influence of misguided sentiment, will not permit their feelings of philanthropy to extend beyond the walls of their own habitations. Even the benevolent societies which flourish among us are regarded with suspicion and distrust. How many a fair face has been deluged with tears because a husband or a brother had forsaken his home to enter the purified halls of Odd Fellowship and Temperance. Although these societies are organized principally for the benefit of woman, yet all have not philanthropy enough even to bestow an approving smile upon that brotherhood which is leagued together in Friendship, Love and Truth.

It is for woman, and not for man, to make the sacrifice, especially in matters of indifference. Nothing is more likely to command the esteem and affection of the other sex than a consciousness that woman looks to them for support and guidance. In proportion as men are themselves superior, they will be accessible to this one appeal. They cannot be interested in a female who offers rather than asks assistance. A really sensible woman knows and feels that she is the weaker vessel, therefore she is grateful for support, and her weakness becomes an attraction, not a blemish.

Female philanthropy is extensively felt in society, but its most beneficial influence is found in the family circle. There this admi-

nable trait of character expands in modesty, sympathy and kindness. To be useful, a woman must have feeling. It is this that suggests the ten thousand little nameless attractions, fixes her empire in the heart, and renders her so dear, so agreeable, and so necessary, that she imperceptibly rises in the domestic circle, and becomes at once its cement and its charm.

To preside with modesty, sweetness and dignity in the family circle, is the female part of honor. There she is the bright particular star, around which infantile satellites may revolve with innocence and purity.

For the sustenance of life we are dependent upon man, but its happiness is entrusted to woman. It is assigned to her to restore in part the forfeited charms of Eden, and by her sympathy, kindness and prudence to lighten the curse which through her means was brought upon man. No earthly enjoyment has so great an influence to improve the character of men as the enjoyment of domestic peace.

It is there that woman may refine and tranquilize his mind; may turn away his anger or allay his grief. She may make his home comfortable by her neatness and good order, and happy by her cheerful smile and good humored look, and thus increase his motives for virtuous exertion.

Some women proceed so mechanically in their work of philanthropy, that everything they attempt to do appears compulsory, and a kind of domestic dullness prevails in their family circle. Such dryness on her part will alienate the affection which her sympathy might have secured.

When man returns to his home, wearied with care and depressed in spirit, she who was created for his helpmeet, should prove to be his solace and comfort. When he meets with misfortune, she should share his grief and not chide him for mismanagement. In this way she not only retains her empire in his heart, but she religiously acts in reference to her moral responsibility. Another important attainment which will greatly assist us in our work of philanthropy, is the proper government of our tempers. The highly sensitive nature of woman, less under the control of reason than that of man, is more liable to extreme fretfulness and complaining in regard to the common trials of every day life; and if through the strength of her affections, she permits herself to be led by this sensitive nature, she will become wretched and even undone. Therefore, let us all be zealously watchful over our particular frame of mind, and apply the proper remedies for the infirmities to which we are the most liable. Let us cultivate the interesting graces of meekness and humility, and divest-

ed of the vanity and follies peculiar to the sex, be found at the feet of Jesus, where Mary sat, and we will come off conquerors more glorious than Cyrus, Pyrrhus or Alexander, in the achievement of their victories. "He that is slow to anger is better than the mighty, and he that ruleth his own spirit than he that taketh a city." Although weak, helpless and deficient, yet by grace we may be made capable of performing the high duties assigned us. By the weak things of this world our Creator often sees fit to confound the mighty. Seeing our weakness, let us fly to a higher power for strength—feeling our wants, let us resort to an infinite sufficiency, and with a faith as firm as the rock upon which we stand, carry our cares and difficulties up to the throne of the great I AM.

Groveport, Ohio.

ABOUT THE ORDER.

We are sometimes asked the question, "Is not Odd Fellowship going down?" "Is it not dying out?" No, we answer, what gave you that idea! "Why," says one, "I read a paragraph in a newspaper, stating that a certain Lodge had given up, and divided their funds," &c. Well, did you not hear that some of the employees of one of the banks, a few months ago, contrived to get some considerable amount of funds into their hands, and after dividing the spoils, decamped to parts unknown! Was that a sign that all banks were about to be discontinued! In the particular case you refer to, certain designing persons insinuated themselves into the Lodge, among honest and unsuspecting men, to answer their own selfish ends, and contrived, in an artful manner, to get in the majority at a meeting of a Lodge, and vote to discontinue and divide the funds, which was in direct opposition to their most solemn pledges, and in all probability the very object for which they counterfeited the appearance of honest men, and got admission to the Order;—but their true character is at length seen, and they are gone, and the trouble of expelling them is saved.

When members of your church leave in a summary manner, to endeavor to forestall the effect of being turned out, is there any great danger of the church being entirely demolished! No, the loss of such persons is not to be deplored. We believe many, very many persons have left the Order for the Order's good. Too many joined, as they would join a health insurance company, after having made a dollar-and-cent calculation that their pockets would be benefited thereby; and after ascertaining that as a matter of speculation it "would not pay," having sympathies in common with the Order, have left;

and, we repeat, the Fraternity is better off without them. Although this course may have lessened our numbers in some places, it has not on the whole, proved disadvantageous to the Order, but quite the contrary. Persons now admitted to the Order, do not join on account of its being "something new;" they have considered the subject in all its bearings, and are prepared to enlist under the banner of "Friendship, Love and Truth," from principle, and not curiosity or motives of speculation.

We hear from various quarters of new and valuable accessions to the I. O. O. F., and believe the time is not far distant, when it may be said that the Order is *really* more prosperous than ever before. Our success is not so dependant upon numbers as upon the character of members admitted. This, after all, is what will not only render the Order successful but permanent.—*Boston Odd-Fellow.*

From the Token.

ODD FELLOWSHIP.

What is it! I recollect distinctly what my first impressions of it was some twelve years since, here in the interior of the "Buckeye State." I imagined it to be a society of deformed individuals, made up of wooden legs, glass eyes, bald heads with horns, and various other incongruities, and that also their habits, tastes and inclinations were such as to unfit them for the society of refined and intelligent circles. So much for the imagination concerning the word "Odd Fellow," simply without any history of its origin, design, or legitimate fruit.

Instead of indulging in idle imaginations, it may not be uninteresting to some of your uninitiated readers, if no others, to examine and ascertain by history and facts whether it is really a "grand humbug," or a great and glorious institution worthy of all commendation from good men and true.

Even in this enlightened age, and at this late day, I blush to own there are individuals who shudder with a holy horror at the bare mention of a "secret society," in fact, the Puritans of Massachusetts had not a greater horror of "hobgoblins and witches," than these Pharisaical individuals have of "Odd Fellowship." Why is it so! I cannot rationally account for it, only in one way—they are endowed with a narrow-minded bigotry, only capable of receiving and entertaining the superstitious traditions of their ancestors, and so limited and circumscribed are their mental capacities, that an additional accession would endanger the peace and harmony, if not prove the total destruction of their enfeebled organization. Consequently, from such, philanthropic Orders

have nothing to expect but an unreasonable and dogged opposition.

"Friendship, Love and Truth," is the groundwork upon which this noble fabric is erected; and can anything detrimental to human happiness be discovered in this heaven-born motto? Friendship!—how joyous that sound to the aching heart who has tugged and toiled through the slow hours of the burning summer sun, unheeded by those who surround him; fatigued and care worn, he bends his steps towards his humble residence. Suddenly he recognizes a "brother"—friendship is the talisman—the heart leaps with gladness, a buoyancy of spirit is infused, the step at once becomes elastic, the countenance redolent, with sunny smiles, and in the place of despondency is depicted a joyful hope as the result of Friendship! And this, forsooth, some narrow minded bigots would contend was originated by his Satanic Majesty and matured in perdition. People that do business with as small amount of brains as some of these croakers from Egypt, cannot be expected to invest in more than one commodity, and that sparingly.

"WHENEVER philosophy has taken into its plan religion, it has ended in skepticism; and whenever religion excludes philosophy, or the spirit of free inquiry, it leads to wilful blindness and superstition. Scotus, the first of the schoolmen, held that religion might be above, but could not be adverse to, true philosophy."

"My dear Polly," said Mr. Smith, "I am surprised at your taste in wearing another woman's hair on your head."

"My dear John," repeated the lady, "I am equally astonished that you should wear another sheep's wool on your back."

SOME years since an Englishman, whose pronunciation was tinged with cockneyism, was sent to preach to the benighted and wicked Hoosiers of the little village of Elkhart in Indiana, which Greeley calls "a tidy vigorous borough with a future before it."

He thus commenced his discourse: "Hinhabitaants of Hel-kart, come to the halter."

To say that life is the result of organization, is to say that the builders of a house are its results.

Interestingness, the best test of characteristic of loveliness.

Humor is consistent with pathos, while wit is not.

[From the Southern Literary Messenger.]
RAILROAD LYRICS.

AIR—*"Coming through the Rye."*

If an engine meet an engine
"Coming round a curve,"
If they smash track, train and tender,
What do they deserve?
Not a penny's paid to any,
So far as we observe,
But all acquit the engineer,
When "coming round a curve."

If an engine meet a steamer
"Coming through the draw,"
If they crush or drown the public,
Need we go to law?
If the engineer was careless—
Per'aps he's rather raw—
They don't discharge an honest fellow,
"Coming through the draw."

If a steamer chase a steamer,
"Running up to time,"
If they burst their pipes and boiler,
Where's the mighty crime?
Should a jury in a fury,
Make them pay one dime,
Or send the officers to prison,
"Running up to time?"

If they main or kill a body,
Or a body's wife,
Need a body sue a body,
For baggage, limb or life?
If you sue for damages—
For pay for what you lost,
You get a broken neck or leg,
And have to meet the cost.

[From the Ark.]
REBEKAH DEGREE SONG.

AIR—*Sweet Home.*

In true Friendship's intercourse kindly we meet;
Bright as our happy homes be this retreat;
May Love, Truth and Happiness lend us their light,
And where duty calls us there let us unite.
Come—come—oh! let us come—
Where duty calls there let us come.

And oh! when we meet in this dear social way,
With our Brothers and Sisters so cheerful and gay,
Still let us remember—If lofty our aim—
Each impulse that guides us must still be the same.
Then come—come—oh! let us come—
Where duty calls there let us come.
Chester, Ill.

M. P. R.

[Written for the Western Odd Fellows' Magazine.]
**A PICTURE NOT O'ERDRAWN—THE
 DAUGHTER I LOVE.**

INDEMONSTRABLE are the occult springs of the human heart. Strange, or wild, or grand, and yet wholly unaccountable, are the actions of countless multitudes in this corrupt, sin-defiled world. Far-famed sages, and philosophers of vast renown, have sought in vain to demonstrate the multifiduous theorem that may legitimately account for the motives that give rise to varied human action—for the love, the virtue, the treachery, and the deceit that find a domicile, a sure dwelling place in the human heart.

We speak of our intimate friends and acquaintances as knowing and understanding them well; and yet we are often woefully deceived, and most seriously disappointed in the motives that give rise to the actions of those we deem our confidants. How often do we lavish praise upon those to whom there is no merit justly due; and, on the other hand, censure, where we should bestow ample commendation. It is true, to a great extent, that the deceitfulness of the human heart, and its admitted desperate wickedness, give rise to a distrust almost universal. In fact, distrust is the besetting social sin of this day. Distrust, envy, and jealousy create the thousands of heartburning commotions, the petty quarrels and strifes that, now and then, invade almost every section of community. There is a pervading proneness to look on the dark side of almost every one's picture. If an individual's virtues and fair traits of character greatly predominate over his vices and ill habits, still the latter, in the eyes of multitudes, totally eclipse the former. In view of this unwelcome fact, the writer of this communication proposes to present to the public, from time to time, brief sketches of individual character worthy of imitation. In these there shall be no passion-woven fiction, but absolute reality—true life as it was, or is.

The first sketch of character is that of an individual with whom the writer became acquainted in the year 1844. She was then a girl about ten years of age. Her appearance was interesting, her manners, for a child, refined, and her deportment grave and womanly. A vigilant observer would readily detect in her constitution a warm, affectionate heart, most ardently devoted to her parents. In truth, her countenance was a faithful index of her character. First impressions were that she shared much pride of character, and much more than ordinary ambition, strongly intermingled with prudence and caution. An intimate knowledge of her character and disposition has been obtained by long, school room acquaintance.

Hers is one instance in which years of intimate friendship have not dissipated the well conceived opinion of first impressions.

Very soon after the organization of the academy, on the roll-book of which she stood No. 1, it was clearly manifest that she entertained a firm determination to become, if possible, *number one* in all her classes. Day after day and month after month bore witness to her unremitting, energetic struggle to maintain a maximum standing amongst her school-mates. An excellent trait in her character may be learned from the fact that, although she was herself fully bent on excelling, she was always ready and willing to lend others aid in the preparation of their lessons. In other words, without any patronizing, mistress-like airs, she always displayed cheerfulness and good feeling in assisting her associates and class-mates onward and upward. It is true, she was not faultless; she had her youthful troubles, her hours of merriment, and occasional fits of sullenness. Nevertheless, a few moments of sunshine invariably and speedily dispelled the mist and showers that sometimes teemed from a clouded temper. Indeed it fell to her lot to possess what is not unfrequently denominated a high temper. But, at about the age of fourteen, she took upon herself the solemn resolution to become, not only the complete mistress of her temper, but, also, that of her tongue. She resolved to be of those who sincerely "*scorn to take offence at trifles*." Such government is a most sublime property in a young girl's character. There is no one thing that does greater injury to society at large than the abounding prevalence of unrestrained temper, coupled with the tattler's tongue. An ungovernable temper gives double elliptic springs to an unruly tongue. The unruly member often throws entire neighborhoods into violent commotions. The subject of this sketch, on the verge of womanhood, had the good common sense to discern the respective influences of each of these evils, and resolved not to have any participancy in the exciting or diffusion of the elements of strife.

Again, she has constantly made it a point not to embark in any undertaking that does not meet the cordial approbation of her parents. "My parents disapprove it!" That is reason enough for her. Any intimation of such disapprobation on the part of either parent, has, at all times, induced her to abandon, unconditionally, any scheme of contemplated pleasure, no matter how dear to her. Hence she has never been known to tease either of her parents for anything.

How admirable, how noble, how exalted are such well defined principles of integrity clustering around every fibre of a young

girl's heart, "growing with her growth and strengthening with her strength!" What emotions of laudable pride—what sentiments of indescribable delight must fill the heart of her affectionate, doating parents, when, seated by their own fireside, contemplating their lovely and accomplished daughter, now in the full bloom of early womanhood, they can say this is our child whom a gracious Providence has kindly permitted us to rear and educate; this kind, obedient one is our daughter!

How very different are the feelings and sentiments of these parents contrasted with those who are burdened and cursed with head-strong, obstinate, self-willed daughters, who never realize any of the rich pleasures and social delights that spring from filial obedience, but who fret and pout, tease and harrass their parents from morning's dawn to evening's shade!

Another excellent trait in the character under consideration, is that she is utterly averse to giving any countenance to crusades against the slandered and persecuted. During her school-days she never once engaged in any little conspiracy against oppressed or hated students; but her voice was often heard in behalf of the persecuted. A more noble principle than this never graced a lady's character.

One instance in her history gave her academic teacher some anxiety. He esteemed her as a daughter. After spending near five years under his care and instruction, she went abroad to a chartered seminary, and in a brief season gained graduation honors, number one. During her absence the inquiry often attacked the mind of her old teacher—"Will she return from college the lovely, unsophisticated, talented Mary, or come back to the home of her childhood the starched, affected, unapproachable Molly-anthie?" But when home again, a first sight showed her to be one whose solid principles a fashionable world could not taint.

AMICUS.

A QUEER WISH.—"I wish I was a ghost, blam'd if I don't," said a poor covey the other night, as he sat soliloquising in the cold,—"they go wherever they please, toll free; they don't owe nobody nothing, and that's a comfort. Whoever heard tell of a man that had a bill against a ghost? Nobody. They never buy hats, wittals, or liquor, nor has to saw wood, nor run arrants as I do. Their shirts never gets dirty, nor their trousers out at the knees, as I ever heard tell on. Ghosts is the only independent people I knows on. I really wish I was a ghost."

"THE CONTESTED SEAT."

To the Editors of the Western O. F. Magazine:

IN the October No. of your Magazine I notice the publication of the protest of P. A. HACKLEMAN, S. COLFAX and J. P. CHAPMAN entered against the decision of the G. L. of the U. S., at Philadelphia, in September last, in declaring the seat of Rep. DUFOUR of Indiana "not vacant," thereby reversing the decision of the G. L. of Indiana.

An editorial from your own pen, I presume, in reference to the matter sustaining the views of the remonstrators, has also, since that time, attracted my attention, and as in my humble judgment, the decision of the G. L. of the U. S. was right according to every known principle of law; and as the reasoning of the remonstrators is predicated upon a false hypothesis, and the law to sustain their position has not only been garbled, but misquoted; I deem it my duty, at least, to protect myself and the order, from such unjustifiable attacks as your paper contains, and to expose the unfairness, if not unworthy, attempt at deception, on the part of the remonstrators. They do not attempt to deny or controvert the *facts* which appear in the record, but insist, that by the law arising upon, or applicable to those facts, the G. L. of the U. S. decided wrong. It is the unfairness in quoting, or rather, *mis-quoting* and *garbling* the law, of which I particularly complain—and herein the brothers remind one of certain Philosophers of old who were in the habit of first establishing a theory, and afterwards *making* or *bending* facts to suit it.—They could not find law to suit their peculiar notions of what it *ought* to be, consequently, they must either *make* or *bend* the law to suit these notions.

By the very *candid* and *liberal* manner in which these Brothers have cited and expounded the authorities, it might perhaps seem uncharitable in me to hint a misquotation, and illiberal to suggest a happy faculty at *enlargement*—traits found so generally blended—indivisibly in the politician, and legal profession, but which should scrupulously be avoided in Odd-Fellowship.

To men of *enlarged* and *liberal* views, such things pass but as common occurrences of every day life,—hardly worthy of note.

Let me here however, once and for all, affirm what I expect to prove and demonstrate, is, simply that the remonstrators have knowingly, wilfully and deliberately garbled and misquoted the law, and that, too, from the very authority cited by them to sustain their position. If I succeed in so doing, no apology can be deemed necessary for the seeming harshness of the language used. The unfairness of the attempt is my apology. In order, however, that your

readers may be able to judge for themselves, allow me to present a synopsis of the evidence as it appears of record, and then refer to the law, as it is, and as quoted and expounded by the remonstrators.

The facts of the case are—That prior to the session of the G. L. of the U. S. of 1852, the G. L. of Indiana, elected me G. Rep. for two years, in pursuance of which I was admitted to a seat at that session, leaving one year unexpired of the term for which I was elected when the G. L. of the U. S. adjourned. In May last, I was appointed to a clerkship under the General Government. In the month of July afterwards, I returned to Indiana, and disposed of the principal portion of my personal effects, and removed with my family to Washington to continue in the employment of the U. S., but still retained my house and lot in Vevay, Indiana. I left there some personal effects, and left the State with the bona fide intention of returning as soon as my employment by the Government should cease. What the duration of my stay in the District of Columbia would be, whether one or more years, I was unable to say. That previous to leaving the State I notified the Grand Master of my inability to attend the session of the G. L. of Indiana, (then in session,) and invited him to advise me in Washington City of any instructions designed to govern the Rep. in the G. L. of the U. S.

This communication was referred to a committee, who reported that it required no action, and the G. Master declared my seat vacant, and on appeal to the G. L. this decision was sustained, and the G. L. elected P. G. Daniel Woolsey to fill the vacancy. The question presented to the G. L. of the U. S. was, whether I, after coming to Washington with my family, as stated in the evidence above, was a resident of Indiana, in the meaning of the Constitution of the G. L. of the U. S. or not. The word "*resides*" as used in the Constitution, seems, by the remonstrators, as well as both the committees by common consent, to be used in a legal sense, as no doubt it was, by the framers of the Constitution themselves.

On a full examination of the case before the G. L. of the U. S. the decision of the G. L. of Indiana was reversed, and I was declared entitled to my seat—thereupon Reps. Hackleman, Colfax and Chapman remonstrated against the decision of the G. L. U. S.

Before, however, proceeding to the main point, I hope I will be pardoned for noticing what cannot be looked upon in any other light than as the veriest quibble—a quibble totally unworthy full grown men.—One of the reasons assigned for their remonstrance is, that the decision of the G. L. of the U. S.

in reversing the decision of the G. L. of Indiana, establishes a precedent dangerous to the future harmony, and calculated to lead to misunderstanding between this (the G. L. U. S.) and the State jurisdictions.—*Dangerous indeed!* The Constitution of the G. L. of Indiana, gives the right of appeal, and of the G. L. U. S. the power to entertain such appeals, I took that appeal, in effect,—nothing dangerous in this I presume—if so, amend the Constitution—and if for the purpose of avoiding this "*dangerous precedent*" the G. L. of the U. S. should hereafter adopt the rule *affirming* all the decisions of State Grand Bodies; better dispense with the mockery of appeals at once.

Had the remonstrators forgotten, at the time they penned this silly objection, that at every session of the G. L. of the U. S. numerous appeals are taken to that body from the decision State Grand Bodies (and some from Indiana too) many of which have been reversed! Yet we see no "*protests*" of record arising from the reversals! Why have the remonstrators remained so long, and that too in the face of so many "*dangerous precedents*" being placed of record? I merely refer to this point to show to what miserable sophistry men will sometimes resort, to sustain a weak cause, or untenable position.

But to the main point in the case, which is as stated in the protest; whether Rep. Dufour was, or was not a resident of the State of Indiana at the time he appeared (not offered himself) as the Rep. from the G. L. of Indiana.

The provision of the Constitution to which they refer reads as follows: "No Brother shall represent a G. L. or G. E. in this G. L. unless he resides in the State, District, or Territory where the G. L. or G. E. of which he offers himself as a representative is located." It is upon the construction of this provision that the whole question rests. The G. L. of the U. S. held that a temporary abode at Washington, for the purpose of discharging the duties of a government officer, with the intention of returning at some future day to Indiana did not disqualify me from holding my seat.

To show that the G. L. of the U. S. is wrong in their view of the case, the remonstrators profess to quote from Storey's Conflict of Laws, pages 55 and 59.—I find the authority on page 45, and is as follows.—"If a person has actually removed to another place with an *intention* of remaining there for an indefinite time, and as a place of *fixed present* domicile, it is to be deemed his place of domicile, notwithstanding he may entertain a floating intention to return at some future period." This is quoted correctly by the remonstrators—now comes what follows

that just quoted, (and only separated by a period) "And the place where a married man's family resides is *generally* to be deemed his *domicil*" (quoted thus by the remonstrators) "And the place of his *domicil* must be considered the place of his residence."—Here they end their quotation and leave off entirely that which follows, and which materially qualifies the whole—after the true quotation above ("And the place where a married man's family resides is *generally* to be deemed his *domicil*—") Storey continues thus—"But the presumption from this circumstance may be controlled by other circumstances; *for if it is a place of temporary establishment only, for his family, or for transient objects, it will not be deemed his domicil.*" It is a pity that the *legal tactics* of the remonstrators would not permit them to have quoted the whole authority while they were at it. The reason is evident—it would have demolished their position. But again, if they had looked a little further on, *merely on the opposite page*, they would have found the following dictum. "The mere intention to acquire a new domicil, without the fact of an actual removal, avails nothing, *neither does the fact of removal without the intention.*"

From these *dicta* (from the remonstrator's own authority) the law simply stated seems to be thus—a man may remove to another place, but if the *animo revertendi*—the intention of returning to his former domicil remains, the mere fact of removal does not divest him of his former domiciliary rights. If this be the law—and according to their own authority it is—then was the decision of the G. L. of the U. S. right, and the reasoning, and the law of the protest, wrong.

To the foregoing authority let me add a clause from the Constitution of the State of Indiana. Art. 2, sec. 4, reads thus: "No person shall be deemed to have lost his residence in the State by reason of his absence either on business of this State or the United States." Now if this section was not placed in the Constitution of the State to protect an Indian in my situation, in his rights, I would be glad if Brothers COLFAX and CHAPMAN would tell me what was the intention of the section. They both voted, as members of the Constitutional Convention, to have it embraced in our fundamental law. It does seem to me that no reasonable man or body of men could or ought to require additional *resident* qualification from their representative than that which the laws of the country and the constitution of our State recognize as sufficient for all the purposes of residence.

This conclusion is strengthened when we take into consideration the fact that the decisions of the G. L. of the U. S. have at all

times been averse to the initiation, by Subordinate Lodges in the District of Columbia, of clerks in the Departments of the Government, citizens of other States, living in Washington, (referred to in the minority report of the committee on credentials, and found on page 1315, vol. 2, Journal of the G. L. of the U. S.,) and of members of Congress, and others, temporarily living at Washington, (see vol. 2, page 1079, Journal G. L. U. S.) The attention of members of the Order is called to the reports of the Committee on the State of the Order in these two instances, cited above; they are directly in point. The words *resident* and *residing*, used in the laws of the Order in reference to initiations, are synonymous with the word *resides* in reference to the qualifications for G. Representatives; and if the laws of the Order would recognize me as a *resident* of Indiana, were I applying for membership, by initiation, to a Lodge in Washington, (which they certainly would,) then it is conclusive that, if properly construed, they should recognize me as a *resident* of Indiana when occupying my seat in the G. L. of the U. S. as the accredited Representative from the G. L. of Indiana. Past Grand Sire GRIFFIN and the present able Grand Sire, who are the authors of these reports, are as sound jurists in matters appertaining to the laws of the Order, as well as of State, as either of the remonstrators, and, without detracting from their ability, a little more so.

I deem it unnecessary to pursue the subject farther, except to call the attention of the reader to the fact which I proposed to establish and prove by their own authority, viz., that to sustain their position the remonstrators have garbled and misquoted the law; and the law as quoted and compared with their quotations, proves this fact conclusively. An error so glaring as this might induce one to believe that some sinister motive or personal feeling must have prompted this course. Whether this is the case or not they perhaps know best; at all events, even "that charity which thinketh no evil," cannot offer the apology that these brothers were mistaken, because the attempt to distort the authority upon which they profess to rely, forbids this idea, and the same reason forbids one from attributing it to that most charitable of all apologies, "An error of the head rather than the heart." I assure you, sirs, that it was not until charity failed in her attempts at justification, that I deemed it proper to notice this affair.

In conclusion I will only say that the facts stated in the record show what was my purpose in removing to Washington. It was to remain here temporarily on business

of the United States, and as soon as I ceased to act in that capacity to return to Indiana. The law of the case, as quoted above, can be applied by any one, though not a lawyer, without difficulty.

One other word, by way of showing the sense in which this question of residence is viewed by others, at least as sound jurists as the remonstrators. THOMAS H. BENTON has been a Senator from Missouri for near thirty years, and during that time he has scarcely ever stayed at all in Missouri. He has no property there, I am told, but has a house and lot in Washington City, and actually resides here with his family, year after year; and yet it is held that he has not lost his residence there. So of Senators DOUGLAS and GWIN, and many others; but I must desist for the present.

OLIVER DUFOUR.

WASHINGTON, Dec. 1, 1863.

[For the Western Odd Fellows' Magazine.]

AN UNPREMEDITATED LETTER.

BRO. JOCELYN:—I am seated by a table in the house of an afflicted friend, who has been nigh unto death. It is night—the sufferer is sleeping, and all is still save the ticking of the old-fashioned clock in the corner, and the rumbling of the “paper mill.” It is an employment I would not avoid. It is indeed a mournful pleasure, to minister thus to those who “are sick.” But yet it grows lonely. It’s so still, as the wee small hours of night come on.—Give superstition play at such an hour, and what troops of images come up? Honestly, don’t you believe that nearly every one is a little tinctured with superstition? Afraid of Ghosts once in a while for instance—slightly? Come now, honor bright, didn’t those queer “rappings” some times make you nervous and decidedly stump you? Please answer in a foot note.*

I “read up” the Queen City dailies with their usual amount of telegraphic guessing—their Turkey disquisitions and Russian opinions. I took up “Littell’s Living Age” and read it. By the way it “really ‘pears to me” that that same Age, is running down hill faster than anything I know of, except Harper’s Magazine, which has become a very cart load of rubbish and trumpery.

And suddenly it came into my heart to write a *letter to*—not an *article for* the Magazine. I procured materials and went to work. Whether the “letter” will turn out a chip or a whetstone is more than I like to say.

And in the outset why not a few words on the subject of “setting up?” Isn’t it a shame

that so many Odd Fellows shirk this laborious duty? They always have a headache, or a cold, or are very tired and will do *so some other time*, or “have married a wife and therefore cannot” set up! This is the very quintessence of meanness. True the duty is painful often, and always laborious, and no man can expect to feel sprightly the next day, but still it is a duty, and the Odd Fellow is specially, solemnly bound for its faithful performance. He looks for it when sickness comes upon him,—and the lazy neglectors of this duty are usually most exacting when they themselves are sick. It should be done promptly. Every Odd Fellow is bound thereto in honor, in conscience, before God and man.

“This brings me to the second thing,” namely: Odd-Fellows may be divided into two general divisions:—the *working* and the *band-box* members. The first *work*. The second join the Order, take the degrees and obtain “the honor.” Then they have no more that they can do. They attend Lodge semi-occasionally. They assume no responsibilities—visit no sick, serve on no committees—they come forth, perhaps, in processions arrayed in glittering regalia and *they draw benefits* regularly. And what is a regiment of them worth? Simply nothing at all. They are the loafers of the Order.

The question of so frequently meeting in the bodies of the Order is receiving some notice. There are social relations in life demanding attention. It has come to this, in some places, that many persons spend no entire evening at home. They meet, every night, some as occasion. My views may be heresy, but I honestly entertain them. We owe it to our families to give the majority of evenings to their society, and any arrangement which prevents this is wrong. And when a man goes one night to Lodge, next to “Camp,” next to Degree Lodge, next, perhaps, to “Division,” what time has he at home? Leaving out the Sabbath, the whole of the evenings, and, if as religious as he ought to be, one of those must be devoted to Prayer meeting. What time does he give for social pleasure, for reading and mental improvement? None—absolutely none. The growing tendency of voluntary societies to engross the time of a majority of evenings, is being noticed, and unless there is a change there will come a reaction. Cannot those institutions be as well served in their great designs and purposes and yet meet less frequently? This is a question I submit to old Odd-Fellows, and simply suggest that an answer should be prepared as the necessities of the times demand it, and demand it soon. I know that some very zealous brethren will say “that wont do—wont do at all.” But

* Yes—but you know Bro. E. they always took me in the form of the “thumps.” They are the only “queer rappings” that ever made me “nervous.”

those brethren must remember that we can't permit Odd-Fellowship to have paramount claims upon our time to the family and the church. For I consider its position to be inferior to both. And more than that, every young man needs most of his evenings for reading—that his mind may be improved, that he may be posted in the general literature of the day. I am free to say to myself, that I do not consider it my duty to devote fifty-two evenings annually to the Lodge twenty-six to the Camp and the same to a Degree Lodge. I believe that I can be a faithful Odd-Fellow without it, and I cannot be a faithful father, citizen and church member and give the Order all that time. If this be heresy, I am a heretic.

Now, Mr. Editor, I know what you have thought.—You have said to yourself “that is true, but then I don't know what about publishing it in the Magazine—I am afraid it won't take.” Allow me to suggest respectfully that I relieve you from *all responsibility*.

It may be inhibited ground, but I must say that the decision of the G. L. U. S. in the contested seat from Indiana, astonishes everybody. No one that I have seen, has any objection personally, to G. Rep. Dufour. But the decision of Grand Lodge of the U. S. is so positively in the teeth of the constitution, that men are alarmed. There is, too, a dissatisfaction with centralizing power enabling Washington City to be represented by men hailing from every jurisdiction in the whole country. And lastly the avowal that “non-residence” will be sanctioned by our highest judiciary is most unwelcome to Indiana Odd-Fellows. But the decision is made and we must abide thereby. The protest of our other G. Reps. is endorsed by nine-tenths of the Order in this State.

The march of the order is evidently onward in this region. It has acquired a steady and settled character and is no ephemeral existence. It is one of the great elements of “the public”—may its character remain ever pure and unsullied.

I have been pleased at your bold position against Odd-Fellows balls. They, surely, who have gotten them up, and carried them on, have never thought how they were wounding the feelings of their brethren. Suppose we insist on holding, in our Lodges Odd-Fellow prayer-meetings! There would be, to say the least of it, more propriety in *that* than the other. If men wish to dance, let them kick out the shoe-leather as long as they please, on their individual responsibility, but let them not claim that in so doing, they have the sanction of the Order—that is silent on the subject.

But my “watch” will soon be ended.—Aye and will soon my privileges, and yours also

reader. Time rolls on—death approaches! Our watch will soon be out!! The command will be heard,—others will take our places! The time for the work of faith, the labor of *Love*, the deed of *Friendship*, the utterance of *Truth*, will soon be gone. There will soon be winged an arrow that will fly, not beyond the stone Ezel, but into the throbbing, hoping—perchance, despairing, remorseful heart. “Therefore whatever thy hand findeth to do, do it with thy might.”

T. M. E.

[Written for the Western Odd Fellows' Magazine.]

“LET US LOVE ONE ANOTHER.”

A dreary, desolate spot, would be this fair Earth, were it not for this strong tie to bind true hearts together. This ennobling principle causing man not to live for himself alone, but to promote the happiness of all of the children of Earth. The glories of this fair spot are forever fleeting, with us for one brief hour, then quickly flown. Those near and dear, are daily fading from our view, being garnered by tender hands to bloom in the Eden above.

Let us love one another! For life is gliding by as the mist which appears on the mountain top, or as the fleecy clouds, which float through the azure dome.—So vanishes life and the things of Earth! The purest and loveliest fade from our view, as the green leaf of Summer swept by an autumnal blast. They sink into the silent tomb—a tear is shed at the shrine of memory for loved ones, and scenes that are past—flowers sweetly bloom round their silent resting place, and others take the field of action. The hand that formed us destined us to love and be loved in return, all are to have some one on whom to bestow their purest and heart-felt affections.

Let us be kind to each other.—We know not how soon the merry voice may be hushed or the bright eye dimmed—the loved form of one of the dearest may have sunk to rest—that merry rest which now gladdens every heart—that voice which speaks words of comfort to the sad and lonely, may soon be carolling songs of praise with the bright angels above. Then let us love each other—bear life's trials and cares together,—and thus brighten the path to the land of the blest.

“NELLIE.”

THE best thing to give to your enemy is forgiveness; to your opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity; to God, obedience.

[From the American Odd-Fellow.]

BEHAVIOR OUT OF THE LODGE.

Odd-Fellows should endeavor to convince the world, by their conduct as neighbors and citizens, that the teachings and object of their Institution tend to make them wiser and better men. They should be upright and correct in their dealings—should be charitable and benevolent—willing to relieve the distresses and wants of the poor, when they may do so consistently. They should be industrious and virtuous, and provide for those dependent upon them. The Odd-Fellow who behaves ill to his family, either personally in not providing for their wants, or by idling away his time in dissipation and drunkenness, should be accused before his Lodge, and condemned for conduct unbecoming his profession.

It is well enough for Odd-Fellows to encourage each other in business preferring to employ brothers rather than strangers, provided they can be accommodated equally as well. This they are not of course enjoined to do by the laws of the Order; but they may as brothers prefer one another, and no reasonable man can consistently complain of such preference.

Brothers should be strictly cautious in their conversations and communications with others relative to the business of the Lodges. They should not only make no improper discovery to the uninformed, but they should also not, by any hint or *double entendre*, excite the curiosity of the world. They should never forget that inquisitive people are constantly on the alert to catch at any word on this subject which they imagine, may enlighten them with reference to our "secrecy."

We have sometimes thought that Odd Fellows themselves have been to blame for the opposition our "secrets" have encountered. They are not in all cases, sufficiently careful in their conversations on this subject. Indeed, they have misrepresented facts, by absurdly hinting to their friends and neighbors that there is something in our rites and mysteries extremely awful or ridiculous. They have mischievously pretended that the candidate for Odd-Fellowship must undergo a certain terrifying ordeal, and that he must "*ride a goat!*" We contend that all this is not only foolish, but scandalous. No brother has a right to bring reproach upon the Order by promulgating such trash.

We would impress upon the minds of the brotherhood the importance of not only keeping our secrets, but of discouraging, in every possible manner, the practice of misrepresenting them. If we are truly Odd-Fellows, we shall keep our mysteries inviolate. Those who fail to do this have not well learned the

lessons as they have been taught. They should study them over again, and commit to memory some of the instructions they have received; so, that, by their example, they may convince the world that "*good faith*" and virtue are the peculiar characteristics of a true Odd Fellow; for, according to our laws, *we can be Odd-Fellows only while we act like honest men.* Brethren! let us remember this.

THE BOULEVARDS.

THE word "boulevard," though very common in newspaper paragraphs and books of travel, was never comprehended by me, until I saw what it was applied to. It is nothing more nor less than a long street, the Broadway of Paris, except that it is curved, in which respect it resembles Pearl-street, New York. But we hear of a great many Boulevards, as Boulevard des Italiens, B. St. Denis, B. du Temple, B. Poissonniere, &c.?—says and inquirer; are there so many Broadways in Paris! To explain this one must understand the origin of the name, and the nature of the location to which it was originally applied. Imagine a wide street, running in an irregular but nearly entire circle, with a river flowing diametrically through, and we have the idea of Paris in its ancient days, when that circle formed its outer boundary. This circle was once a promenade and place of great resort for playing bowls, being covered with turf. The city was mainly comprised within this circle, but as it gradually extended beyond it, the promenade and play green were converted into a paved street, dwellings and stores were erected on each side, until now a dense population extends very far beyond it. This circle is about seven miles in diameter. The name boulevard is simply an abbreviation of "*boules-sur-le-vert*," or bowls on the green, indicative of the games formerly played there. The different names attached to the "boulevard" are simply the names of different sections of the great circle, just as various parts of some of our streets are entitled "places," as Astor Place, Le Roy Place, &c., except that the boulevard is all divided into sections, each with a different name.

By referring to a map of Paris another great circle may be seen, embracing almost entirely the present limits of the capital, to which the name of boulevard is also given, with a great number of sections, and each with its separate designation. The formation of this line of boulevards was one of the means by which the late King Louis Philippe expected to keep his seat secure upon the throne of France, but which, by a sad miscalculation for him, became one of the principal causes of his dethronement.

It is a complete line of fortifications, ostensibly intended for the protection of the city against invasion from without by foreign enemies, but in reality for the protection of the throne against invasion of the populace within the capital. He lived just long enough to see it fairly completed, and then, before time or opportunity was given him to bring it to bear, he was compelled to leave that and every other cherished measure behind.

That half the boulevards which lie north of the Seine is the only fashionable portion of the circle I have mentioned. It is the great promenade of Paris, the side-walks being very wide, and the carriage way smooth and clean, while the sides are lined with tea gardens, cafes, drinking saloons, stores, and other attractions. Starting from the Madeleine Church, which is at one end of the semi-circle, we rode leisurely along this showy avenue to the opposite end, where we found the *Place de la Bastille*, now, happily, only the place of the Bastille—the spot where that famous prison, the “Tower” of Paris, once stood. The site of that building is now occupied by a splendid monument, commemorative of Napoleon’s deeds, and once surmounted with a statue of the “Little Corporal” himself, but which, by the jealousy of the restored powers, has been replaced by another piece of sculpture. It is called the Column of July, and is surmounted by a figure of a flying Mercury.

ODD FELLOWSHIP.

The Kentucky Garland, a literary publication, after making some remarks upon the prosperous condition of the Order in Louisville, continues as follows in relation to the character and advantages of Odd Fellowship:

“Members of the Order, wherever found, are among that nobler class of men whose object is to do good. Indeed the main object of their organization is to better the condition of mankind by throwing around them those aids and proper safe-guards necessary to shield them from being engulfed in the quicksands of intamy and want, necessary consequence resulting from a continued course of intemperate and vicious practices. Odd Fellowship takes sinking humanity by the hand and raises it to that elevated standard of morality which nature and its God designed it to occupy; leads man to contemplate the objects of his being and ultimate destiny, and inculcates, both by precept and example, the most refined morality. To become a true Odd Fellow is to become one of God’s noblest works, an honest man, and in all intercourse with the world to be governed by that golden rule of, “Do unto others as

you would have them do unto you.” No words, however, of commendation of the Order generally are required of us at this time, for long since the many virtues it enjoins, as exhibited in the character of its members, and the innumerable blessings it has everywhere dispensed, have been seen and realized in every community where they have been honored with a lodge.

“Could the ten thousand of orphanage and widowed, together with the innumerable suffering and afflicted poor who have received from the kind hand of Odd Fellowship a prompt alleviation, while the tongue of a noble philanthropy has been swift to speak words of comfort and encouragement to the desponding heart, but embody their feelings into language and proclaim with a trumpet tongue, that earth might hear, all opposing powers against so noble a brotherhood would at once be paralyzed and the world become vocal in its praise.

“The depravity of man called it into existence, and impelled by the nobler purposes of good which it was designed to accomplish, it has stood the test of years, and its noble generosity will be realized while time itself shall endure. This entire community have long since realized its influences for good, and in no country are its members more warmly attached to its ennobling principles or more zealously engaged in dispensing its blessings than in Louisville.”

POINTED SERMONS.—Many years ago there graduated at Harvard University a man by the name of Rawson, who settled in the ministry at Yarmouth, on Cape Cod. He used to preach very pointed sermons. Having heard that some of his parishoners were in the habit of making him the subject of their mirth at a grog-shop, he one Sabbath preached a discourse from the text: “And I was the song of the drunkard.” His remarks were of a very moving character, as many of his hearers rose and left the house. A short time afterwards he delivered a discourse still more pointed: “And they being convicted by their own consciences, went out, one by one.” On this occasion no one ventured to retire from the assembly, but the guilty ones listened in silence to the lash of their pastor.

INGENIOUS.—The defence of a literary man, who was arrested for drunkenness in Paris, is translated thus:

“He who drinks well, sleeps well; he who sleeps well, thinks no evil; he who thinks no evil, commits no sin; he who commits no sin, shall be saved. Therefore, he who drinks well shall be saved!”

Bro. GLENN, of the *Ark*, has again placed us under obligations for the following article, written for his Magazine, and has kindly forwarded it to us that it might appear in our Magazine at the same time that it did in the *Ark*.

The reader will find the article of "CASPAR" a most excellent one. Let all read it:

THE NEW CONSTITUTION.

It was a decided step of healthy progress when the Grand Lodge of the United States in 1852, resolved unanimously, that a new Constitution should be framed to take the place of the present instrument, which had been so amended, and patch worked, as to be not only unsymmetrical, but also, in some particulars, inconsistent with itself. And the cautiousness with which they resolved that the committee who should perform this important duty, should be elected by ballot, instead of being appointed as committees usually are, indicated that they wished to give the various parties in the Grand Lodge an opportunity to elect a Representative thereon, and that they appreciated the declaration of one of our statesmen, that reformers should always seek to reconcile order with change, stability and progress. In thus electing, all shades of opinion, all diversities of sentiment in the G. L. U. S., all sections of the Union, were represented on the committee. Most appropriately, the talented and popular Grand Sire elect, upon whose motion the committee was ordered to be elected was, by a vote well nigh unanimous, chosen from a list of over 20 candidates, as its chairman—and quite happily, both of his competitors for the chief executive office of the Order, were also elected on the committee, so that if there were what might be called parties in the G. L., each one had its selected leader honored by a place thereon. Besides these, a Past Grand Sire, under whose auspices the troublous New York difficulties had been amicably settled, and a Representative from this side of the mountains, (said to be a special friend of the ladies,) were elected. The Order at large thus had, upon the committee, its chosen head, Bro. DESAUSSEURE—while New England, the Middle States, the Southern States, and the Western were also severally represented upon it. This committee, after a comparison of their views were fortunate enough to agree unanimously upon a Constitution, which was reported last September, and awaits the ordeal of a two-thirds vote at the next communication. It is now before the Order to be examined and commented upon.

After a careful and studious comparison of it with the old Constitution, I am convinced that it should be adopted. I know that

on two points you would desire to see it changed, so that it should provide for biennial sessions and for a mergerment of the Encampment branch. But you will remember that, in these particulars, it but follows the old instrument, and cannot therefore, when you make up your choice between the two, be any the more objectionable to you, or those who agree with you. My own opinion is that the committee did wisely in proposing neither of these changes in the new draft, whatever they might have thought of their intrinsic merits. The body which had elected them, had expressed their opinion upon both of these propositions in a very decisive manner—so much so that the committee, their servants, doubtless considered themselves instructed on them, and did not feel disposed to hazard the rejection of their work by proposing changes, for which they were convinced the G. L. was not yet prepared.

The most casual observer who examines the two instruments together, will notice a desire to define the power, and limit the prerogatives of the G. L. U. S. and its officers, in the new Constitution which does not appear in the old. While recognizing in the new draft, the conceded truth that that body is the *original source* of all true and legitimate Odd Fellowship, it also recognizes, that when, by its authority, it establishes State Grand bodies, they also have rights and powers conferred upon them, and are, in their proper sphere, as sovereign as the G. L. U. S. is, in its particular circuit or range of duties.

For instance, it declares that it shall require a *two-thirds* vote in the G. L. U. S. to deprive State Grand Bodies of their charters, and that it can only then be done for clear violation of law. And it proclaims also that State Grand Bodies are "*supreme* for all local legislation and appellate jurisdiction within their respective limits," except as may be qualified by the Constitution itself, (such as the right of appeal to the Supreme Body, even there however declaring that the decision of the State Grand Body shall be "final and conclusive, until reversed by the G. L. U. S.") These are important concessions; and will possess great value in the eyes of that large and growing portion of our Order, who believe that the principle of State Rights should be incorporated into our organic law, as far as practicable.

But the last section of the article relative to the powers of the G. L. U. S. is such a gratifying step forwards that I must quote it entire.

"SEC. 9. All power and authority in the Order not reserved to this Grand Lodge by this Constitution, is hereby vested in the various

State, District, and Territorial Grand Bodies."

This truly American Section, copied evidently from the Constitution of this glorious Union, would alone induce me to vote for the adoption of the new Constitution, if it did not possess a single other feature, which I preferred to the old. It will place the Order on high ground.

The powers of the Grand Sire also are limited and defined. Instead of the general authority conferred upon him in the present Constitution, under which he can justify, if he chooses, almost any stretch of authority, his prerogatives are specified, and important exceptions expressly made. He is, during the recess, only to decide *such* appeals as may be submitted to him by the State Grand Bodies, leaving them, if they prefer, to send their appeals direct to the G. L. U. S. He can only decide such questions as it may be deemed expedient to submit to him by the presiding officers of the State Grand Bodies; and he is *expressly prohibited* from considering such as arise out of their local Constitutions; and out of an interference in which the New York difficulties arose. He is also required to report to the Grand Lodge *all* of his official decisions, and not merely such as he may consider the most important, as is now the case. All those who believe in a clear limitation of official prerogatives, and a just responsibility of the governor to the governed, must approve of these amendments.

Heretofore there has been no provision made for such a contingency as the death or resignation of both the Grand Sire and Deputy Grand Sire during a term. The new Constitution confers the executive authority in such an event upon the junior Past Grand Sire, probably because, being the last occupant of the chair, he has received the last endorsement of the Body. You will have noticed also that in the article relative to the Treasurer, it is not only required in the new Constitution, as it is not in the old, that he shall give a bond for the safe keeping of the moneys, choses in action, &c., (not *causes* in action, as I notice it misprinted in some quarters, in the haste of composition,) but a new section is added, declaring that "no money shall be drawn from the treasury but in consequence of appropriations made by the Grand Lodge."

The apportionment of Representatives is always a difficult task in any Legislative Body. In our Order, the injustice and inequality of giving the Grand Lodge of Pennsylvania, and the Grand Lodge of Iowa the same power in the G. L. U. S. while the former has 40 times the number of members—pays at least, in the purchase of supplies, 10

times as much towards the support of that body—and receives back in mileage and per diem, not one-tenth as much from the treasury—is conceded by all. But the trouble has been to devise a feasible remedy. To give Pennsylvania 40 times the representation of Iowa, and other large States proportionately, would not only make the G. L. U. S. unwieldy, but increase its expenses so enormously that not even our best financiers could devise "ways and means" to meet them. But I think the committee have struck the golden mean; which, while it does not largely increase the number of Representatives, nor enable the larger States to swamp the smaller ones by their great power, does at the same time concede something to numbers without robbing any jurisdiction of an iota of their present power. Leaving the present basis as it is, (under one thousand contributing members, one Representative; over one thousand, two,) it gives jurisdictions with more than 5000 members, three Representatives, and those over 20,000, four Representatives. This adds, as I find by calculation, but twelve more Representatives to the Grand Lodge; and it must not be forgotten, by those who think as you do that the Encampments have had too much weight in the G. L. U. S. according to their numbers to admit of a fair decision of the merger question on its merits, that all but one of these additional Representatives, would go to strengthen the power of the Grand Lodges in the G. L. of the U. S.

Has it ever struck your attention that in the old constitution the form of a Representative's certificate, blanks and all, is made a matter of constitutional provision. Its incorporation there looks rather awkwardly; and I am glad to see therefore in the new draft that it is omitted, and in its stead it is merely declared that their certificates shall be such as are required by law. Heretofore, whenever a Representative has been admitted on an informal certificate, it has been a direct violation of the Constitution.

There is an omission in the old Constitution as to impeachments. No means were provided for the legal removal of an unfaithful officer, a member of the G. L. U. S. This, I notice, is remedied in the new draft. A majority consenting thereto, the implicated Brother may be impeached and tried, and two-thirds concurring therein, may be after trial, expelled. Protracted ballotings for officers, consuming valuable time, is also to be prevented; as, by the new Constitution, if there are more than two candidates left in the field, after the second ballot, the one polling the least vote is to be dropped at each ballot, until an election is effected. It is also provided that less than a quorum of

Representatives may receive and act upon the credentials of uncontested members; and thus avoid the waste of nearly a whole session, as at Cincinnati, when the arrival of old members, sufficient to make a quorum, had to be waited for, on account of no such provision existing at the time in the old Constitution.

It will gratify the friends of the observance of the Sabbath to know that the committee recommend that hereafter the G. L. shall meet on Thursday instead of Monday. As it is now, Representatives have to be at Baltimore both the Sunday before and the Sunday after the session on their own expense; and, if belated on the road by accidents, failing to connect, &c., are compelled to travel on the Sabbath to arrive in time for the opening of the session. If the day proposed by the committee is adopted, such are the railroad facilities of this era, that fully two-thirds of all the Representatives, if not more, can leave home after the Sabbath is over, and arrive in time; and if the G. L. adjourns the succeeding Thursday, nearly the same proportion can return home before the dawn of the next Sabbath—thus being absent from family and friends only one Sabbath instead of two.

I should like to refer to other points, but have already encroached too largely on your space. Asking your readers to continue the comparison I have so hurriedly instituted, I close with the prophecy that the adoption of the new Constitution will be the inauguration of a new era in American Odd Fellowship—one in which peace and concord shall reign in our borders—and prosperity preside at our altars.

CASPAR.

THE MIRAGE IN AUSTRALIA.

That curious optical illusion, the mirage, may be occasionally witnessed on the plains of Australia. I first beheld this singular phenomenon one hot summer's morning; the sun was shining, the wind hushed, the sky cloudless, when the plain I was journeying over apparently suddenly transformed into lakes of glistening silver. I rubbed my dazzled eyes, gazed again and again, stamped the ground, and peered at the sky, in order to be convinced that I was indeed on terra firma, so beautiful, so strange, and so fairy-like, was the prospect. The idea of mirage did not immediately cross my mind, as I had neither read nor heard that the phenomenon had been witnessed in the Australian colonies. Travellers in the East have recorded that mirages in those parts have all the appearance of water; those I witnessed in the Australian colonies had a somewhat different aspect; for they reflected images as distinctly as water, they looked so hard and metallic

that no one would take them for that element. I could learn nothing satisfactory from the colonists as to when or under what circumstances these allusions take place. I myself have seen them only when the weather was hot and calm; they are properly induced by the mass of atmosphere on the plains remaining at rest, while the stratum in contact with the soil becomes heated by caloric disengaged from the parched earth. I remember, on one occasion, a breeze sprang up, when the silvery scene presented a series of undulations, and then suddenly vanished.

[Australia as it is.

On Friday night, the 23d of Dec., 1853, the village of North Adams, Mass., was visited by a destructive fire. It was first discovered about 11 o'clock in the lower story of a large three story building, situate on Main street, used for a store, except the upper story which was occupied by Oneco Lodge, No. 100. The fireman and citizens made great exertions, but were unable to arrest the flames until two buildings on Main street, and two on Eagle street, were wholly destroyed, and the fifth building very much injured.

By this fire Oneco Lodge has met with a serious loss. About four years ago, the brethren furnished their Lodge room at an expense of more than \$1000, and had one of the most pleasant and comfortable rooms in Western Massachusetts. Nothing was saved except the charter, which was removed by Bro. D. W. Stevens, who entered a room by a ladder, when the flames were bursting from the windows—an act of heroism attended with great danger. There was an insurance on the Lodge property of \$400, which will reduce our loss to 6 or \$700. This Lodge has heretofore enjoyed a fair degree of prosperity, but of late has expended quite a large amount of its funds in payment of benefits, and has ever been liberal to unfortunate Lodges. I know not what course the brothers will deem it best to take, but should they conclude to furnish another room, I trust they will be generously remembered by sister Lodges.—*American Odd Fellow.*

There are many men, especially at the outset of life, who in their too eager desire for the end, overlook the difficulties in the way; there is another class who see nothing else. The first class may sometimes fail; the latter rarely succeed.—*Colridge.*

BETTER that we should err in action than wholly refuse to perform. The storm is so much better than the calm, as it declares the presence of a living principle. Stagnation is something worse than death. It is corruption also.—*Egeria.*

The Western Odd Fellows' Magazine.

GEO. B. JOCELYN AND JNO. B. ANDERSON, EDITORS.

REMEMBER THE POOR.

The dwellers in cities at this inclement season are brought into constant contact with the poor and distressed of the human family. The sight of distress raises in the philanthropic mind, first a feeling of sympathy, which, if the mind be well regulated, will be invariably followed by the desire to relieve the present want. This desire will be immediately followed by the act of benevolence, unless circumstances attend the case which cause a modification or prevention of this the natural result. Lest these causes, which in many cases are trivial and inadequate, may stand in the way of practical benevolence, let us review in a few lines some of them. First, in large cities, or, even in communities less extensive, many impostors are daily found asking alms, who on examination are found not actually in want, but who pursue this course as a means of amassing wealth or of gratifying the cravings of depraved appetites. These facts, of almost daily occurrence, embitter the public mind to such extent as to shut up the flow of sympathy to all alike, the deserving as well as the vicious. Second the existence of public charities in the form of hospitals, houses of refuge, poor houses &c., afford to indolent, though well-meaning persons, what they consider sufficient excuses for withholding their charities. When addressed upon the subject of practical benevolence, they at once answer, let them go to the poor house—or I contribute my share in the form of taxes. The manner of contributing to the wants of the poor is often quite improper—many persons of means now fail to contribute to the wants of those who call upon them for aid and thus satisfy their minds that they at least have done all that can in any reason be demanded of them—forgetting that the most needy and worthy are not those who ask most loudly or most frequently for alms. True benevolence is that which seeks out the needy in the homes of squalid poverty, feeds the famished children, who in their secluded hovels call for food where no ear save that of a helpless mother and the Almighty Maker of all hears their cry—who smooths the pillow of the sick and clothes the wretched victim of want and neglect. True benevolence is that which gives through self-denial, the sacrifice of personal comfort, and the exercise of personal effort; thus shortening and strengthening the link that binds man to his fellow man, and bringing into close relations the high and the low; the pampered and indulged son of affluence and the trembling starved child of penury and disease.

The man in affluent circumstances who responds to the calls of the poor by giving money, pursues the course which costs him much less than to seek

out the distressed in their homes and relieve their wants, at the same time adding kind words to convince the distressed that the act is considered on the part of the giver not as a disagreeable duty but one of real pleasure.

The act of giving affords relief to the needy and at the same time gives real heart-felt pleasure to the giver who has sought out in order to relieve the distressed. While he who gives by proxy or through the medium of public institutions, loses all this personal enjoyment. Public charities, whether in the form of Poor Rates as in England, or hospitals and poor houses supported by the treasury of the county, as in this land, are to a great extent inadequate to the attainment of the end proposed in their erection. A friendless wanderer, without means and physically unable to support himself, will often go to the poor house willingly, or if suffering from disease, will gladly enter a hospital, knowing that he will there find comforts and attention not to be met with among strangers at their homes. Such cases are rare in our land. In our cities and large towns during seasons of scarcity and high prices—which seasons very generally occur when the demand for the services of the poor is diminished and their want of fuel and clothing increased—often whole families suffer from insufficient clothing and food, to these the thought of breaking up the families, and separating its members, is exceedingly painful—rather than have the sick child taken from her to the hospital the fond mother will often labor day and night to earn the meagre pittance that will keep absolute starvation at bay—and hoping against hope, will strive on, denying herself the necessities of life, that she may thus prevent the removal of her children to the care of strangers, who will extend to them none of the maternal affection which she feels almost as essential to their existence as food. These poor, suffer from want of work and wages, and to their minds, disgrace attends the only means afforded by government for their relief. What they want is not charity but work—the opportunity of earning by honest industry an adequate support. This public charities do not afford. Did all distress arise from a vicious life on the part of the individual sufferer, then would hospitals, poor houses, and work houses, maintained at public expense, be all that could be required. The other class of poor, to whom reference has been made, are much more interesting and not much more numerous than these. To such the mere act of asking alms is revolting in the extreme, and to be compelled to herd together in poor houses with the vicious and the depraved is shocking beyond utterance. What wonder that these would refuse to beg, and that they would prefer suffering and disease, to the life of public paupers. To the benevolent, this class of our fellow beings open a broad field of labor. To seek out these children of

misfortune—to aid them in finding honorable employment—to relieve their present distress without wounding that self respect which they hold in common with the honest every where, is an employment more ennobling and honorable than bestowing large sums on public charities. The members of our fraternity can here make large advances in the path laid down in our very organization. A fraternity in the family of man is intended to include the whole family, the low as well as the high. He who showed mercy was neighbor to the man who fell among thieves. Odd Fellows may assist the public officers whose duty requires them to take care of the poor, by searching out and reporting to the officers the case of such as require their aid—and seeing that aid is extended to them. As Lodges, too, our fraternity may do much by attention to the appointment of the proper charity committees, by seeing that these committees are composed of such brethren as will attend to the duties assigned them, and lastly by contributing of their own means and that of the Lodge to the relief of the present wants of the poor.

ANNULMENT OF A FINAL CARD.

In our last No. we published the decision of the G. L. U. S. upon this subject, and expressed our gratification at the settlement of the vexed question. Bro. GLENN, in his last No. of the "*Ark*" holds the following language upon the decision:—

"We cannot concur in this doctrine at all. It seems to us altogether wrong, and is certainly contrary to all former usages and precedents. The law heretofore has been that "the vote of the Subordinate Lodge or Encampment, granting a withdrawal card to a brother applying therefor, *severs* the connection of such Brother with such Lodge or Encampment, &c." It relieves the Lodge from all liabilities even if the card not be taken. The idea that revoking a card brings the Brother back into the lodge is a new one—it is a novel one, and will cause much difficulty. In the great majority of cases the card cannot be reached, and we believe the former course and law on the subject to be the most judicious and practicable. Now we must go into trials, and may expel, after the connection has been severed.

"Suppose the Lodge does not sustain the charges, what becomes of the member? Does he remain a member of the lodge? or is he entitled to his card? and his connection again severed? He is a member while his trial is progressing, and must he pay dues during that time? These are important questions, and we apprehend Lodges will find some difficulty in determining them."

We must differ some little, at least, with Bro. Glenn, for we think that the difficulties which may arise under the late decision will be much less formidable than those under the old law as it was, and of course much more easily surmounted.

Under the old law, as it operates in Indiana, there was too great a latitude for unjust action. Some designing one could raise an evil report against a Brother with a final card, and have it circulated through the community until its general

belief would demand action by the Order. Without notice to the Brother, a meeting is held—his case brought up—talked over;—on motion his card is annulled, and the fact published to the Order. He may be innocent of any wrong, and yet the Lodge which made him, and from which he carries a card, has said that he was a knave. He has no recourse now. He cannot have the matter investigated at home, for he is not only *out of the Lodge* now, but *out of the Order*. In such an instance the Lodge does a great, and perhaps irreparable wrong.

Under the late decision the Brother, who is still a member of the Order and entitled to all its sympathies, courtesies and assistance, is brought back into the Lodge granting the card, for a specific purpose—namely, that the injurious reports may be investigated, and he justly expelled, or honorably acquitted.

"Now," says the Ark, "we must go into trials, and may expel, after the connection has been severed," [severed from his Lodge not the Order.] What else would you desire Bro. Glenn? Would you have the Brother expelled from the Order without notice, without trial, and almost without form, and without an opportunity to vindicate his name, from the slanderous aspersions heaped upon it? The "trial" is just what we want.—Then justice will be done; if no trial can be had gratinjustice may be done to the innocent. We hold it to be the duty of the Order to see that its members have the fairest possible opportunity to justify their conduct, and any law that will accomplish this purpose is a good one, even if it were loaded down with difficulties, and should be kept in force until some law is enacted that without these difficulties will accomplish the same object.

"In a great majority of cases the card cannot be reached." But the member holding the card can be reached; and under the late decision revoke the card—and cite him to trial. If the charges are of sufficient magnitude to expel him, if true, he will, if innocent take some steps to meet and refute them. If he fail to attend after citation, we can, in our State, not try him, but may expel him for contempt.

"Suppose the Lodge does not sustain the charges, what becomes of the member? Does he remain a member of the Lodge? or is he entitled to his card? and his connection again severed?" We see no difficulty here. The member was brought back into the Lodge for a specific purpose—and when that purpose is accomplished—he is either expelled, or his card is returned to him, with his "good standing" in the order unimpeached. Is not this a reasonable view, and surrounded with less difficulty than the old way?

"He is a member, while his trial is progressing, and must he pay dues during that time?" We

think not. It comes under the same rule as above.

To our mind the case is a plain one, and seems to be this:

A member of Lodge No. 1, applies for and obtains a final card dated Jan. 1st, 1854. Sometime after this it is reported and commonly believed that the brother is a swindler, and the Order suffers from his connection with it. Lodge No. 1 annuls his card, and cites the Brother to trial, by forwarding a citation to his post office address. He appears for trial, is acquitted, and **HIS CARD IS RETURNED TO HIM.** If found guilty, or after due notice, he fails to appear, in person or by a friend, he is expelled; and thus the Order and the Brother, both have justice done to them.

THE CONTESTED SEAT.

Our readers will find in this No. of the Magazine the defence of the P. G. M. OLIVER DUFOR. We have in former Nos. published the reports upon and given our own opinion as to the merits of this subject, and nothing we have yet seen will justify the action had by the G. L. U. S. We publish Bro. DUFOR's communication because we deem it nothing but justice to him that he should be heard in his own defence, although we think he exhibits a bitterness of feeling that is not in exact accordance with his general spirit. Bro. DUFOR should remember that opinions are neither criminal nor virtuous, but the mode in which they are maintained or combatted may be, and we think that his charges against the "protestors" are at best unjust, although he may be honest in making them. From our knowledge of the characters of Bros CHAPMAN, HACKLEMAN, and COLFAX, we do not think that they would wrong Bro. D. intentionally, and that the course they pursued in this matter was in exact accordance with what they conceived to be truth and justice; neither can we believe that they would wilfully pervert the meaning of any law for the purpose of defeating him or any person in or out of the Order, and we think Bro. D. will regret having dealt so harshly with these Brothers when he comes to reflect upon the full meaning and bearing of his article.

THE Odd Fellows of Iowa City have undertaken a praiseworthy enterprise—that of founding an incorporated "Female Collegiate Institute," on a large scale. Six thousand dollars have been subscribed for the purpose in Iowa City, a site secured, and the building begun. We wish the institution great success, and we trust that the errors of exclusive mental culture and neglect of physical training and domestic arts, which have made female seminaries in other parts of the country a by-word, will be avoided in the Female Institute of Iowa City.

AVOIDANCE BETTER THAN REMEDY.

OLD as the history of our language almost is the adage, "Prevention is better than cure." Most of the evils of our social system would entirely disappear if men would, before they act, carefully examine the probable tendencies of their acts and words. The misunderstandings which often arise among intimate friends, disturbances of harmony in communities and associations, in nine cases out of ten, could be avoided by a very little forethought upon the part of those who, by some thoughtless word or action, give rise to the evil. To remedy such evils when they exist, requires more of philosophy and wisdom than frequently falls to the share of man. In the fraternity of Odd Fellows as few difficulties arise as are to be met with in any association in the land, yet these few are quite too many. We do not wish to be understood as urging or even desiring that discipline should be abandoned in our lodges; on the contrary we have always advocated the support of our laws and their just and prompt execution in cases of intentional infraction. What we would urge upon our brethren is a more careful guarding of the portals of lodges. Men of sterling integrity and great moral worth who, in their intercourse with the world, act the part of fearless honesty, possess this character inherently and will act from principle, place them where you may. Fortuitous circumstances of place or association do not form the basis of character with them, and their lives are an out-working of true principle. Such, when introduced into our Order, make active, zealous, untiring and faithful members, and by filling the Order with such men, the great ends of the organization will be much sooner attained. Unfortunately for Odd Fellowship, all who apply for admittance are not of this class; and when committees of investigation are indolent or inattentive to the duties assigned them, improper men will continue to enter the society, bringing with them disgrace and reproach upon the Order. For the evils of this class there is a remedy, viz: dismissal from the band the unworthy member; yet the execution of the offended law is, in many cases, attended with evil of no small importance. Much less difficult, and much more consistent with the aims and profession of Odd Fellowship, is prevention. Admit only such men as can, by their previous life, afford a good assurance that they will make faithful members.

Fraternity in the family of man implies more than a mere name. Were all men in the Union or the world to become members of Odd Fellow lodges during the coming year; were the good and the bad, the pious and the profligate to unite in this society, bringing with them each his peculiar views, feelings and acts, immediate and total destruction to the society would ensue. If our Order is to exert upon the moral and social character of

society any good influence, it must be done by keeping it pure itself. A lecturer addicted to the use of intoxicating drinks, would exert no good influence by his advice to others to abstain from their use; a man of known profligate habits would, by ascending the pulpit, drive from his church all right minded men, and would only do evil when he professed to do good. So with Odd Fellowship. Let the fraternity guard against the introduction of men whose character is not known, or whose past life has not afforded assurance of correct conduct hereafter. In filling the offices of the Lodge let members be elected from a knowledge of their character for zeal and industry in order that the internal working of the Lodge may be correct. Let committees of investigation and charity be composed of men who will spare no labor in the faithful execution of their several duties, and if the fraternity does not increase rapidly it will at least maintain the high standard which all true Odd Fellows desire and at which they aim. We apprehend that in Lodges established in growing communities too little care is taken in examining the character of applicants for membership, previous to their admission, and too little care in instructing them in the teachings and duties peculiar to the Order. The first of these evils has a tendency to introduce men who, being unworthy members of society, make unworthy members of the Order. The second leaves men liable to commit errors from want of knowledge of what will be required of them in the new position they voluntarily assume. Of the thousands that, in almost every State of the Union, are crowding into the fraternity, much the smaller number are well instructed in even its past history. This is a grievous evil, and one that should be prevented by whatever means are afforded for so doing. Every member of the fraternity should have in his possession some magazine or paper devoted to the good of the Order. These he should read and preserve for future reference, and by every means post himself up in the past history of the society, its present condition, its future prospects, and especially in its aims and ultimate objects. Such a state of things requires that new members be not left to assume their course without instruction; but, on the contrary, that by frequent instruction these duties and all others growing out of their new relation and character be urged upon them; that means of instruction, in the shape of manuals and periodicals, be presented to the minds of the members, and that they be induced to make use of them for the ultimate attainment of that kind and amount of information that every member should certainly possess. Selfishness is a state of mind entirely inconsistent with the character of an Odd Fellow, and he should prove its want by imparting to his less informed brother not only information on points of history and character,

but also by affording to him means of instruction from publications and other sources from which it can be attained. A course of conduct, such as has been very briefly suggested, upon the part of members generally of the Order, would produce an instant great improvement in the character of our members. The entirely unworthy would be kept out, and the true and faithful properly instructed in their duty.

THE present day of great advancement in the various departments of science, literature, and art, has produced a degree of mental development not attained at any former period of the world's history. The theory of those who teach that although the progress in the practical sciences and arts—as evinced in the existence of railroads, the magnetic telegraph, the application of steam to river and marine navigation, and the various improved methods of manufacturing—yet that, in morals, the world is degenerating, is certainly without foundation. That man, as a moral being, is improving, is abundantly evident from the existence of institutions of learning, the establishment of churches in all civilized countries, the diffusion of the scriptures in all parts of our own country, and the spread of knowledge by missionary effort among the heathen nations of the world. The morals of the race improve in equal ratio with their intellectual powers, and crime and vice are gradually giving way before the steady advance of truth. This remark applies to the aggregate crime of the world. That certain phases of vice do increase in given communities, such as large cities, cannot be denied. The vice of intemperance is one of those which, in our own country, though probably not on the increase, does not diminish in the same proportion that some others do. The public mind is at present waked up to the importance of bringing to bear upon this monster, that devours annually his thousands of victims, all the weapons likely to overthrow his kingdom. In given communities much may be done by public lectures and debate upon the various ramifications of the subject, yet these alone are insufficient. To reach and wield the public mind, the press must be brought to bear, and beyond doubt more can be done through the medium of newspapers and books than by all other means combined. To the already respectable list of works upon this general subject, we hail the appearance of “*Mrs. BEN DAREY*,” referred in to our last number. This work from the pen of one of our most gifted writers, Mrs. A. MARIA COLLINS, is intended to present to the mind of the reader some glimpses of this great vice in circles where it is not generally looked for. In a clear and familiar style entirely devoid of all affectation, Mrs. C. has represented the inebriate in all his stages, from the incipient steps in the path of vice to the lowest depths of degradation.

The veil that hides from the outer world much of the depravity of the so called upper circles, has been torn away, and the demon intemperance shown in his most revolting character. The accomplished lady, brought to the deepest infamy in consequence of the gratification of a low appetite, the families into which wretchedness and want have been introduced by the same cause, the deep iniquity engendered by the use of the intoxicating cup, are all delineated in startling distinctness and with evident truthfulness. The work is no doubt destined to exert an immense influence in the great work of reformation to which the mind of every philanthropist is now directed. Let this book be put into the hands of every family in the land, the consequence will be to awaken a spirit of inquiry to learn if such states of society do really exist. Its tendency will be to arrest some in their downward course, and to arouse public attention to the necessity of some efficient plan for the arrest of this wide spread evil.

The work is published by Messrs. MOORE, ANDERSON & Co., of Cincinnati, and will, in typographical execution, compare with the publications of the best Eastern houses.

THE A. T. P. W.

By a recent decision of the G. L. U. S. it was declared that it was *not essential* that a Brother offering to deposit his card should be in possession of the T. P. W. if correct in other things.

We trust that no Lodges in this jurisdiction will be misled by this—for the 17th by-law of the G. L. U. S. most positively states, that *in addition to the other qualifications of the Brother offering to deposit his card in a Lodge or an Encampment he must prove himself in the A. T. P. W.* This has been the repeated decision of the G. L. U. S. and we presume that a by-law cannot be annulled in quite so summary a manner, by the adoption of a report of a committee. We presume that the Committee and the G. L. U. S. did not think of the step they were taking, or intended to make the decision so broad as to cover the application of an "ancient Odd-Fellow."

Upon this decision, Bro. GLENN, remarks:

"That is wrong, and being contrary to established law is *void* and of *no force*. The by-law is binding, and all applicants for membership on card must prove themselves in the T. P. W. as heretofore."

That is good doctrine and we fully concur in it. But, Bro. GLENN, if that principle be applied to the decision in the case of P. G. REP. DUFOUR, we would simply ask, notwithstanding the decision of the G. L. U. S. that he was a Rep. from Indiana,—*what kind of a one was he*, for he did *not* reside in our State? We think the G. L. U. S. made a "*great oversight*" when it said that a man who *lived in Washington City, D. C.*, could at the same time *reside in Indiana*. We simply mention this as an

apology for the G. L. U. S. showing that it can give *illegal* decisions upon other subjects than the T. P. W. We would not disparage the talent of that body—for it ranks second to none in the Union—but great and distinguished bodies, like great and distinguished men sometimes make great and distinguished failures.

INDIANA AMERICAN.

We did not at the proper time notice the change made in the proprietorship of this excellent paper, but as it is never too late to do right, we notice it now. C. F. CLARKSON, than whom Indiana has not a better and more independent editor, sometime since sold the *American* to Rev. Tho's A. GOODWIN, A. M. Few men have sat for a longer time, or with more honor to themselves and the craft, upon the "*tripod*" than our friend CLARKSON. His paper was always welcome to us, and we exceedingly regret that he deemed it best to retire from the paper. He carries with him our warmest thanks for his kindness to us in years gone by, when we first began to scribble for the press, and our best wishes for success in any occupation he may undertake. His successor T. A. GOODWIN, is an old acquaintance of some 15 years, and we know of no one better qualified to follow Clarkson than he is. He possesses the talent, energy, acquirements moral and mental, and the independence that cannot fail of making a most excellent paper.

A sorrowful good-bye to thee C. F. and an honest welcome to thee T. A.

From all parts of the country we have the most gratifying intelligence of the progress of the Independent Order of Odd Fellows. In the different States new Lodges and Encampments are being formed, and additions are made to the membership. The financial affairs of Subordinate Lodges are assuming a more healthy condition, and changes are being made in the rates of dues and benefits, based upon the report made by the committee who reported to the G. L. U. S. upon the subject. We are glad to see these evidences of a determination upon the part of our Order to place it in a condition to secure stability in its finances. We feel satisfied if there are any evils in our present system they will be corrected.

MARRIED.

On Nov. 8, 1853, in Newark, Ohio, by the Rev. St. James Fry, D.D.G.M., THEODORE P. HAUGHEY, of *Capital Lodge*, No. 124, Indianapolis, Ind., to Miss HANNAH MOORE, of the former place.

May the married life be all that two fond hearts can desire.

On Thursday Morning, December 29th, at the residence of Bro. John H. Jamison, Peru, Ind., by Rev. Bro. Hardin, Bro. WILLIAM BROTHERTON, of Muncie Lodge, No. 74, Muncie, Ind., to Miss MARTHA RICHARDSON, of the former place.

THE WESTERN ODD FELLOW'S MAGAZINE.

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Selected.

From the Knickerbocker.

THE LOG CHAPEL AT PUDDLEFORD.

BY SIMON OAKLEAF.

FROM 'PUDDLEFORD AND ITS PEOPLE.'

PUDDLEFORD was not altogether a wilderness, although it stood in and near a wilderness. It was located just on the outskirts of civilization, and, like Venison Styles, it caught a reflection of civilized life from the east, and of savage life from the west. It was an organized township, and was part of an organized county. There were hundreds and thousands of men who were busy at work all over this county, cutting down trees and breaking up the soil. Law and religion had found their way among them, just as they always accompany the American pioneer. It could not be otherwise; because these obligations grow up and weave themselves into the very nature of the people of our republic. They are written on the soul. So that judicial circuits, a court-house and jail, Methodist circuits and circuit-riders, and meeting-houses, were established. All this was rough, like the country itself.

Few persons have ever attempted to define the piety of just such a community as this; and yet it has a form, tone and character, peculiarly its own. The portraits of the Puddlefordians were just as clearly reproduced in their religion, as if they had been drawn by sun-light.

The log-chapel, as it was called, at Puddleford, was filled, each week, with one or two hundred rough, hard-featured, unlearned men and women, who had come in from all parts of the country; some for devotional exercises, some for amusement; some to look and some to be looked at. This congregation shifted faces each week, like the colors of the kaleidoscope. It was never the same. The man in the pulpit must have felt as though he were preaching to a running river, whose parts were continually changing. Yet there was a church at Puddleford, in the strict

sense of the word; it was organized, and had, at the time I refer to, ten regular members in good standing: all the rest was floating capital, that drifted in from Sunday to Sunday, and swelled the 'church proper.'

There was 'Father Beals,' and 'Aunt Graves,' and 'Sister Abigail,' who were regular attendants at all times and seasons. They were, beyond all doubt, the pillars of the Puddleford church. Father Beals was the church, before any building for worship was erected. He was looked upon as living, moving, spiritual body; a Methodist organization in himself; and wherever he went to worship on the sabbath, that order were found with him, drawn by a kind of magnetism. The old man had been one of the faithful from a boy; had carried his principles about him from day to day; was indeed a light in the world; and he was, by some plan of Providence, flung far back into the wilderness, all burning to kindle up and set on fire those about him. His influence had built the log-chapel, and, like a regulator in a watch, he kept it steady, pushing this wheel a little faster, and checking that. Sometimes he had to command, sometimes entreat, sometimes threaten, sometimes soothe.

'Father Beals' was a good man, and no higher compliment can be paid to any person. His head was very large, bald, and his hair was white. There was an expression of great benevolence in his face, and a cold calmness in his blue eye that never failed to command respect. He used to sit, on Sundays, just under the pulpit, with a red cotton handkerchief thrown over him, while his wide brimmed hat, that he wore into the country, stood in front, on a table, and really seemed to listen to the sermon.

'Aunt Graves' was a very useful body in her way, and the Puddleford church could not have spared her any more than 'Father Beals.' She was one of those sincere souls that really believed that there was but one church in the world, and that was her own. She felt a kind of horror when she read of other denominations having an actual existence, and wondered 'what kind of judgment would fall upon them.' She didn't know very much

about the Bible, but she knew a great deal about religion; she knew all about her own duty, and quite a good deal about the duty of her neighbors.

Now 'Aunt Graves' was useful in many ways. She kept, in the first place, a kind of spiritual thermometer, that always denoted the range of every member's piety except her own. Every slip of the tongue, every uncharitable remark; every piece of indiscretion, by word or deed; all acts of omission, as well as commission, were carefully registered by her, and could at any time be examined and corrected by the church. This was convenient and useful. Then she was a choice piece of melody; there was not another voice like hers in the settlement. It had evidently been pitched 'from the beginning' for the occasion. It possessed great power, was quite shaky, (a modern refinement in music,) and could be heard from a half to three-quarters of a mile. She has been known to sweep away on a high note, and actually take the Puddleford choir off their feet. She rode through the staff of music headlong, like a circus rider round the ring; and could jump three or four notes at any time, without lessening her speed, or breaking the harmony. She would take any piece of sacred music by storm, on the very shortest notice. In fact, she was *the* treble, aided by a few others who had received their instruction from her; and she was just as indispensable to worship, she thought, as a prayer or a sermon.

'Aunt Graves' always made it her business to 'keep a sharp look-out' after the morals of the preacher. 'Men are but men,' she used to say, 'and preachers are but men; and they need some person to give 'em a hunch once in a while.' Sometimes she would lecture him of the log chapel for hours upon evidences of piety, acts of immorality, the importance of circumspection, the great danger that surrounded him—her tongue buzzing all the while like a mill-wheel, propelled as it was by so much zeal. She said it almost made her 'crazy to keep the Puddleford church right side up; for it *did* seem as though she had every thing on her shoulders; and she *really* believed it would have gone to smash long ago, if it had not been for her.'

Now, 'Sister Abigail' wasn't any body in particular—that is, she was not exactly a free agent. She was Aunt Graves' shadow—a reflection of her; a kind of person that said what Aunt Graves said, and did what she did, and knew what she knew, and got angry when she did, and over it when she did. She was a kind of dial that 'Aunt Graves' shone upon, and any one could tell what time of day it was with 'Aunt Graves,' by looking at 'Sister Abigail.'

Beside these lights in the church, there were about (as I have said) ten or a dozen members, and a congregation weekly of one or two hundred.

But I must not pass over the preacher himself. I only speak of one, although many filled the pulpit of the Puddleford church, during my acquaintance with it. Bigelow Van Slyck was at one time a circuit rider on the Puddleford circuit; and I must be permitted to say, he was the most important character that had filled that station, prior to the time to which I have reference. He was half Yankee, half Dutch; an ingenious cross, effected somewhere down in the State of Pennsylvania. He was active, industrious, zealous, and one would have thought that he had more duty on his hands than the head of the nation. His circuit reached miles and miles every way. He was here to day, there to-morrow, and somewhere else next day; and he ate and slept where he could.

Bigelow's appointments were all given out weeks in advance. These appointments must be fulfilled; and he was so continually pressed, that one would have thought that the furies were ever chasing him.

I have often seen him rushing into the settlement after a hard day's ride. He wore a white hat with a wide brim, a Kentucky-jeans coat, corduroy vest and breeches, a heavy pair of clouded-blue yarn stockings, and stogy boots. He rode a racking Indian pony who wore a shaggy main and tail. Bigelow usually made his appearance in Puddleford just as the long shadows of a Saturday evening were pointing over the landscape. The pony came clattering in at the top of his speed, panting and blowing, as full of business and zeal as his master, while Bigelow's extended legs and fluttering bandanna kept time to the movement. The women ran to the doors, the children paused in the midst of their frolic, as his pony stirred up the echoes around their ears; and it is said that the chickens and turkeys, who had often witnessed the death of one of their number when this phantom appeared, set up a most dismal hue-and-cry, and took to their wings in great consternation.

We hope that none of our readers will form an unfavorable opinion of Bigelow, after our having read our description of him. He was the man of all others to fill the station he occupied. He was as much a part of, and as necessary to, the wilderness he inhabited, as the oak itself. He belonged to the locality. He was one of a gallery of portraits that nature and circumstances had hung up in the forest for a useful purpose, just as Squire Longbow was another. The one managed the church, the other the courts; and all this was done in reference to society

as it was, not what it ought to be, or might be. There was a kind of elasticity about Bigelow's theology, as there was about the Squire's law, that let all perplexing technicalities pass along without producing any friction. They were graduated upon the sliding-scale principle, and were never exactly the same.

Bigelow was a host in theology in his way. He could reconcile at once any and every point raised. He never admitted a doubt to enter into his exhortations, but he informed his hearers at once just how the matter stood. He professed to be able to demonstrate any theological question at once, to the satisfaction of any reasonable mind; and it was all folly to labor with the unreasonable, he said, for they would 'fight agin the truth as long as they could, any way.'

I used occasionally to hear him exhort, and he was in every respect an off-hand preacher. He worked like a black-smith at the forge. Coat, vest, and handkerchief, one after the other, flew off as he became more and more heated in his discourse. At one time he thundered down the terror of the law upon the heads of his hearers; at another he persuaded; and suddenly he would take a facetious turn, and accompany the truth with a story about his grand-father down on the Ohio, or an anecdote that he had read in the newspapers. He wept and laughed, and the whole assembly were moved as his feelings moved; now silent with grief, and now swelling with enthusiasm.

I recollect one of his sermons in part, and, in fact the most of the services accompanying it. It was a soft day in June. The birds were singing and revelling among the trees which canopied the chapel. The church was filled. The choir was all present. 'Father Beals,' 'Aunt Graves,' and 'Sister Abigail,' were in their accustomed seats. The farmers from the country had 'turned out;' in fact, it was one of the most stirring days Puddleford had ever known. It was quite evident that the occasion was extraordinary, as 'Aunt Graves' was very nervous the moment she took her seat in the choir. If any error should be committed, the exercises would be spoiled, prayers, preaching, and all; because, according to her judgment, they all depended upon good music; and *that* she was responsible for. So she began to hitch about, first this way, and then that! then she ran over the music-book, and then the index to it; then she hummed a tune inaudibly through her nose; then she examined the hymn-book, and then changed her seat; and then changed back again. She was, in her opinion, the wheel that kept every other wheel in motion; and what if *that* wheel should stop!

But the hymn was at last given out; and there was a rustling of leaves, and an a-hem-ming, coughing, spitting, sounding of notes; and a toot on a cracked clarionet, which had been wound with tow; and a low grunt from a bass-viol, produced by a grave-looking man in the corner. Then all rose and launched forth in one of those ancient pieces of church harmony, 'Coronation;' every voice and instrument letting itself go to its utmost extent. One airy looking person was pumping out his bass by rising and falling on his toes; another, more solemn, was urging it up by crowding his chin on his breast; another jerked it out by a twist of the head; while one quiet old man, whose face beamed with tranquility, just stood, in perfect ecstasy, and let the melody run out of his nose. The genius on the clarionet blew as if he were blowing his last. His cheeks were bloated, his eyes were wild and extended, and his head danced this way and that, keeping time with his fingers; and he who sawed the viol, tore away upon his instrument with a kind of ferocity, as if he were determined to commit some violence upon it. But the treble—what shall I say of *it*? 'Aunt Graves' was no where to be seen, after the 'parts' had got into full play; she put on the power of her voice, and 'drowned out' every thing around her at once; and then, rising higher and higher, she rushed through the notes, the choir in full chase after her, and absolutely came out safely at last and struck upon her feet, without injuring herself or any one else.

When this performance closed, quite an air of self-satisfaction played over the faces of all, declaring clearly enough that their business was over for an hour at least. In fact, 'Aunt Graves' was entirely out of breath, and remained in a languishing state for several minutes. So they busied themselves the best way they could. They gazed at every person in the house except the preacher, and did every thing but worship. I noticed that it was very difficult for the female portion to 'get into position.' They tried a lounge and a lean, an averted face and a full one. Then their bonnet-strings troubled them, and then their shawls; and now a lock of hair got astray, and then something else. The men were as philosophical and indifferent as so many players at a show. He of the clarionet once so far forgot the day as to raise the instrument to the window and take a peep through it, so that he might detect its air-holes, if any there were; and he afterward amused himself and me, a long time, by gravely licking down its tow bandage, so that it might be in condition when called upon perform again. In fact, the Puddleford choir was very much like choirs in all other places.

By-and-by, Bigelow took the stand, preparatory to his sermon. I do not intend to follow Bigelow through his discourse, because I could not do so if I attempted it; nor would it be of any importance to the reader, if I could. He said he would not take any text, but he would preach a sermon that would suit a hundred texts. He did not like to confine himself to any particular portion of the Bible; but wished to retain the privilege of following up the manifold sins of his congregation, in whosoever and wherever they existed. He then launched himself forth, denouncing, in the first place, the sin of profanity, which is very common in all new countries, evidently having in view two or three of his hearers who were notoriously profane; and after considering the question generally, he declared that of all sinners, the profane is the greatest fool, because he receives nothing for his wickedness. 'A'n't that true, Luke Smith?' he continued, as he reached out his finger towards Luke, whose daily conversation was a string of oaths; 'a'n't that true? How much have you made by it? answer to me, and this congregation.' Luke quivered as if a shock of electricity had passed through him.

Bigelow then gave a short history of his own sins in that line at an early day, before he entered the pulpit, when he was young and surrounded by temptations; but, he said, he reformed at last, and every other man might do so by the same means. 'When you feel yourself swelling with a big oath—for every man feels 'em inside before they break out,' exclaimed Bigelow, 'jump up and cry 'Jezebel!' three times in succession, and and you'll feel as calm as an infant. This,' he continued, 'lets off the feeling without the commission of sin, and leaves the system healthy.'

He next considered the sin of Sabbath-breaking; and he poured down the melting lava upon the heads of his hearers with a strength and ingenuity that I have seldom seen equalled. 'Men,' he said, 'would labor harder to break the Sabbath than they would for bread. They would chase a deer from morning till night on this holy day, kill him, and then throw the carcass away; but weekdays they lounge about some Puddleford dram shop, while their families were suffering. Men too,' he continued, 'fish on Sundays, because the Devil has informed them that fish bite better. It is the Devil himself who does the biting, not the fish; it is he who is fishing for you; for Bill Larkin, and Sam Trimble, and Hugh Williams, and scores of others: he's got you now, and you will be scaled and dressed for his table unless you escape instantly;' and then, to impress his illustration, he soared away in to a flight of

eloquence just suited to his hearers; rough and fiery, plain and pointed, neither above nor below the capacity of those he addressed.

Bigelow then made a descent upon lying and liars. He regretted to say that this sin was very common in the church. 'He had a dozen complaints before him now, undecided;' and he detailed a few of them, as specimens of the 'depravity of the human heart.' He 'didn't want to hear any more of them, as he had something else to do, besides taking charge of the tongues of his church.'

Then came an exhortation upon duties; and almost every practical virtue was mentioned and impressed. Early rising, industry, economy, modesty, contentment, etc., etc., all received a notice at his hands. 'Don't sleep yourselves to death!' exclaimed Bigelow: 'rise early! work! for while you sleep, the Enemy will sow your fields full of tares; and the only way to keep him out is to be on the spot *yourself*!' This was a literal application of the parable, it is true, yet it was very well done, and productive, I have no doubt, of some good.

Bigelow closed in a most tempestuous manner. He was eloquent, sarcastic, and comical by turns. He had taken off nearly all his clothes, except his pantaloons, shirt, and suspenders; a custom among a certain class of western preachers, however strange it may appear to many readers. Streams of perspiration were running down his face and neck; his hair was in confusion; and altogether, he presented the appearance of a man who had passed through some convulsion of nature, and barely escaped with his life.

I could not help thinking that Bigelow was entitled to great credit, not only for the matter his sermon contained, but in being able to deliver a sermon at all amid the confusion which often surrounded him. There were a dozen or more infants in the crowd, some crowing, some crying, and some chattering. One elderly lady, in particular, had in charge one of these responsibilities, that seemed to set the place and the preacher at defiance. She tried every expedient to quiet the little nuisance, but it was of 'no use.' She sat it down, laid it down, turned it around, nursed it, chirped at it? and finally, giving it up in despair, she placed it on her knee, the child roaring at the top of its lungs, and commenced trotting it in the very face of the audience. This operation cut up the music of the innocent, and threw it out in short, quick jerks, very agreeable to the preacher and congregation.

An excellent old woman also sat immediately in front of Bigelow, her left elbow resting on her knee, which she swayed to and fro

with a sigh. Her face lay devoutly in the palm of her hand, while her right thumb and forefinger held a pinch of snuff, which she very now and then slowly breathed up a hawk-bill nose, with a long drawn whistle, something after the sort that broke forth from the clarinet awhile before. She then blew a blast into a faded cotton handkerchief, that everberated like the voice of 'many trumpets.' This was followed by fits of coughing, and sneezing, and sighing; in fact, she sounded as great a variety of notes as the choir itself.

Beside all this, a troop of dogs who had followed their masters were continually marching up and down the chapel; and when any unusual excitement occurred with Bigelow, or any one else, as there did several times, we had a barking chorus, which threatened to suspend the whole meeting. Bigelow, however, didn't mind any or all of these things; but like a skilful engineer, he put on the more steam, and ran down every obstacle in his way.

Reader, I have given you a description of the log-chapel at Puddleford. It is like a thousand other places of public worship in a new country.' If there is something to condemn, there is more to praise. There seems to be a providence in this, as in all other things. The settlers of the forest are a rough, hardy, and generally an honest, race of men. It is their business to hew down the wilderness, and prepare the way for a different class who will surely follow them. They cannot cultivate their minds to any extent, or refine their characters. They must be reached through the pulpit, by such means as will reach them. Of what importance is a nice theological distinction with them? Of what force a labored pulpit disquisition? They have great vices and strong virtues. Their vices must be smitten and cattered with a sledge-hammer; they are not to be played with in a flourish of rhetoric. Just such a human tornado as Bigelow, is the man for the place: he may commit some mischief, but he will leave behind him a purer moral atmosphere, and a serener sky.

Society in such a place as Puddleford, is cultivated very much like its soil. Both lie in a state of rude nature, and both must be improved. The great 'breaking-plough,' with its dozen yoke of cattle, in the first place, goes tearing and groaning through the roots and grubs that lie twisted under it, just as Bigelow tore and groaned through the stupidity and wickedness of his hearers. Then comes the green grass, and wheat, and flowers, as years draw on; producing at last, some sixty, and some an hundred fold.'

There is something impressive in the Sab-

bath in the wilderness. A quiet breathes over the landscape that is almost overwhelming. In a city the church steeples talk to one another their lofty music; but there are no bells in the wilderness to mark the hours of worship. The only bell which is heard is rung by Memory, as the hour of prayer draws nigh; some village bell, far away, that vibrated over the hills of our nativity, the tones of which have carried away our soul, and which are awakened by the solemnity of the day.

There is a philosophy in all this, if we will but see it; there is more; there is a lesson, possibly a reproof. If we are disposed to smile at the rusticity of a Puddleford church, may we not with equal reason become serious over the overgrown refinement of many another. May not something be learned in the very contrast which is thus afforded? Do not the extravagant hyperbole, coarse allusions, irreverent anecdote, and strong but unpolished shafts of sarcasm, that such as Bigelow so unsparingly scatter over the sanctuary, give a rich back-ground and strong relief to the finished rhetoric of many a pulpit essay, that has been written to play with the fancy and tranquilize the nerves of a refined and fashionable audience? Are not the extremes equally ridiculous: the one not having reached, the other having passed the zenith?

JONATHAN.

BY MISS MARIA JANE AGARD.

FRIENDSHIP is a stately edifice and beautiful, erected on the basis of congeniality of taste and pursuit—on religious principle, benevolence, and humility. The incomparable picture of friendship sketched in the sacred volume, has justly drawn forth the admiration of every lover of the beautiful and tender.

The circumstances of this friendship were peculiar. Of a generous, disinterested, and affectionate spirit, the heir-apparent to Israel's throne saw in his friend the anointed of the Lord. Where many a jealous prince would have seen only an intriguing foe, designing to supplant him in his kingdom, Jonathan saw in David a meek minstrel, employing his talents for the gratification of his bitter persecutor. Where many would have thought most of their own aggrandizement, Jonathan strove only to peril his honor and his life for the sake of his friend. A revengeful father urges, "Thou hast chosen the son of Jesse to thine own confusion;" for, as long as he "liveth upon the ground, thou shalt not be established, nor thy kingdom." Powerful argument to weak yet grasping human nature! But it was powerless to one of Jonathan's elevation of character and firm principle. His re-

ply was calm and sensible: "Wherefore shall he be slain? What hath he done?"

Incensed to the appearance of a savage beast by his son's coolness, the father now attempts to destroy that life for whose honor and establishment he was so lately concerned. Nor did this burst of parental anger shake the foundation of the fabric; it was too firmly cemented by piety and principle; it was deep self devoting, enduring friendship. This prince was formed for friendship. The affection he bore to Israel's future king was a lovely trait in his character; but it is not all we see in him to admire. Brave and patriotic, he was a noble defender of his nation's rights and honor. He feared not, with a single servant, to scale the rocky heights, and enter the camp of Philistia's hosts. What inimitable boldness, what incredible skill and undaunted courage planned this attack, and wrought so much confusion in a powerful army!

Nor are friendship and bravery all we find to approve in this interesting youth. Merciful to his fellow-soldiers, he would not that they should suffer the pangs of needless hunger on a fatiguing march, but that they should have been refreshed and invigorated by the well earned-spoil of their routed enemies. But his monarch father, by a bad policy, more than once "troubled the land." Rash king! would he slay his own valiant troops for filling their own famished mouths? Would he slay his own son, the heir to his throne and kingdom, for disobedience to an unknown command, and, though it were known, unjust! Would he hazard the life of his child for so small a matter—an offense so disproportionate to the punishment? Yet he did not only hazard, but declare "Thou shalt surely die." But this humane prince was beloved of his people, and they determined he should not die. Rash father! was it noble, was it generous, was it true in thee to sacrifice the feelings of a parent for the sake of thy inconsiderate vow? Behold thy rebuke in the generous conduct of thy people! They love thy son as thou shouldst love him. They and thou art guilty, but he alone is innocent: they in that they drank the blood of their victims—thou in that thou swearest a rash oath, with which God shows himself displeased by bringing thee into this strait. And was not Saul rejoiced that the people saved his son, and bore the responsibility of his broken vow?

But the hour of death arrived. The brave man was slain on the field of glory. The son fell fighting by his father's side; but not like that suicide father did he seek to flee from an ignominious death at the hand of an uncircumcised foe. He was cut down in a strife to secure the rights of Israel's king to

his friend; to give the crown apparently his to another. Had he survived this fatal battle, we cannot doubt, from the magnanimity of his character, that he would have cheerfully placed the crown on the brow of the "Lord's anointed." But an all-wise Ruler saw it best to take away the one, perhaps that the other might be the more peaceful in his reign, more free from political feuds, that David's right to the throne of God's chosen people might be clear and uncontested.

But the sacred bond of friendship was sundered by the king of terrors, and the survivor mourned over the dead as a brave man mourns for the brave—as a friend weeps for his friend.

In summing up the character of Jonathan, can we forbear to say he possessed piety toward God? Can it be that one exhibiting so much real goodness of heart and life was not a true believer, and a zealous worshipper of the Most High? Nay, for as he loved his neighbor as himself, may we not suppose God possessed his purest affections? He was a worthy example of filial piety, a faithful and generous friend, a magnanimous enemy, a consummate hero, a firm patriot, a wise general, and a noble prince.

Reader, remember this noble character, and try to be as pure, as noble, as generous yourself.

COL. CRICKLEY'S HORSE.

I have never been able to ascertain the cause of the quarrel between the Crickleys and the Drakes. They had lived within a mile of each other in Illinois for five years, and from the first of their acquaintance, there had been a mutual feeling of dislike between the two families. Then some misunderstanding about the boundary of their respective farms, revealed the latent flame, and Col. Crickley having followed a fat buck all one afternoon and wounded him, came up to him and found old Drake and his sons cutting him up! This incident added fuel to the fire, and from that time there was nothing the two families did not do to annoy each other. They shot each other's ducks in the river, purposely mistaking them for wild ones, and then by way of retaliation, commenced killing off each other's pigs and calves.

One evening Mr. Drake the elder, was returning home with his "pocket full of rocks," from Chicago, whither he had been to dispose of a load of grain. Sam. Barston was with him on the wagon, and as they approached the grove which intervened between them and Mr. Drake's house, he observed to his companion:

"What a beautiful mark Col. Crickley's old Roan is over yonder?"

"Hang it!" muttered old Drake, "so it is."

The horse was standing under some trees, about twelve rods from the road.

Involuntary, Drake stopped his team. He glanced furtively around, then with a queer smile the old hunter took up his rifle from the bottom of the wagon, and raising it to his shoulder, drew a sight on the Colonel's horse.

"Beautiful!" muttered Drake, lowering his rifle with the air of a man resisting a powerful temptation. "I could drop old Roan so easy!"

"Shoot," suggested Sam Barston, who loved fun in any shape.

"No, no, 'twouldn't do," said the old hunter, glancing cautiously around him again.

"I won't tell," said Sam.

"Wal, I won't shoot this time, any way, tell or no tell. The horse is too nigh. If he was fifty rods off instead of twelve, so there'd be a bare possibility of mistaking him for a deer, I'd let fly. As it is, I'd give the Colonel five dollars for a shot."

At that moment the Colonel himself stepped from behind a big oak, not half a dozen paces distant, and stood before Mr. Drake.

"Well, why don't you shoot?"

The old man stammered in some words in confusion:

"That you Colonel I—I was tempted to I declare! And as I said, I'll give you a 'V' for one pull.

"Say an 'X' and its a bargain!"

Drake felt of his rifle, and looked at old Roan:

"How much is the hoss wuth?" he muttered in Sam's ear.

"About fifty."

"Gad, Colonel, I'll do it. Here's your 'X'!"

The Colonel took and pocketed the money, muttering;

"Hanged if I thought you'd take me up."

With high glee, the old hunter put a fresh cap on his rifle, stood up in his wagon, and drew a close sight at old Roan. Sam Barston chuckled. The Col. put his hand before his face and chuckled too.

"Crack!" went the rifle. The hunter tore out a horrid oath, which I will not repeat. Sam was astonished. The Colonel laughed. Old Roan never stirred!

Drake stared at his rifle with a face as black as Othello's.

"What's the matter with you, hey? Fus' time you ever sarved me quite such a trick, I swan!"

And Drake loaded the piece with great wrath and indignation.

"People said you'd lost your neck o' shooting," observed the Colonel in a cutting tone of satire.

"Who said so? It's a lie!" thundered Drake. "I can shoot—"

"A horse at ten rods? ha! ha?"

Drake was livid.

"Look yere Colonel, I can't stand that!" he began.

"Never mind, the horse can," sneered the Colonel, "I'll risk you."

Grinding his teeth, Drake produced another ten dollar bill.

"Here," he growled, "I am bound to have another shot any way."

"Crack away," cried the Colonel, pocketing the note.

Drake *did* crack away—with deadly aim too—but the horse did not mind the bullet in the least. To the rage and unutterable astonishment of the hunter, old Roan looked him right in the face, as if he rather liked the fun.

"Drake," cried Sam "you're drunk! A horse at a dozen rods—oh, my eye!"

"Just you shut your mouth, or I'll shoot you!" thundered the excited Drake. "The bullet was hollow, I'll swear. The man lies that says I can't shoot! Last week I cut off a goose's head at fifty rods, and I can do it agin. By the Lord Harry, Colonel, you can laugh, but I'll bet now, thirty dollars, I can bring down old Roan at one shot."

The wager was readily accepted. The stakes were placed in Sam's hands. Elated with the idea of winning back his two tens, and making an 'X' into the bargain, Drake carefully selected a perfect ball, and even buckskin patch, and beaded the rifle.

It was now nearly dark, but the old hunter boasted of being able to shoot a bat on the wing by starlight, and without hesitation he drew a clear sight on old Roan's head.

A minute later, Drake was driving through the grove the most enraged, the most desperate of men. His rifle, innocent victim of his ire, lay with broken stock on the bottom of the wagon. Sam Barston was too much frightened to laugh. Meanwhile, the gratified Colonel was rolling on the ground convulsed with mirth, and old Roan was standing undisturbed under the trees.

When Drake reached home his two sons discovering his ill-humor and the mutilated condition of his rifle stock, hastened to arouse his spirits with a piece of news, which they were sure would make him dance for joy.

"Clear out!" growled the angry old man. "I don't want to hear any news; get away or I shall knock one of you down!"

"But father, it's such a trick!"

"Blast you and your tricks!"

"Played off on the Colonel?"

"On the Colonel!" cried the old man, beginning to be interested. "Gad if you've played the Colonel a trick, let's hear it."

'Well, father, Jed and I, this afternoon, went out for deer——'

'Hang the deer! come to the trick.'

'Couldn't find any deer, but thought that we must shoot something; so Jed banged away at the Colonel's old Roan—shot him dead!'

'Shot old Roan?' thundered the hunter. 'By the Lord Harry, Jed, did you shoot the Colonel's old hoss?'

'I didn't do anything else.'

'Devil! devil!' groaned the hunter.

'And then,' pursued Jed, confident the joke part of the story must please his father 'Jim and I propped the horse up, and tied his head back with a cord, and left him standing under the trees exactly as if he was alive. Ha! ha! Fancy the Colonel going to catch him! ho! ho! wa'n't it a joke?'

Old Drake's head fell on his breast. He felt of his empty pocket book, and looked at his rifle. Then in a rueful tone he whispered to the boys—

'It's a joke! But if you ever tell of it—or if you do Sam Barston—I'll skin you alive! By the Lord Harry boys, I've been shooting at that dead horse half an hour, at ten dollars a shot!'

At that moment Sam fell into the gutter. Sam had laughed himself almost to death.

WE do like to see generosity in children. It is a noble trait in man or child. If there are generous promptings in the heart of a child, they promise something noble for the man. A few days since, a boy twelve years old, while skating on the canal, observed a German boy whose tattered garments allowed the piercing winds to reach his very bones. The first boy returned to his comfortable home and remarked:

"Mother, I think I have two or three old pairs of pants which are of no use haven't I?"

She replied in the affirmative.

"Well," he said, "I want a pair to give a poor little boy who is nearly froze for the want of clothes—he's nearly naked. Mayn't I give them to him?"

He *did* get a pair and more, and before he went to bed that night he had given them to the little German. The poor sufferer wanted to repay him, in work, but this was declined.

CREEDS are useful for sects—to bind sectarians together; but charity disclaims them, and for that reason the Bible, which contains a form of prayer, contains no form of creed. Creeds have blood upon them, and the avenger of blood is pursuing them.

Wealth is the sum which gives content, be it one dollar or thousands.

THE following touchingly beautiful piece of poetry we cut from an old paper, and it is so full of truth and genuine poetry that we cannot forbear giving it to our readers. How many there are whose hearts could in truth utter the same sentiments:

TO MY WIFE.

Pillow thy head upon this heart,
My own, my cherished wife,
And let us for one hour forget
Our dreary path of life;
Then let me kiss thy tears away,
And bid remembrance flee
Back to the happy days of youth,
When all was hope and glee.

Fair was the early promise, love,
Of our joy freighted barque;
Sunlit and lustrous, too, the skies
Now all so dim and dark;
Over a stormy sea, dear wife,
We drove with shattered sail,
But love sits smiling at the helm
And mocks the threat'ning gale.

Come, let me part those clustering curls,
And gaze upon thy brow—
How many, many memories
Sweep o'er my spirits now;
How much of happiness and grief,
How much of hope and fear,
Breathe from such dear loved lineaments,
Most eloquently here.

Thou gentle one, few joys remain
To cheer our lonely lot—
The storm has left our paradise
With but one sunny spot;
Hallow'd forever will be that place
To hearts like mine and thine—
'Tis where our childish hands upreared
Affection's earliest shrine.

Then nestle closer to this breast,
My fond and faithful dove!
Where, if not here, should be the ark
Of refuge for thy love?
The poor man's blessing and his curse
Pertain alike to me—
For, shorn of worldly wealth, dear wife,
Am I not rich in thee?

Never marry a man who is addicted to the use of ardent spirits. Depend upon it, you are better off alone, than you would be were you tied to a man whose breath is polluted, and whose vitals are being gnawed out by alcohol.

REV. T. F. NORRIS Past Grand Master of the State of Massachusetts, died at his residence in Somerville, on Wednesday, the 21st of Dec.

[Written for the Western Odd Fellows' Magazine.]

EMANUEL DANON AND KNUD IVERSON.

BY THE EDITORS.

Two nobler names than these grace not the page of history, and we deem it only necessary to publish the facts in connection with their names to justify the assertion.

"In the city of Chicago, Illinois, on the 9th day of August 1853, a party of rowdy boys, from 14 to 18 years of age, attempted to force a little boy named KNUD IVERSON, to steal fruit for them from the garden of Daniel Elston, Esq.

"These bad boys were in a habit of repairing to that vicinity, where they spent much of their time, bathing, lounging about, and stealing fruits and vegetables from the neighboring gardens.

"Some of them having been occasionally detected in their depredations, they had found it safer for themselves to induce or compel younger and smaller boys to do their stealing for them. In this way they got their plunder with less risk of being arrested.

"On Tuesday the 9th, these young ruffians took with them the little Norwegian boy, KNUD IVERSON, aged about 10 years, whom they tried to compel to enter Mr. Elston's garden to steal fruit. This the little fellow refused to do. They first tried threats and afterwards plunged him into the river, expecting that the threat of drowning would certainly overcome his repugnance to stealing. The brave little boy refused as long as he was able to speak, imploring them, at the same time, not to drown him; but the heartless wretches persisted until life was extinct, and then ran away, leaving his body in the river. All Tuesday night his agonized parents, and a few of their friends, were searching the river for him. The next morning they found his body floating in the river near the place of his murder.

"A little German boy saw the whole transaction, but the murderers fled, and, up to the last account had not been arrested for the crime."

How few names that adorn the page of history can boast a holier title to immortality, than the name of this little boy. Certainly no military chieftain, whose brilliant achievements are the theme of studied eulogium, and whose blood bought honors give birth to fulsome adulation, is half so worthy of a marble spire as is our noble hero—the boy of tender years, who, despite the persuasion and threats of merciless ruffians, refused to steal, and *persisted in refusing*; and when the alternative was offered him to steal or be drown-

ed, he stood erect in his moral majesty and permitted himself to be plunged into a watery grave, *preferring to sacrifice his life rather than his virtue*. Surely the record of no loftier example of high-toned moral bravery than that exhibited by this noble child of God, who, ere this, has winged his flight to the mansions of the blest."

Such was the language of one of the residents of Chicago, when he donated \$100 to assist in erecting a monument to perpetuate the memory of the little boy who chose to die rather than to steal.

The following letter from Judge LARRABEE to the *Milwaukee Sentinel* shows that there is another name worthy to be written by the side of, if not *above* the name of the child-martyr KNUD IVERSON, for while he had for the ten years of his life enjoyed the inestimable privileges of the instructions and watchful care of pious parents, the other only eight years of age had been reared amid the dreary coldness of the county poor house; and while the former "suffered the comparatively easy death by drowning because he would not steal," the other "bore for two hours the most exquisite torture rather than tell a lie."

But let the Judge give the account in his own language:

EMANUEL DANON.—I have just seen your paper of yesterday, in which is a touching history from the pen of my esteemed friend Beriah Brown, of the boy-martyr, whose murderers were tried before me at the Marquette Circuit. That history is in the main correct, though not quite so in some unimportant particulars.

When I first saw the account of the death of the little Chicago hero, my mind at once reverted to the case above referred to as an instance of truthful fortitude, if anything surpassing that of Knud Iverson. And you may well say, that if Chicago erects a monument to commemorate the virtues of her child-hero, who suffered the comparatively easy death by drowning, because he would not steal, how much more should we commemorate in a fitting manner the heroism of EMANUEL DANON, who bore for two hours the most exquisite torture, rather than tell a lie. The facts as they were elicited on the trial, were as follows:

The defendants—husband and wife—were respectable farming people residing in Marquette county, and were childless. They had two orphan children bound to them—one a little girl about ten years of age, and the other, the boy Emanuel, eight years of age. I have no means of ascertaining anything of the previous history of Emanuel, and only know that he was taken from the Milwaukee poor house. He was a fragile child, and had never been in robust health. Those who

knew him spoke of him as an intelligent, bright, blue eyed boy, and very winning in his playful little ways.

It appeared from the testimony of the little girl—who was the sole witness to the torture—that Emanuel was charged with having told a lie. What the lie was we could not either by persuasion or by the fear of punishment induce her to tell.—The counsel for the State exhausted their ingenuity in vain; nor could I, after drawing her to me and by soothing words endeavoring to quiet her fears, induce her to tell us what the lie was. The child had evidently been intimidated by threats of personal injury. This was afterwards ascertained to be the fact when the trial was over, and her foster-parents safely lodged in prison. She then said that Emanuel had by chance discovered the woman in a criminal act, and had told her, and she had told her wicked parents. Hence it became all-important to the woman, (who had succeeded in quieting her husband,) that the lie should be whipped out of Emanuel. Accordingly the man procured six whips—the toughest kind of swamp-willow, which by his own confession were four feet in length and as large at the butt as one's little finger, and about 9 o'clock at night took Emanuel—who still persisted in telling the truth—to the loft of the cabin, and having stripped him to the shirt, wound that around his neck and tied him up by a cord by both wrists to a rafter, so that his feet but barely touched the floor.

Here he whipped him for two hours, only resting at intervals to procure a fresh whip, or to demand of his victim that he should own that he told a lie. The boy's only answer was, "Pa, I told the truth." "Pa I did not lie." The girl said that Emanuel *did not cry much*; and it is probable that he fainted during a portion of the time, as the injuries upon his body showed a torture, under which, even the physical strength of an adult would have sunk.—The physicians who examined the body, testified that there was not a spot from the arm pits to the ancles, large enough to place your finger upon, but was covered with livid welts; and that in very many places the skin was broken!

Still the brave boy held out! He must have had a sainted mother, for the teachings of none other could have so implanted truth in his every fibre.

Yes—still he held out; and when he was taken down, with the cords cutting deep into his little wrists, and the warm blood trickling from his limbs, with his head upon his murderer's shoulders, his last words were, "Pa! I am so cold!" and then his pure spirit fled forever, beyond the reach of torture and

inhumanity, to that bright world, where wrong and oppression can never be known.

He unquestionably died with the truth in his heart, and was a martyr to it.

The whips were quite worn up, as the splintered fragments were afterwards found. The trial as you may imagine, was one of deep and painful interest. There was scarce a dry eye in the court-room. The verdict was *manslaughter in the first degree*, and the convicts were sentence to ten years' imprisonment in the State Prison—the extreme penalty of the law.

CHAS. H. LARRABEE.

And should not these two examples be told to our children, that they may take courage in their practice of virtue and learn that the crown of martyrdom is far preferable to life, if life be tainted with crime. The citizens of Chicago have already taken steps to erect a monument to their "child-Hero"—that shall tell to coming ages his unyielding virtue. Deeds like this need but be mentioned to become immortal. The obelisk may rise or it may not, but the names of these two shall live while virtue is loved or truth admired.

We close these sketches by simply adding that if any of our readers wish to assist in rearing a monument to the memory of **KNUD IVERSON**, they can forward whatever amount they desire to **S. L. BROWN, Esq. Chicago, Illinois**.

The following lines were penned as the heading for the subscription:

"**RATHER DIE THAN STEAL.**"

Hew the marble—lay the corner—

Let the monument arise!

For another Hero's fallen,

And his spirit walks the skies!

Mightier than Ajax was he—

Nobler than a Caesar born!

And his name shall immortal be,

Spurning death with marble scorn.

Raise the shaft—inscribe the tablet—

Carve the letters deep and bold!

Let the stone preach worlds the sermon,

"Truth is worthier than gold!"

Let it say to children's children—

Let its marble lips reveal

IVERSON's great resolution—

"**BETTER FAR TO DIE THAN STEAL!"**

Since writing the above we have found the following article in reference to **EMANUEL DANON** in a late exchange. We trust that a monument will be erected to his memory, and we presume that if Sabbath School scholars, or others out of the State, should wish to assist in this enterprise no objection will be urged:

EMANUEL DANON.—The Sabbath schools

at Milwaukee have taken steps to erect a monument to this little English boy, who proved such a heroic martyr to the cause of Truth. Contributions are to be addressed to Herbert Reed, Milwaukee; and the following is published as their programme:

"Ten cents from every Sabbath School scholar in the State will build a monument similar to one described as follows:

The whole to be of white marble, and about 40 feet high, to stand upon a platform 20 feet square, with a base ten feet, the die to be five and a half feet square, with a bas-relief in each panel, and one representing the Saviour receiving little children, another representing Emanuel embracing his murderer, with the exclamation "Pa, I did not lie," one a history of Emanuel and the manner of his death.—The plinth of the main shaft is to be ornamented with the arms of the State of Wisconsin and of England, with an ornate capital, surmounted with a figure symbolical of Truth.

It is the desire of the committee to be able to erect a monument similar to the one above described, which would cost about \$3,000, but they must necessarily be governed by the amount of the contributions.

[From the American Odd Fellow.]

VIEW OF ODD FELLOWSHIP.

BY AN OUTSIDER.

What is Odd Fellowship? This is a question I have often asked myself, and as often answered from my observation of the Order and its practical workings. Odd Fellowship, as I view it, presents four great beauties; Friendship, Love, Truth, and Charity. Out of these spring others, innumerable. But what can be more beautiful than these!

Friendship!—the social bond of union between man and his fellow. Love!—the divine essence, seasoning all, and tempering all to the perfect structure. Truth!—the guide to holiness; and Charity!—the first of all, which covereth a multitude of sins,—surely there is nothing.

With the exception of masonry, Odd Fellowship differs in one respect from every other institution in the world. In its principles, it is neither political, sectarian, state or national. Its country is the whole world; its birth place and habitation is found in the hearts of men everywhere, and beneath the ample shadow of its wings, all mankind become brethren.

I have often heard the Order objected to because of its secrecy; and heard this objection very strongly urged too, by ministers of the gospel, the very men, who of all others,

should be its most zealous supporters and active co-operators. Alas! Have they forgotten the grand accompaniment of Benevolence and Charity, the scripture injunction that says to them,—“Let not thy left hand know what thy right hand doeth!” Have they forgotten the words of Christ to his Apostles, commanding them to do good secretly, promising them the Father would reward them openly? Have they forgotten that all mankind are not alike; that there are some, feeble-minded ones, who would willingly do good, did they know where to begin; men of vacillating minds, who require the most solemn, serious and binding obligations, to hold them to the path of duty? I think they must have overlooked these things, and been somewhat hasty in their conclusions.

Odd Fellowship proposes to elevate mankind, and it does. It presents the truth to him in a forcible, serious, and never-to-be-forgotten manner. It arouses powers within the soul, that have long lain dormant. It is a grand incentive to virtue, and has a greater beneficial effect on society than many are aware. It relieves the distresses of the unfortunate, administers comfort and consolation to the afflicted, and looketh for its reward in heaven. It is not grasping in its disposition, seeks neither power or aggrandizement, but does seek to weave the silken cord of affection around the hearts of men, binding them firmly together in one common bond.

I have never yet seen an Odd Fellow who was sorry he was one, nor have I seen one (who labored to carry out the principles of the Order) who did not possess a large share of Benevolence and Generosity. From this I have argued there was that in the Order itself, which, if properly dispensed and rightly acted upon, would elevate and ennoble the character of its members. I have met with a great many persons, and been on intimate terms with not a few, who, like myself, have regretted that lack of years debarred from membership those who loved the Order so well. But the writer bides his time; and if, before that time arrives, he shall be summoned by the Grand Master to a membership of the great Lodge above, where all are brethren, so long as life shall last, the Order shall have the strong sympathy, and hearty co-operation of at least one

OUTSIDER.

THE Belfast Journal says that the old custom of burying a bottle of liquor under the corner-stone of a public building, is about to be abolished. The new era of affairs was commemorated in that city by placing under the corner-stone of the new court-house a broken bottle and a copy of the Maine law.

[Amer. Odd Fellow.]

[Written for the Western Odd Fellows' Magazine.]

GRAND LODGE HALL.

I have been, until the recent session of the Grand Lodge, disposed to let our Representatives in the Grand Lodge in this State take their own course as to the erection of a Hall under the direction of that body, but at the same time advised against the investment of Lodge funds in the enterprise, for the reason that I could not be convinced that it would yield a per cent equal to good investments at home, (that is, at the points where Lodges are located,) and, consequently, I felt that in the subordinate Lodge to which I was attached, I should do what I could to prevent an investment of the funds in the enterprise. The question of its erection begins to assume in my mind, a more vital importance than when the first action was had by the G. L. upon the subject.

The recent action of the G. L. has reduced the mileage of its members one half without reducing the per centage to be paid by the subordinates to that body, and it is intended to apply the surplus to the Grand Lodge Hall project. Subordinate Lodges will now be taxed 10 per cent for dues to the G. L., and about $2\frac{1}{2}$ per cent to supply the deficiency of mileage to their Representatives, making $12\frac{1}{2}$ per cent upon their entire receipts, so that a Lodge with receipts of \$1,000 00 per annum will have to pay a direct tax of \$125 00, two-thirds of which will be applied to the Hall. I would ask if this is dealing justly by subordinates? The funds of subordinates are raised for specific purposes, and when the Grand Lodge thus indirectly applies these funds to other than their legitimate purposes, she violates a principle of the Order, that has ever been cherished by its members, the sacredness of its funds set apart for the "relief of distress." For one, I am of the opinion that this course of policy on the part of the Grand Lodge has been long enough pursued to satisfy me that it is time the membership should put a stop to it.

The Grand Lodge has, without procuring a sufficient amount of stock to complete the work, commenced operations by buying a lot costing \$17,000 00, which to any one acquainted with the property is conceived to be an extraordinary price, and contracted for a building at \$38,000 00, which will cost when completed, not less than \$45,000 00, so said by those with whom I have conversed upon the subject, and who are every way qualified to judge; making the entire amount \$62,000. Of this amount the Grand Lodge agrees to take \$10,000 00, and the subordinates have subscribed after one year's drumming \$9,200, and individual members of the Order in Indianapolis have subscribed \$7,700, making a total of subscriptions of \$26,900, to

erect a hall costing \$62,000 00—not one-half of the necessary amount. Now, what will be the result of all this indebtedness? It will result in the subordinate lodges being taxed, beyond their ability, to meet the payments as they fall due; for it will be observed that there is \$35,100 00 to be raised to make the payments due on the property, and the Grand Lodge itself is responsible for the entire amount. In making the estimates I have avoided making any calculations as to the amount of interest which will necessarily have to be paid before the work can be completed.

It may be said by those who defend this enterprise that the Grand Lodge has ten years to meet the payment upon the lot. This amount is about the surplus that may be estimated to accrue from the present rate of per cent. From what source, then, is the \$36,000 00 to be raised? By a direct tax upon the Subordinates. It must come to this, and this too must be met within the next three years, which will be (allowing the Grand Lodge to receive a further subscription of \$5,000 00) about \$11,000 00 per annum, or about one-third of the entire receipts of the Subordinates.

Under this state of affairs it becomes the duty of members of the Order throughout the State to inquire how these liabilities are to be met. If the Grand Lodge becomes involved, her subordinates become involved with her, and it will be our duty as faithful members of the Order, who have the interests of the institution at heart, to extricate her, if possible. We should pause where we are and inquire, can we stand a draft upon our subordinate treasuries of $33\frac{1}{3}$ per cent of all our receipts? For one I think it will be impossible. Lodges that have no surplus must cease to work, or refuse to be taxed to such an extent, and thus introduce insubordination into the Order.

If it is now too late for the Grand Lodge to withdraw from this enterprise without too great a sacrifice, cannot some plan be devised by which subordinate lodges will receive an equivalent for the amount they pay into Treasury of the Grand Lodge to meet the payments upon the Hall? If some plan of this kind is not adopted, subordinates will be wronged just the amount the Grand Lodge pays upon the property. Let us for a moment examine one point that will fully illustrate how this matter stands under the present arrangement. In looking through the list of lodges that have subscribed, I find some whose ordinary receipts will not exceed \$300 per annum for the next three years, have taken \$100 in stock; and I find that lodges, whose receipts are about \$1,200, have not taken any stock, because, I sup-

use, they did not feel themselves able to do so, as their membership is large, and it requires good financiering to meet their liabilities at home. Now what will be the experience of each of these lodges at the end of three years. One will have received \$900 and paid into the Treasury of the Grand Lodge \$300 of this sum, which, with their stock subscription, will make \$400; while the other will have received \$3,600 and paid into the Treasury \$1,200, and not hold one cent of stock. If the Grand Lodge is determined to tax her subordinates, and there is no doubt he will be compelled to do so, let her issue to them stock scrip for the amount paid by them to the Grand Lodge, which may be applied to the building of the Hall. To an arrangement of this kind there can be no objection on the part of those holding stock, and it will be giving to subordinates an evidence of the intention of the Grand Lodge to deal justly with them.

There is but one other plan that I can propose, and that is to abandon the enterprise by paying to the contractors what would be deemed a just recompense for their work or time expended in arranging the preliminaries of the contract. I would not have any man to suffer a loss, but would much rather the entire loss should fall upon the Grand Lodge. This plan I know would be a source of mortification to every member of the Grand Lodge, yet it would be far better to do this than involve that body in a debt that would hang upon its energies with a greater weight than we as individuals can easily imagine. So long as the indebtedness should remain it would be a fruitful source of ill-feeling on the part of some of our membership, and it would be more to the credit of the G. L. to make this sacrifice now, than engender discontent in our ranks.

I have been told that the lot bought by the Grand Lodge can now be sold for considerable more than the original cost, (enough to relieve that body from any debt on account of the transaction.) If this can be done, no time should be lost in accomplishing that end; for there is a positive certainty that the Grand Lodge will meet with "impediments on the way" that they little dream of. The whole subject has been acquiesced in by the great mass of the Grand Lodge without inquiry, and until the recent session some of our members supposed that our Grand Treasury had but to open the mouth of its pocket and the "needful" to accomplish the design would flow in, until there would be an excess of means for that purpose. But their eyes are beginning to be opened, and instead of finding all clear and bright, there is looming up in the distance a dark and impenetrable cloud that covers the road so that the end can-

not be seen. Let us pause, brethren, and see whither we are tending—let us know the exact amount of cost and where the means are to come from, and if we can clearly see that the work can be done without crippling the usefulness of the subordinates or the G. L., we can rear a temple at our State capital that shall not only be an ornament to the city of Indianapolis, but to our own Order. I have no sectional jealousy in the matter.—I feel that if a Grand Lodge Hall is to be built, Indianapolis is the point, and when the time comes that our subordinates can heartily co-operate in this matter, the Hall will be built and built at Indianapolis.

If I have erred in my calculations—or if my forebodings are based upon false premises I cannot help it, for in what I have said I have but expressed my honest convictions of the whole subject. J.

[For the Western Odd Fellows' Magazine.]

STATE TEMPERANCE CONVENTION.

As Odd-Fellows we are most deeply interested in the success of any and all measures that may lead to overthrow the monster evil of intemperance. From it, we, as an Order, have suffered to a great extent; some of our most worthy members have fallen victims to its influence. Scarcely a week passes but we hear of expulsions and suspensions from this cause. Our efforts in our Lodges are frequently directed to the reformation of some erring Brother, and but too often we find our efforts unavailing, and we are compelled to rid ourselves of such characters, whose conduct afford a reproach to our institution, as being inconsistent with our teachings. These facts, and your known temperance predilections, Messrs. Editors, have led me to request of you the publication of the address and resolutions of the late State Temperance Convention. It was by far the largest assemblage of the kind ever held in the western country. The active advocates of prohibitory measures are fully aroused and determined that the question shall enter largely into our next State election. M.

TEMPERANCE ADDRESS.

To the People of Indiana:

YOUR FELLOW CITIZENS, alike interested with you in all that concerns the adversity or prosperity of our State, desire, in that spirit of kindness which should always characterize our conduct towards one another, to address you on the subject which has occasioned our assemblage to day.

It is useless, at this enlightened period of our history, to enter into a detail of facts, or to adduce arguments to show the enormity of the evils arising from the manufacture and

sale of intoxicating liquors. The crime and misery which are its legitimate and absolute results, are so apparent that no man of common reflection can deny their existence.

The great question then and the one to which we especially direct your attention, is "How shall this crime and misery be the most effectually banished from our State?"

All know that every attempt to accomplish it by means of license laws has failed. Indeed, it can no longer be urged, as it was a few years ago, that the revenue derived from a license to sell intoxicating drinks is a compensation for the mischief it inflicts, because our legislature has already repudiated the idea that a Christian Government should receive money as the price of iniquity. The efforts of all the various associations for the promotion of Temperance, (although they have done much good,) have not been sufficient.

We think, upon proper reflection, that all must be forced to the conviction that it can *only be done by the enactment of a Prohibitory Law*: and that such laws have been successful, the most ample testimony is furnished by the experience of those States where they now exist.

It is established beyond all controversy, that the effect of such laws has been to close tippling houses—in a great measure to empty the poor houses of their inmates—to greatly lessen the number of criminals—to reduce the taxes of the people at least one-third in amount—to reform hundreds of inebriates, and to prevent thousands of the rising generation becoming drunkards.

When such laws have been the inevitable results of prohibitory legislation in other States, why shall not Indiana pursue the same course, and thus advance all the great interests which promote the prosperity, and contribute to the happiness of a people?

The new constitution of our State not only secures the right to enact such a law, but it enjoins it as a duty on the law making power to do so. It declares that the government is instituted to secure the peace, safety, and well-being of the *People*, and that the legislature shall "encourage by all suitable means, *moral* and intellectual improvement," which can be done in no other way so completely as by a prohibitory liquor law.

So far as the Constitution of the United States is concerned, the Supreme Court, that tribunal which settles all questions arising under its provisions, has already decided, in the following opinion expressed by Judge Taney, that, "If any State deems the retail and internal traffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice, or debauchery, I see nothing in the Constitution of the United States to pre-

vent it from regulating or restraining the traffic, or from prohibiting it altogether, if it think proper."

As to the right, then, there can be no discussion. That is settled.

The propriety and expediency of the law may, to some, be a matter of investigation; but, if so, the friends of the measure court that investigation, conscious as they are that not a single argument, founded on just views of the happiness and prosperity of the people, can be given against it. Yet, we are aware that many obstacles exist which must be overcome before the passage of such a law can be secured.

Prominent among these obstacles, are, 1st, existing prejudices and the alleged pecuniary interests of those engaged in the liquor traffic; and 2d, the present organization of political parties.

As to the first. Many of our most industrious and well meaning citizens have been led to believe that such laws are an infringement of their personal rights, that their provisions are such as to place it in the power of any person who may see proper to execute it, to enter their private houses and to make search for and destroy any liquor which may be found on the premises. This is not true.—The law relates to the *manufacture and sale, and not its use*. It provides simply, for its suppression where it is kept for sale and used for inflaming the passions of those already addicted to habits of intoxication, and for creating such habits in the youth of the country. It can, even in such cases, *only be suppressed by a warrant founded on an affidavit of three persons, that they have good reason to believe that it is so kept for sale and used, and to such a procedure, for such an object, who is there that can or ought to object?*

It is alleged as a reason, by some, that as there is a large amount of capital invested in this traffic, it would be a hardship on such persons to suppress it! This is not a sound objection. In a country like ours, where there are so many *honorable* pursuits, which give back to those engaged in them the most ample reward for their efforts and labor, no one need remain idle one moment for want of employment, after the total annihilation of the liquor traffic. Aside from this, however, the amount of money which those who are thus engaged may wring for others whose families they reduce to beggary and starvation, is no reason why they should be permitted to inflict upon community the enormous crimes and misery which all know to result from their acts; but on the contrary, it is the strongest possible reason why it should be suppressed.

As to the Second. For many years our peo-

be have been divided into two great political parties, and recently, a third political organization has been brought into existence. Many of those who are prominent in these organizations, whilst they admit the necessity of the Legislative action we demand, are fearful that its agitation will injure the respective parties to which they belong.

This need not be; nor is it our desire that should be so. And yet, we know of no object to be obtained by either of our political parties higher and more to be desired than the suppression of the liquor traffic, and for that reason are determined to make that result the issue, above all mere party considerations, in the elections to take place next October.

This can be accomplished through existing party organizations, without affecting the political power which they now maintain in their respective Representative and Senatorial Districts in the State.

The mode of procedure recommended by the resolutions of this convention will insure this result, if carried out in good faith, as we ardently hope they may be.

We are told by some of those engaged in this traffic, that a prohibitory law cannot be enforced in this State; and some who *profess* to be good Temperance men, join in the assertion.

In a country where the supremacy of the Law is the acknowledged sheet-anchor of all our hopes for the permanency of our institutions, this assertion is an attack upon the character of those institutions themselves. That every single infringement of the law may not be visited with its just and merited punishment may be true; but such a law will just as effectually be enforced as are the laws now in our criminal code. Such were the predictions made in other States previous to the passage of these laws, but they have been enforced there, and they will be here when obtained.

Look at the prospective result of the enactment of the law, for which we contend, upon the well-being of our State!

We have thirty-four thousand square miles of as rich and productive land as is to be found in any country. Here are as many inducements to labor and enterprise as exist in any State. The blessings of health, as the country becomes more and more improved, are enjoyed to an extent equal to any portion of the Great West. We have a fund surpassing in amount that of many of our older sister States. We are engaged in the construction of railroads, (in almost every direction,) which when completed, will bear our rich productions to a more remunerative market than has heretofore been experienced.

Notwithstanding all this, however, there exists among us an appalling evil which brings blight, misery, crime, and premature death to thousands of our countrymen; which fills our jails and penitentiaries with criminals; our benevolent institutions with the idiotic and insane, and our poor-houses with suffering humanity. It increases the taxes of the citizen; it endangers the life of the peaceable man as he returns home from his labor; it paralyzes the hand that would otherwise add thousands to the wealth of the State. In short it brings nothing else than woes untold and innumerable, and with it not one single good. The monster that does all this is *Intemperance*, created as it is by the traffic in intoxicating liquors. Why shall it not be banished from our land?

Let it be done, and look at the good to be accomplished. It would facilitate the cultivation of the millions of acres now untouched by the husbandman; it would increase that health we now possess; it would enable us to carry out a system of free schools, until, in a short time there would be no one unable to read and write; it would push forward our railroad enterprise to a more rapid completion; and it would empty our jails and penitentiaries. The vacant stare of the idiot, and the wild yell of the maniac, would be less frequently seen and heard. No longer would our children be seduced from the paths of safety and honor, to become the most loathed of human beings, and no longer would the wail of heart broken wives of drunken husbands be heard in the land—and the cries of their children starving for bread would be hushed forever!

In view of all this may we not come before the people of Indiana, and ask them, in full confidence that they will do so, to aid us in the movement in which we are engaged.

And finally, may we not invoke them, by the regard they have for their State and its prosperity; by their own desire for safety and happiness; and above all, by the love they have for their offspring, to arouse in their might and to proclaim that the accursed liquor traffic shall be banished from the land for all time to come!

—
Resolved, That as Indiana is to be the great battle-field of the West, as regards prohibitory liquor laws, Gen. Carey, and Mr. Hawkins be, and they are hereby requested to spend as much time as they can devote to the cause, in canvassing the State during the ensuing campaign.

"1st, *Resolved*, That a State Central Committee of five consisting of Calvin Fletcher, E. H. Barry, Wm. Hanneman, Wm. Robson, and James H. Blake; whose duty it shall be

to have a general superintendence and direction of the campaign, procure speakers, obtain for distribution such papers, tracts, and other documents, as may be adapted to general circulation.

2nd, *Resolved*, That the friends of Temperance in each county be requested to meet in convention on the 22d day of February, and appoint a Committee of Vigilance of five, who shall immediately report themselves to the State Central Committee, and who shall be charged with the further duty of thoroughly organizing their county, and reporting as soon as practicable, to the State Central Committee the condition of the cause in their jurisdiction—what speaker or documents they desire, and what money they will pledge to the Central Committee for general purposes in the State, and how much they will raise for expenditure in their own county.

3d, *Resolved*, That we do hereby urge the temperance men of each neighborhood in this State, to meet at some suitable place as soon as the Saturday previous to the 22d of February, for the appointment of delegates to the County Convention."

Gen. Riley, of New York being present, was introduced to the Convention, and on a call from the delegates, delivered an address of great eloquence and power.

Mr. Butler of Monroe county followed Gen. Riley, and made an affecting appeal in behalf of the cause of temperance.

The following resolution was adopted:

Resolved, That at the evening session, the counties be called in order, and that the delegates be requested to announce the sum that the Central Committee may expect from each county, for the furtherance of the great object we have in view."

At which adjourned meeting \$11,490 was subscribed by the different counties represented.

The following resolutions were adopted:

Resolved, That, should our benevolent contributions be more than sufficient to defray the expenses of our next canvass—the committee into whose hands the surplus may be remaining, are hereby required to refund it proportionately to the wants of the suffering wives and children of the intemperate.

Resolved, That this Convention, recognizing the controlling power of female influence in the promotion and direction of public opinion, do most earnestly invite the practical co-operation of all females in the accomplishment of the great and benevolent purposes of this Convention."

A MAN who is slow to make a promise, is generally faithful in fulfilling it when made.

REPRESENTIVES' REPORT TO G. L. U. OF INDIANA.

BELOW we publish the very able joint report of Representatives COLFAX and CHAPMAN, of the Grand Encampment. We know of no matter that would be more interesting to our readers, and we therefore publish it entire, and bespeak for it careful perusal:

To the R. W. G. Encampment I. O. O. F. of Indiana.

The undersigned, your Representatives, in pursuance of the election with which they were honored at your last Communication, attended the Annual Session of the G. L. U. S. at Philadelphia, in September 1853, and now respectfully present this as their joint Report.

The attendance was large, numbering over one hundred Representatives and officers, and the session was one of decided interest to the Order. Every State in the Union was represented except Arkansas, and it was one of the notable incidents of the session, that amongst the members of the G. L. U. S. was a distinguished American Ex-President in the person of Hon. Anson Jones, formerly President of the Republic of Texas. Grand Lodges having been organized during the recess in California and Minnesota, that far distant State and remote Territory were, for the first time represented in our National Council; soon to be followed, as the indications appear to warrant, by Representatives from Oregon and New Mexico.

The Order taken as a whole, was shown, by the Reports of its officers to be in a prosperous condition, numerically and financially. True, in some Eastern jurisdictions, its former rate of advance has not been maintained, and the numerous rate of suspensions and expulsions of those who, by their neglect or offences, prove they were not worthy of our Order, are not balanced by the reception of members. But this check to the advance of Odd Fellowship in that quarter is believed by our many warm hearted and devoted Brethren to be only temporary; while in the West this loss is more than made up by the high state of prosperity, which Odd Fellowship enjoys, and the rapid advance in numbers which its records chronicle as the legitimate trophies of its fidelity and zeal. Especially is prosperity enjoyed in a marked degree by our own State and her nearest sisters on the right hand and the left, Ohio and Illinois, in each of which the onward march of our Order is as rapid as it is gratifying.

Full reason have we, as we think, to be proud of the position of Indiana in our fraternal confederacy. In but two jurisdictions, Ohio and Pennsylvania, has the net increase

of membership been larger in the aggregate than hers; while in *proportionate* increase over her former numbers, she stands peerless amongst all her sister sovereignties, enjoying, as she deserves, the post of honor. To both branches, the Subordinate and Patriarchal, does this distinction equally apply. Faithful, untiring labor in the cause, Brethren has won this prominent place for our State; and we but express the resolutions of your hearts, we know, when we say that it shall be kept in the vanguard, if earnest zeal in the work and fidelity to the pure teachings of Odd Fellowship, will suffice to maintain the position you have won.

INSTALLATION.

On the first day of the session, the officers of the past term retired and the new administration was duly installed as follows:

W. G. DE SAUSURE, of S. C., M. W. G. Sire.

H. A. MANCHESTER, of R. I., R. W. D. G. Sire.

J. L. RIDGELEY, of Md., R. W. G. Sec'y.

JOSHUA VANSANT, of Md., R. W. G. Treas.

Rev. J. M. WILLEY, of Conn., R. W. G. Chaplain.

J. M. CASSIDY, of N. J., R. W. G. Marshal.

J. E. CHAMBERLAIN, of Md., R. W. G. Messenger.

S. H. LEWYTE, of Md., R. W. G. Guardian.

Of the new Grand Sire it is scarcely necessary that we should speak. Fortunately, he enjoyed the confidence, the esteem, the deep and sincere regard of the whole Order before he entered upon the duties; and his performance of his responsible labors during the session, fully realized the hopes of his warmest friends. It is not mere eulogy but earnest truth to say that few, if any, occupants of that truly exalted position ever enjoyed so large a degree of personal popularity as that possessed by our present Chief Officer; and earned as it is, by long service in our Councils, by faithful labor for the interests of the Order, by a sincere attachment to his brethren with whom he has been associated, we feel confident that, by no act of his will it be forfeited.

FINANCES OF THE G. L. U. S.

The receipts of this year continue, with each successive year, to exceed the estimates, a gratifying indication of the prosperity of the Order. At the session of 1852, the estimates for receipts for the ensuing year were \$13,800; while at the recent session it was ascertained that the actual receipts (excluding the Honolulu Hall fund) had been \$17,152. The sales of Books had amounted to \$4,123 instead of the estimate of \$2,400, and for Cards, \$4,703 instead of \$3,000. In accordance with the instructions of the G. L. U. S. \$5,274 of the Surplus Fund of last

year, were invested in Maryland stocks, making \$8,274 of these securities held by the G. L. U. S., besides over \$10,000 in cash, which last amount more than sufficed for the per diem and mileage of the session. It having been at last proven to the satisfaction of the whole Body that more was collected under its present financial basis than was necessary for its expenditures, the able Financial Committee recommended, and the G. L. resolved that from and after the 1st of July next, the price of Books and Cards should be REDUCED ONE HALF, thus materially lessening the expenses of the Grand Lodges and Grand Encampments for these necessary supplies. We need scarcely add that some Representatives, in accordance with their previous action in the G. L. U. S., cheerfully voted for this reduction. They would have much preferred that it should have gone into force *immediately*, as proposed, when the subject was first introduced, by Rep. Williams of Ohio; but to insure its success, it was deemed best not to attempt any change in the favorable recommendation of the Committee, which might, at that late period in the session, have hazarded the whole measure. In the shape, however, in which it was adopted, your Representatives feel constrained to say in advance, that it will not probably vindicate its propriety previous to the next session, as fully as it would have done, if Rep. Williams' resolution had been adopted. It will be natural that Grand Bodies will, from the date of the last session up to next July, purchase as few Books and Cards as possible, knowing that after that time, half their cost will be stricken off; and the receipts from these sources will therefore appear small in the next financial exhibit of the G. L. U. S. We trust that this natural result will not then be claimed as an argument for an increase in their price to the old standard.

RELIEF.

No other Charity in the World dispenses the vast amount of Relief to the Sick and Destitute, the Widow and the Orphan, that pours forth so ungrudgingly from the Treasuries of our Order. Over half a million of dollars has been disbursed during the last fiscal year alone for this object, (counting only what has been *officially* reported,) which has gladdened the hearts of 22,938 Brethren confined to beds of sickness and pain, and softened the hardships of 3,000 widow's lives. Over a third of a million of dollars has, like health-giving rivulets, flowed from the Treasuries of 2,000 Lodges to the hearth-stone of their suffering Brethren—the dead has been buried—the orphan has been educated—and \$137,000 have gone to gladden the hearts of those whom our departed Brethren have left

behind. When to this more than princely Benevolence is added the vast sums constituted as individual donations, the amounts expended outside of the Order for General Charity, and the frequent and munificent contributions of the Lodges at times of great national or municipal distress or disaster, such as the Yellow Fever, in our Southern Cities &c., which are not in the official abstract, we have a right to claim that we have faithfully practiced the lessons we have taught and that our professions are more, far more, than "sounding brass and tinkling cymbals."

BRITISH NORTH AMERICA.

The experiment of the organization of an independent Grand Lodge in British North America, receiving nothing from ours but the T. P. W., with a pledge to adhere to our work, has proved a failure, as was long feared by many of our most talented brethren on that side of the line as well as this. Established in 1846, that Grand Lodge after an existence of seven years, has suspended its function, and abandoned its authority. Some Subordinate Lodges, especially in Montreal, the seat of the G. L. followed its baneful example and dissolved; but many others, some of them enjoying as it appears a high state of prosperity, commenced making their reports direct to the G. L. U. S. and petitioned to be received under its guardianship. By the authority of the G. L., the Grand Sire, since its adjournment, has made a journey to Canada, accompanied by G. Sec. Ridgeley—received a surrender of authority from the delinquent Grand Lodge of B. N. A., and issued a proclamation re-annexing the Lodges in that region to the territorial limits and the parental care of the G. L. U. S.

DUES AND BENEFITS.

A report on this subject, prepared with great care and labor, was made to the G. L. by Rep. I. D. Williamson from a Committee appointed at the previous session for that purpose. As the summing up of its arguments and figures, it proposed that the various Grand Bodies be recommended to direct their Subordinates to so arrange their benefits, that the amount of dues to any given amount of benefits, shall be such as to leave a surplus of at least 20 per cent; and that each Subordinate Lodge report the ages of their members, the number of sick, and their ages, the duration of their sickness respectively, the deaths and their ages, the Lodge revenue, amount paid on sick and mortality account, amount paid for current expenses &c., copies of which are to be forwarded to the G. Secretary of the G. L. U. S. Thus far, the G. L. U. S. seemed willing, cheerfully, to go; but the additional feature, which looked to the election of a Grand Actuary of that Body, who was to col-

late and arrange all the reports, act as an advisor to the Lodges on these points, &c., was decided against by a large majority. This report on Dues and Benefits, though able as we have said, looks too gloomily, as we think, on the dark side of the picture. To its predictions of final bankruptcy as the result of our present financial basis, we answer by a comparison of the Benefit account of the Order in 1852 with 1853. With an increased Brotherhood in the latter year an increased revenue of over \$40,000, there were 3,500 fewer Brothers relieved in 1853, than in 1852, and \$21,000 less expended for their relief; showing, so far as Revenue and Relief were concerned, an increase instead of a decrease in the aggregate Treasury of the Order of \$60,000 in 1853.

We cannot but believe in the examination of the subject, the Committee laid too little stress on these points:

1. That the order is still growing—that it is not at a stand still, dependant solely for its future receipts on the members already initiated, who are every year becoming older. Their places as they pass away, are more than filled by the young men, who knock at our doors for admission—and thus the average of life amongst the members of a Lodge does not materially increase, as the report seems to assume, with each succeeding year.

2. That many every year sever their connection with the Order for various reasons—some because their souls are not fitted for the reception of our truths, others by expulsions, resignations, withdrawals &c., who leave in the Treasury of the Lodge all the money they have paid in for Initiations, Degrees and Dues.

3. That very many Lodges have the surplus safely and profitably invested, where it is not only secure against extravagant appropriations, but it is also adding to itself by its annual interest, almost as rapidly as the average of the years of the Lodge-members would be increasing, if they had no new institutions whatever.

The report itself frankly acknowledged that the adoption of the new system, which it proposed, would render necessary some equitable adjustment and division of the funds on hand, which had been paid in under the present system.

The entangling complication this would cause in the finances of the Lodges can be inferred from the following extract (page 2100) in which it is shown how \$200 on hand should be divided amongst members who were aged from 25 to 40 and who had been members from 3 to 20 years, making in the aggregate a membership of 96 years:

"Divide \$200 by 96 and you have \$2.08 as the amount due to each membership. D.

has been twenty years a member, and his share is twenty times \$2.08, or \$41.60. His age is forty years, and his annual payment is by table, \$9.29 at that age. But this payment is to be reduced to the amount of an annuity, whose present value in a single payment equals his share of the funds, or \$41.60. Consult table C, and you will find that at forty years of age the present value of an annuity of one doll, at five per cent., is \$13.39, by which divide the \$41.60, and you have \$3.10 as the annuity of the latter sum. Deduct this \$3.10 from \$9.29, which is the annual dues at forty years, and there remains the sum of \$6.19, which D. must pay annually instead of the \$9.29, which he must have paid but for the funds in hand."

We agree, however, with the Committee that the importance of a sound financial basis cannot be over-estimated; and we congratulate the Order in this State, that the determination here not to cheapen Odd-Fellowship has proved that a large membership can be obtained equally well, at what by some would be considered, our high rates for Initiation and Degrees, making 25 in all, as at a cheaper price. And in paying Funeral benefits on the death of a Brother or his wife, we have guarded in a great degree, against the loss to the Treasury which the Report assumes in its calculations, by levying an assessment of 60 or 25 cents, as the case may be, on the Brethren to replenish the funds of the Lodge; and similarly in like cases in an Encampment.

[That part of the report which relates to the "contested seat" would, in regular order, appear here. The reader will find it in the editorial department under the head of "Grand Encampment of Indiana and the Contested Seat."]

NEW CONSTITUTION.

This instrument, prepared by a Committee, presided over by the present Grand Sire, was reported to the G. L. U. S. and lies over for final action, till next September. It has been published in the periodicals of our Order, and we need not therefore attempt a lengthened explanation of its positions. Suffice it to say that the report was an unanimous one, and that some of its points are as follows:

1. A limitation and declaration of the powers of the G. L. U. S., and an express reservation of all other power and authority to the various State Grand Bodies.

2. That Charters of Grand Bodies can only be revoked for violation of law, and then only by a two-thirds vote.

3. That State Grand Bodies are declared Supreme for all local legislation and appellate jurisdiction within their borders, subject only to appeal to the G. L. U. S. And that

when thus appealed from, their decisions still remain in force until they are reversed.

4. That the Grand Sire shall not have the power to decide questions growing out of the Constitutions of State Bodies.

5. That in case of the death or resignation of both Grand Sire and Deputy Grand Sire, the Junior. P. G. Sire shall act—a contingency not provided for in the old Constitution.

6. That Officers of the G. L. U. S. may be impeached and expelled for misconduct—which authority was omitted in the old Constitution.

7. That as the larger jurisdictions have to bear the greater amount of the expenses of the G. L. U. S. (that body being mainly supported by the sale of supplies) and as all jurisdictions with 1,000 constituting members have now the same weight in that Body (Pennsylvania with its 45,000 members having but two Representatives from its Grand Lodge, drawing \$18 each as per diem and mileage, while Iowa, with its 1,600 members has also two Representatives, drawing \$190 each,) that therefore Jurisdictions with 5,000 members, (which would include this State,) should have one additional Representative, and those with 20,000 members should have two.

8. That the G. L. U. S. shall convene on Thursday instead of Monday, for the same reason that induced a similar change in the convocation of our State Legislatures.

The adoption of this instrument will require a two-thirds vote at the next session; and your Representatives, for obvious reasons, abstain from any predictions as to its final success.

Renewed efforts will be made, by way of amendment, to merge the Encampment Branch into the Subordinate and to extend the terms of Grand Representatives from two to four years, with Biennial Sessions of the G. L. U. S. We speak of these as being besides the new Constitution itself, the only important constitutional amendments pending; and it may be deemed advisable that the views of this Body should be declared upon them.

DECISIONS.

A number of decisions were made by the G. L. U. S., of which the following are the most important:

Grand Officers visiting the Lodges or Encampments officially, must give the Pass Word at the outer door, the same as other Brethren; as it cannot be expected that Subordinate members will be personally acquainted with all of them.

A person who has withdrawn from the Order, while in good standing, by *written resignation*, can be re-admitted as an Ancient

Odd-Fellow, if he can pass a satisfactory examination in the work. If he cannot, he can only be received by re-initiation.

Undecided charges against a Brother do not prevent him from participating in the work of his Lodge or Encampment. They only deprive him of the right to a Card; and where the charges bear upon his right to benefits, they suspend the payment thereof till a final decision.

The annulment of a withdrawal Card which has been indiscreetly granted to an unworthy Brother, does not expel him from the Order. It abrogates or nullifies the Card, rendering it as if it had never been granted. The revocation, which can only be done during the twelve months in which such a Card has utility, brings the implicated Brother back into the Lodge, with his application for the withdrawal Card pending; when after due notice of the charges against him which induced this action, and a fair and impartial trial thereof, he may be expelled or acquitted. This decision supercedes the apparent necessity, heretofore apparently existing, of bringing to trial persons who do not belong to the Lodge, and who have severed their connection with it; and disapproves of the doctrine that an annulment, by a bare majority vote, without trial, is an expulsion. A reconsideration and revocation of the grant of the Card brings them clearly under its discipline; and two-thirds will be required to expel them.

If a person is elected to a membership through fraud or error, the Lodge or Encampment can, previous to his initiation, order a new ballot. After his initiation, if the illegality is confined to the Lodge or Encampment, and he is innocent of any fraud, he must be protected in his membership. If, however, he has been guilty of fraud his election is not even then to be declared void; but he can be expelled therefor, after trial.

A Past Grand acting as Warden, must clothe himself in the Regalia of that officer. But members cannot refuse to give him the P. W., simply because he is not properly clothed, if the N. G. recognizes him as the Warden, and gives him orders accordingly.

The time when a Brother, elected by Card, is to be considered a member, whether from the date of his election or his signing the Constitution is to be decided by the local laws of Lodges and Encampments. The N. G. is to examine the an applicant by Card on the T. P. W. if he is in possession of it, if not previously examined thereon by the Committee of investigation. In rare cases he may not have the T. P. W. as when he has an order for it from the Lodge he has left, to the N. G. who is examining him, or

when he may be admitted as an Ancient Odd Fellow on a Card out of date.

Brethren of the Patriarchal and Golden Rule Degrees are entitled to the Term P. W. of the Encampment, though they may not have yet attained the R. P. Degree, in order that they may work their way in, when open in these Degrees. The Grand Encampment anticipated this decision of the G. L. U. S., having decided this question similarly, several sessions since.

Lodges can make no other investigation into an applicant's health when he presents himself for initiation than such as our charge books require. If they have been deceived as to his health, a new ballot can be ordered at any time previous to his initiation.

When a Brother is suspended for a specified term of time for the non-payment of dues, he cannot be reinstated previous to its expiration, without the counsel of the State G. L. But *definite* suspension for this neglect of duty is considered unwise and impolitic by the G. L. U. S. If the suspension is *indefinite*, it can be terminated by the Lodge as soon as the case is removed.

MISCELLANEOUS.

An important and salutary law was adopted (see page 251) by which visiting Cards, granted to Brethren by Lodges or Encampments, are to have endorsed upon them, the amount of sickness and funeral Benefits which are by their laws, paid to their members; which amount, if advanced by a distant Lodge or Encampment, is, upon due proof of the Brother's sickness or death, to be reimbursed by the Body issuing the Card.

The Law, which has made so much additional labor to all Lodges and Encampments working in Foreign languages, requiring them as it did to keep a record of their proceedings in English as well as in their own tongue, was at last authorized to be repealed by the various Grand Bodies; with the proviso that such Lodges and Encampments are to furnish translated copies of any part of their proceedings which may be required or demanded by their superior officers.

While the Grand Lodge was in session, the Yellow Fever was desolating the Cities on the Southern frontier, sweeping their population into the grave with a rapidity, that appalled even those most familiar with scenes of death. Fully 12,000 in but two or three months were stricken down by the destroyer in New Orleans alone; and the neighboring city of Mobile suffered in a like terrible ratio. Amid the general consternation, the Relief Committees of our Order in those Cities, and that noble organization of true-hearted philanthropists, the Howard Association of New Orleans, composed in a large degree of Odd Fellows, most bravely

aced the conquering foe, and dedicated themselves to watchful and personal care, both by day and by night, at the bedside of the sick and the dying.

Their moral heroism was not unobserved by the G. L. U. S.; and one of its most grateful duties was promptly to vote \$500 in aid of the funds of our Relief Committee at New Orleans and \$250 to the same organization at Mobile. Never was money more cheerfully appropriated. And we are conscious that we utter no words of exaggeration, when we say that if drawing our Treasury to the last dollar could have been effectual in restoring health to those sorely stricken Cities, and closing the ever open gates and he ever yawning graves of their Cemeteries, it would have been promptly and unanimously done, trusting to the generous hearts, and the fervid sympathies of our constituents, the masses of the Order, to have approved and justified the act.

Respectfully submitted.

SCHUYLER COLFAX,
J. P. CHAPMAN,
G. Reps. G. L. U. S.

[From the Ark.]

THE NEXT GRAND SIRE.

At the annual session of the Grand Lodge of the United States, which convenes in Baltimore, in September next, officers of that body are again to be elected! It may, perhaps, be thought that this is an early day to introduce the subject of who our next officers should be, but we cannot think so. The very important position of Grand Sire—becoming more and more important as the Order increases—requires that that the qualifications and fitness of candidates should be well considered, and we can see no impropriety in bringing the subject before the readers of our magazine.

We have a name to present for that distinguished place—a name known long and well, and one of whose fitness and qualifications for the place not a question can be raised. He is a Western man; and while we do not present him upon this ground, we believe occasion should have some bearing upon the choice of the next Grand Sire. We confess it has been gratifying to us to see how little locality has had to do with the election of Grand Sires. The three last Grand Sires have all been from the South, but no Western or Northern Representative voted against them on that account. But there never having been but one Grand Sire in all that vast portion of the Union west of the Alleghenies, and that one elected long since, it cannot, we think, be deemed improper, if the North-West sees fit to present a candidate for the next canvass.

In all the region we have named, there are many able, devoted Odd Fellows, who have done good service in the Order, and who possess all the qualifications for the office; but among them all there is one whom we prefer, and that one is SCHUYLER COLFAX, of Indiana. His name and fame as an Odd Fellow are co-extensive with our jurisdiction. Wherever a Lodge exists the name of Bro. Colfax is revered, and we believe the Order is not only ready but willing to honor him for his long, faithful and efficient service.

Our former residence in Indiana gave us an attachment to the Odd Fellowship of that State, and especially to many of its members, and caused us to keep well posted in the men and proceedings of that jurisdiction. Hence, we are enabled to give a pretty fair sketch of the service of our friend and Brother whom we desire to see our next Grand Sire.

Bro. Colfax resides at South Bend, Indiana, where he is the editor and publisher of the *St. Joseph's Valley Register*, and is a practical Printer. He united with the Lodge at that place at its organization, and has ever since been a working member. Since he has been in the G. L. U. S., he has served several terms as O. G. and Conductor in his Lodge. He was admitted to membership in the Grand Lodge and Grand Encampment of Indiana in July, 1849, and on the very first day he was admitted to the Grand Encampment, he was elected its Representative to the G. L. U. S., a position he has continued to fill, by re-election, up to the present time, and that too, without opposition.

At the session of 1850, at Cincinnati, although he was comparatively a new member, Grand Sire GRIFFIN appointed Bro. COLFAX chairman of the Legislative committee, the second most important committee of that body, the other members being P. G. S. KENNEDY, of S. N. Y., and Judge LARUE of Louisiana. The reports of Bro. Colfax show he had abilities fully equal to the place. It was at this session he submitted his able minority report in favor of adopting a Ladies' Degree, and which report was adopted by the G. L. U. S. by 12 majority, and against a very determined opposition. Bro. Colfax, being quite unwell, left for home before the close of the session, and in his absence he was appointed chairman of the committee to draft the Degree. This duty, we learn, was performed by him the next summer, in the spare moments he could snatch from an exciting and closely contested Congressional canvass, in which Bro. C. was defeated only by a few votes in a district in which the political majority was largely against him. The Degree of Rebekah has been received with welcome

by the Subordinate Lodges every where, and will remain, so long as the Order exists, as a monument of Bro. C.'s devotion to the best interests of the Order.

At the same Cincinnati session, an amendment to the constitution of the G. L. U. S., previously proposed by Bro. C., withdrawing from Past Grand Sires the right to vote, was adopted by a two-thirds vote.

In the winter of 1850-51, Bro. Colfax served as a member of the Convention which revised the constitution of the State of Indiana, and was one of its leading and most efficient members.

In July, 1851, Bro. Colfax was again chosen a Representative of the G. L. U. S., by the Grand Encampment of Indiana, by a unanimous vote, although he was not at the session.

At the session of the G. L. U. S. in 1851, the Degree of Rebekah was reported by Bro. Colfax. All admit the chaste, pure and elegant style of the lectures of this Degree, and it shows conclusively that a master-mind was at work upon it. The Degree was warmly—nay, almost bitterly opposed, and debated until the last day of the session, when it was finally adopted; and it has been aptly and deservedly termed the 'crowning glory of the Order.' At this session Bro. Colfax was placed on the committee on the state of the Order, the most important of the body, with Bro. De Saussure, the present Grand Sire, at its head.

In 1852, Bro. Colfax was again placed on the committee on the State of the Order, Bro. De Saussure still remaining its chairman. The G. L. U. S. at this session, determined to elect a committee, by ballot, to prepare a new Constitution, and there were some twenty-two candidates nominated, including the Grand Sire elect, several P. G. Sires, and other well-known and influential members of the Order. In such an array of names, it was scarcely to be expected that any but the mover of the committee, (Bro. De Saussure,) would be elected on the first ballot, yet Bro. Colfax was chosen one of the committee, being only 18 votes behind Bro. De Saussure. This was a high compliment, as the votes were cast from all sections of the Union, and from all shades of opinion in the G. L. A more marked expression of confidence could scarcely have been given.

In 1853, the Grand Encampment of Indiana became entitled to two Representatives, and there were four candidates, including Bro. Colfax, and the other three were Brothers of high standing in the Order; yet for the two years' term, Bro. Colfax received an unanimous vote, showing the high regard and confidence of the Order in his own State.

In 1853, the G. L. U. S. met at Philadelphia, and Bro. Colfax was placed at the head of the committee on the State of the Order—a place he was eminently qualified to fill, and the duties of which he discharged with great satisfaction. The G. L. of Pennsylvania gave a supper to the G. L. U. S., during the session, at which Bro. Colfax responded to a toast in honor of the West, in a speech which was enthusiastically received. It was a rapid sketch of the rise, spread and works of the Order, and did honor to the head and heart of the man.

We have thus sketched rapidly a portion of the services and position of Bro. Colfax. We could readily go into more detail, but enough has been given to shadow forth the character and abilities of the man, and his qualifications and fitness for the position of Grand Sire. Wherever known he is deservedly popular, and his numerous addresses at dedications, celebrations, &c., establish the fact of his abilities for any emergency. His time and abilities have been freely devoted to Odd Fellowship, and his acquaintance with the work, laws and usages of the Order, is not excelled by any; and should he be elevated to the distinguished position of Chief Executive of the Order, the duties of the station will be discharged in a manner at once creditable to himself and advantageous to the institution in whatsoever capacity he may be called to act.

HOPE.

IN unseen dew-drops cradled lie
The rain-bow colors that on high
Form the bright promise of the sky.

They vanish in thin vapors cold,
Then in wind clouds are darkly rolled,
With serpent-lightnings in each fold:

Cold hail with burning flames enwound;
Swift whirl-winds loaded deep with sound,
And silence awful and profound:

Till all is swept away, and breaks
The setting sun through golden flakes,
From which the trembling stillness shakes

The few bright drops that form the bow,
The promise-colors that o'erflow
With joy and hope the world below.

A LADY who had refused to give, after hearing a charity sermon, had her pocket picked as she was leaving the church. On making the discovery she said, "God could not find the way to my pocket, but it seems the devil did."

ERROR hurts an empty head almost as much as poison does an empty stomach.

The Western Odd Fellows' Magazine.

JO. B. JOCELYN AND JNO. B. ANDERSON, EDITORS.

INDIANA CONTESTED SEAT.

IN the November number of the Magazine was published an article in which we took strong round against the action of the Grand Lodge of the United States in acknowledging P. G. M. DUFOUR as the Representative of this Jurisdiction in the R. W. Body, and gave, as we then thought, sufficient reasons for the position we had assumed. In the same article we sustained the able protest of the three Representatives from this State. Since writing that we have seen nothing to change our views in the least. We then believed that the G. L. U. S. had done wrong, and we believe so still.

In the January number of 'The Ark,' an anonymous correspondent, over the signature of 'T. M.,' makes us somewhat to task for our article. We think we are open to conviction, but the article of 'T. M.' does not convince us. He says, after referring to our article:

"The question to be determined was whether the temporary absence of Brother DUFOUR disqualified him for a seat on the floor of the Grand Lodge, and that body very properly, it seems to me, decided that it did not."

To us the question seemed to be a still simpler one—one that can be expressed in these words, viz: Did Bro. Dufour, at the time of the late session of the G. L. U. S., reside within the jurisdiction of the Grand Lodge of Indiana? If not, his seat in the G. L. U. S. was vacant by operation of law, whether the G. L. of Indiana declared it vacant or not; and if, after he ceased to reside in Indiana, he kept his seat for one hour in that body, he was illegally here.

"To the law and the testimony." Article X of the Constitution of the G. L. U. S. holds the following plain and emphatic language, which we again quote:

"No brother shall represent a Grand Lodge or Grand Encampment in this Grand Lodge unless he resides in the State, District or Territory where the Grand Lodge or Grand Encampment of which he offers himself as a Representative is located."—[See Digest, page 68.]

Now what is the plain, ordinary construction of his language? Will not the whole question hang upon the fact of residence? And does not the following from the minority report of the committee on whose resolution P. G. M. DUFOUR retained his seat, throw some light upon the intention of the article? And, coming from Rep. KENNEDY, of New York, it certainly does not mean any less than it says. [See page 228 G. L. U. S. proceedings:]

"It is well known that the clause in the Constitution, requiring Grand Representatives to be resident in the jurisdiction represented, was only in-

tended, at the time it was adopted, to utterly terminate the proxy system, by requiring a Representative to be actually in membership in the body he represents. It was seen, so soon as proxies were abolished, that the reform intended thereby could be evaded, by parties residing in other jurisdictions becoming connected with the Order in the jurisdiction that might desire to select them as their representatives—to prevent which the clause on residence was adopted, and not to unseat any representative who, having entered on his duties in good faith, should be compelled by circumstances to change his place of abode."

This, then, admits that the intention of the clause was to prevent the very thing which has happened—a brother residing out of the jurisdiction of a Grand Lodge representing that Grand Lodge. But says the report, it was "not to unseat any representative who, having entered on his duties in good faith, should be compelled to change the place of his abode." Why not? Does not that qualification which must exist to make the election good, have to continue to enable the representative elect to hold his office? We think it does, most certainly. And we think this is the plain reading (not inference) of the law: "No brother shall represent"—not be elected to represent. The requirement is plain, and we can see no room for dispute on that point. The constitution, and the minority report itself, sustain us in the assertion that the fact of residence is the only point at issue.

Now what are the simple facts? Bro. DUFOUR had removed himself and family from the State, with the intention of remaining out of the State for an indefinite length of time. It would matter not, so far as the point at issue is concerned, if P. G. M. DUFOUR owned one-half of the real estate and personal property in Indiana. This could not change the fact that he had, with his family, removed, for an indefinite length of time, from the State. How does this affect his "residence," understanding the word as intended in the constitution, taking the meaning of that word as given in the minority report? We copy from the protest:

"A man resides where he has his domicile, where he has his family and business, where he lives and pursues his calling. We believe that the terms employed in the constitution should be interpreted according to the common acceptance. There can be no controversy in regard to the meaning of the word "resides" in the section under consideration. Webster defines it at length in his great dictionary of our language. It is substantially to dwell permanently for a length of time, to have a settled abode for a time. When applied to natives of a State, it has reference to the part of a city or country in which a man dwells. A stranger or traveler does not reside in an inn when he is there for a night, but he resides in a city or town for a month or year, or he may reside in a foreign country for a great part of his life. A man lodges, stays, remains, abides for a day or a very short time; but resides implies a longer time, though not definite. Nor does the legal meaning differ from this definition. It has been settled, by the highest authority in this country, that a man cannot have two domicils, but that he can only have one for one purpose at one and the same time, and that if a per-

son has actually removed to another place with an intention of remaining there *for an indefinite time*, and as a place of *fixed, present* domicile, it is to be deemed his place of domicile, notwithstanding he may entertain a floating intention to return at some future period; *and the place of his domicile must be considered the place of his residence.*"—See Story, Conflict Laws, pages 55 and 59.

Now P. G. M. Dufour, at the time of the late session of the G. L. U. S., had his family, his domicile, his occupation, and (as we Hoosiers say) *his washing* at Washington, and as he did not know *when* he should move all of them back to Indiana, his residence was and is, for an *indefinite* length of time, in Washington, D. C., and he was not, therefore, entitled to a seat as representative in the G. L. U. S. To no other conclusion can we come. The facts in the case and the common and legal meaning of the word "reside" force us to this conclusion.

But says 'T. M.' in 'The Ark':

"The writer [in the Magazine] thinks that when Indiana decided that Bro. Dufour did not *reside* in that State, that should have been an end of it; in other words that Indiana should be the judge of the qualifications of her representatives. Now I cannot think this is good doctrine. Suppose Indiana should decide to send to the G. L. U. S. a P. G. who had not received the R. P. degree, and the latter body should decide he was not qualified, would it not be doing right?"

To us this question broaches a doctrine we never advanced. We have never said that "Indiana should be the judge of the qualifications of her representatives;" but we did say, and we now repeat it, that when the G. L. U. S. passes a law, a written law, and makes it a part of its own constitution—requiring a member to reside in the jurisdiction he represents—that that jurisdiction is, and of right ought to be the sole judge of the fact of residence. No other body is so well qualified to testify in regard to this fact. But "suppose," says T. M., "a P. G. who has not the R. P. degree, should be elected, would not the G. L. U. S. do right in deciding that he was not qualified?" We would say, most certainly. But 'T. M.' to be consistent, would say that the G. L. U. S., to say the least of it, might do as it pleased—receive him or not. The law says, a representative shall *reside* in the State represented, and that he must be a P. G. and have the R. P. degree. Now suppose, through some mistake, the G. L. of Indiana elects a P. G. who has not the R. P. degree—discovers her error—declares his seat vacant (after, however, the G. Sec. has furnished him his credentials)—elects another, and under seal of the G. L. sends up the fact that the former brother had not the R. P. degree—was not a member of the Encampment—will 'T. M.' pretend to say that the G. L. U. S. has a right to admit him to a seat notwithstanding? If he is consistent he will, for such is the plain legitimate conclusion—for if, when Indiana has said a brother *does not reside* in her juris-

diction, the G. L. U. S. admits him as a representative, in open violation of a plain law, the consequence would be that if the same G. L. should say the brother had not the R. P. degree, he could be admitted by a no greater violation of the provisions of another clause of the same plain law. Bro. 'T. M.' gives the G. L. U. S. sufficient latitude to violate its own written law, and this we cannot consent to.

But adds 'T. M.' the Grand Lodge of the District of Columbia refused to sustain their representatives in voting against P. G. M. Dufour, thus saying that he *does not reside* in the District of Columbia. Well we presume that 'T. M.' will grant Indiana the same privilege of making the same declaration; so that the fact upon which he harps, is offset by one as true from Indiana, for our Grand Lodge says P. G. M. Dufour *does not reside* in Indiana; and we presume that the Grand Lodge of Indiana is as well qualified to say that a man who *lives* in Washington City, *does not reside* in Indiana, as the District of Columbia Grand Lodge is to say that this same man does not reside in Washington City, although he and his family are there, and that is his only place of business.

We trust, now, that we are understood. There are other facts that might be mentioned, but we think we have said enough to satisfy every unprejudiced mind that the G. L. U. S. did wrong. We speak freely, but will be guilty of no insubordination. We will bide our time, trusting that the day is not far distant when Grand Lodge shall have the right to act according to written law, without being told that that written law does not mean what it says, but something else; in other words, that the time will come when the G. L. U. S. will not have the power to compel a G. L. to yield to it, when it (the G. L. U. S.) has made a decision contrary to the plain reading of its laws.

We again disclaim any personal feeling against P. G. M. Dufour. He has been, for years, one of our most intimate personal friends, and on this account we exceedingly regret that, in his honest convictions of duty, he has become the cause of the controversy now going on in the periodicals of our Order. We honestly believe that the G. L. U. S. did wrong, and invaded the rights of the Grand Lodge of Indiana, and as a member of that Grand Body we feel it to be our duty to sustain the position assumed by it upon this question.

Since writing the above we have seen a long article in the 'Golden Rule,' from the pen of P. G. Sirs W. W. Moore, in which he refers to our article and sustains the action of the G. L. U. S. As that article will be replied to by one much better qualified to do justice to the subject than ourselves, we forbear making any remarks about it.

Do ALL the good in thy power, and let every action be useful.

GRAND ENCAMPMENT OF INDIANA AND THE "CONTESTED SEAT."

As the "contested seat" has created considerable discussion in the various periodicals of the Order, we deem it but justice to the G. Representatives from this State to make public, as soon as possible, the action of the R. W. Grand Bodies of this Jurisdiction.

The subject was brought before the Grand Encampment through the very able joint report of its two Representatives, COLFAX and CHAPMAN, which, in very strong language, maintains the position assumed by the Indiana delegation in their protest to the G. L. U. S. And as the subject contains a principle of vital importance to the various State Grand Bodies, we copy that part of their report entire:

CONTESTED SEAT.

"The Grand Lodge of this State, at its last session, vacated the seat of P. G. M. Dufour, one of its Representatives in the G. L. U. S., he having with his family removed to Washington City, and the Constitution of the G. L. U. S. requiring that Representatives should reside within the limits of the jurisdiction they represent. This action of the Grand Lodge of Indiana, unanimously agreed to, and unappealed from by a single one of the large number of P. G.'s present at that crowded session, was done in good faith; from no hostility to the brother specially interested; but from a careful desire to comply with the organic law of our National Council. We were therefore surprised, as well as grieved, to see Bro. Dufour, last September, claiming, on the technical construction, citizenship which he contended he was still entitled to in this State, to represent a Body which had, in the plainest manner, exhibited its wish to be represented by one of its resident brethren, who also appeared there with his credentials, fresh from its recent meeting, and more familiar consequently with its desires than an absentee could claim to be. We need scarcely report to you that our action in the G. L. U. S. was in accordance with this expressed wish of the Order in Indiana—and that, friendly as our personal relations were with Bro. Dufour, we had no hesitation in expressing, in plain terms, our regret that he voluntarily occupied the position which he did. The case was argued at considerable length on the floor of the G. L. P. G. Sire Kennedy, one of the most influential members of the Body, reporting in Brother Dufour's favor, though the other two members of the Committee on Credentials, being the majority thereof, reported in favor of Bro. Woolsey. The fact that Bro. Dufour had been received at the previous session for a term of two years—that he claimed that his 'residence' was still at Vevay—and that the last session of his term was half over before the case came up for debate, he meanwhile occupying the seat on his old credentials—all operated of course in his favor; and he was finally confirmed in his seat by two majority, the G. L. however, by almost unanimous consent, voting Bro. Woolsey his per diem and mileage in addition to Bro. Dufour's, whose mileage, however, at his own request, was computed from Washington instead of Vevay."

* Brethren will remember that the law providing for the payment of per diem and mileage distinctly states that it shall be computed from the residence of the Representative to the place where the Grand Lodge is held.

"Believing this decision to be wrong in principle, as well as unjust to the Grand Lodge of Indiana, your Representatives felt it their duty to affix their names to a protest against the action of the G. L. U. S., drawn up in temperate but forcible language by their colleague, Rep. Hackleman, and to which paper, printed at the close of the proceedings of that Body, we direct your attention, merely adding here:

"1. That the constitutional provision, positively commanding a Representative to 'reside' in the jurisdiction he represents, was adopted expressly to break up the proxy system, under which formerly many Grand Bodies were represented by residents of other States.

"2. That Bro. Dufour had not only removed with all his family to Washington, after a public sale of his personal property; but had also become a householder of that city.

"3. That if Bro. Dufour had, instead of being appointed to office in Washington, been attached as Secretary to the Foreign Mission held by one of our brethren of this State, he would have had the power, if this decision was correct, to have prevented Indiana from being fully represented at the recent session, though his Grand Lodge would have had to pay representative tax upon his vote. And this is by no means an improbable case, as he would forfeit the honors of a P. G. Representative by resigning the office previous to the expiration of his term.

"4. That if there was a doubt in the matter, it should have operated in favor of the Grand Lodge of Indiana being represented by the person they had been honestly acting, as they supposed the supreme law of the Order required them to do.

"5. That if the terms of Grand Representatives had been extended to four years, as is now proposed, this decision of the G. L. U. S. would have compelled the Grand Lodge of Indiana to be represented against its expressed desire, for two years still to come, by a brother who, during the whole time, might not set foot within its borders for a single day.

"But even if we concede that, technically or constructively, Bro. Dufour still had a right to cling to his seat, regardless both of his removal to Washington, and of the wishes of his Grand Lodge, the question recurs—what was the manifest intention of the constitutional provision—what did it seek to accomplish?—for it is truly said that it is 'the letter that killeth, but the spirit that giveth life.' This intent is evident to all impartial minds. Its framers purposely and carefully avoided the word 'citizen.' It was evidently not sufficient for them that he should merely be a 'citizen' or a 'member' of his jurisdiction. But they used the best word they could find to indicate that he should 'live, move, and have his being' within the territorial limits of his jurisdiction, by declaring that he should 'reside' there. And they doubtless never dreamed that it would be contended that a man resided where he was not—that he resided in Indiana when he lived in the District of Columbia. Webster, in his unabridged dictionary, in illustrating the meaning of the word 'reside' and explaining its contrast with 'citizenship,' gives a sentence exactly in point in the present case as follows: 'An American may *reside* in Italy.' So, following this test illustration, and applying it to the present controversy, we say: 'An Indian may *reside* at Washington'; and if he lives there, has his family there, lives there, hires a house there, follows his occupation there, earns his living there, and receives his pay there, as Bro.

Dufour does we insist that he *does* RESIDE there. in the true meaning of the word."

This report, from which the above is an extract was referred to a special committee, who reported the following resolution, which was UNANIMOUSLY adopted by the R. W. G. Encampment:

Resolved. That this R. W. G. Encampment heartily approves the official conduct of its Grand Representatives at the late session of the Grand Lodge of the United States."

This must of course be truly gratifying to our Representatives who so nobly protested against the action of the majority of the G. L. U. S., in refusing to admit P. J. WOOLSEY, their newly elected Representative, in the place of P. G. M. OLIVER DUFOUR, who had in the judgment of our Grand Lodge, vacated his seat in the G. L. U. S., by removal from the State.

GRAND LODGE OF INDIANA AND THE "CONTESTED SEAT."

The following is an extract from the report of P. G. BARRY, of the select committee, to whom was referred the reports of G. Rep. HACKLEMAN, P. G. WOOLSEY, and P. G. M. DUFOUR:

"In reference to so much of said report (Hackleman's) as relates to the action of the G. L. U. S. in permitting P. G. M. Dufour to retain his seat in that body, after it had been declared vacant by a *unanimous* vote of this Grand Lodge, and denying to P. G. D. Woolsey the right to represent this jurisdiction in that body, your committee deem it unnecessary to add anything in vindication of the action of this Grand Body or in opposition to the course pursued by the G. L. U. S., as they see nothing in the reasons set forth in the report of P. G. M. Dufour to have justified his course, or in the arguments of those who advocate the right of P. G. M. Dufour to retain his seat, that has not been fully met and conclusively refuted in the reasons assigned by G. Rep. Hackleman for the course pursued and the votes given by him on this question, and in the very able and conclusive protest made jointly by G. Rep. Hackleman and the G. Representatives from the Grand Encampment of this State against the action of the G. L. U. S."

We regret that we are unable to furnish in this number of the Magazine that part of the report of G. Rep. Hackleman alluded to. We copy two of the resolutions offered by the committee:

Resolved. That the acts and votes of our R. W. G. Rep., P. A. Hackleman meets our most hearty approval, and that this R. W. Grand Lodge ten for their thanks to the R. W. G. Representatives Coffey and Chapman for the very able manner in which they, together with Rep. Hackleman, advocated the wishes of this R. W. Grand Lodge, as expressed in the election of P. G. Woolsey as their Representative.

Resolved. That as there is nothing in the report of P. G. M. Dufour requiring any action in this body, that is not noticed in the report of G. Rep. Hackleman, it is not necessary that more than the report of G. Rep. Hackleman be spread upon the journal, and so much of the report of P. G. M. Dufour as relates to his defence of his course pursued at the last session of the G. L. U. S."

This report of the committee was concurred in, and the former of these two resolutions *unanimously* adopted; to the latter there were a few dis-

senting voices, not over ten or twelve out of about 150 to 175 Past Grands and Representatives in attendance.

The Grand Lodge of Indiana submit, of course, to the decision of the G. L. U. S., but at the same time it feels it to be a duty it owes to itself and the subordinates under its jurisdiction to firmly yet respectfully protest against the decision of that M. W. Body, while it expresses its disapprobation of the course that P. G. M. Dufour deemed it his duty to pursue.

DAUGHTERS OF REBEKAH, AT CAMBRIDGE, IND.

ACCOMPANIED by our better half, we had the pleasure of paying a visit to the Lodge at Cambridge, Ind., on the evening of January 8th, 1854, for the purpose of participating in some "social festivities," prepared by the good Daughters of Rebekah connected with Wayne Lodge, No. 17. The lodge hall was crowded by the Daughters of Rebekah and their husbands, and some invited guests, who were not members of the Order. The exercises were of a most interesting character. After singing the opening ode, (accompanied by music most excellently performed upon a fine-toned melodeon by Sister KATMOND), Bro. WM. WALLACE, of Indianapolis, delivered a brief but beautiful written address upon the duties and principles of Odd Fellowship, which was extemporaneously responded to on behalf of the Daughters by ourself; after which the initiation ode was sung, and then the whole company partook of one of the most splendid suppers it has ever been our fortune to stand up to, for there was not room to sit down to it; and while feasting upon oysters, fresh peaches and cream, turkeys, ice-cream, and all the *eccelent* that the most fastidious epicure could desire, all in the room seemed for the time to forget that the rude winds of winter were blowing without. The evening passed most delightfully, it hearty eating, sparkling eyes, smiling countenances, agreeable company, and pleasant conversation, form any criterion by which one may judge of social delight. About eleven o'clock the company began to disperse, and we returned to Centreville well pleased with our visit, hoping that the Cambridge Daughters of Rebekah might prove as successful in fulfilling the duties of life as they had been in providing a social feast, the memory of which will not soon pass from the minds of those who participated in its festivities.

A CORRESPONDENT, in this number of the Magazine, over the signature of "J," bears down pretty heavily upon the "Grand Lodge Hall Building." How far his fears may be based upon facts, we are unable to say; but we would remark in reference to this matter, as we have of Subordinate Lodge Hall Buildings, heretofore — let there be no debt contracted that cannot be promptly met, and all will be well.

THE NEXT GRAND SIRE.

IN the January number of the *Ark* we find an article upon the subject of the next Grand Sire which we fully endorse, and publish in the present number of the Magazine. It is a rapid sketch of a portion of the services and positions of Brother COLFAX; enough, however, as the *Ark* adds, "to shadow forth the character and abilities of the man, and his qualifications and fitness for the position of Grand Sire." It is unnecessary for us to say that it affords us pleasure to endorse the article, for all who know the man and us must know that; and coming from the source it does—from a State in which is some of the best talent in the Order, and from the pen of a man whose long and intimate acquaintance with the great men of the Order gives to his opinion a weight that is worth a great deal—it cannot fail to afford peculiar pleasure to every Indianian who has watched the progress of one of the members of his own jurisdiction from the time of his admission into the Order until, by his actions, and his pen, and his speeches, he has so distinguished himself among the two hundred thousand Odd Fellows in this Union as to attract the attention of many of the most influential men in the Order to him as the proper person to elevate, at the next session of the G. L. U. S., to the enviable position of Grand Sire. We do not speak thus from the article of the *Ark*, alone, but from letters we have seen from members residing in different parts of the Union. We know the feeling of a great many upon this subject, and that is favorable to the election of G. Rep. COLFAX. His position in the Order—and that position has been gained by his gentlemanly bearing, by his advocacy of true and genuine progression, and by his exalted talents—has given him a prominence enjoyed by no other man since the days of WILDEX. We speak not this boastfully. Wherever the Order is founded and its principles are illustrated by its beautiful ritual—wherever the "Daughters of Rehekah" (and that's almost everywhere) enjoy the rich feast he has prepared for them—and wherever the new Constitution is read or thought of, the name of SCHUYLER COLFAX irresistably comes up in the mind. He has become associated with the written and unwritten work of a portion of the Order, and as long as the Order exists what he has done will remain as a monument to his devotion to the best interests of the Order. His popularity is greater in than out of his own jurisdiction. It is said that a "prophet is not without honor save in his own country"; but this does not hold good as applied to Bro. COLFAX. The Order in Indiana have endorsed him with an increasing cordiality ever since he was first admitted into the Grand Encampment and Grand Lodge of Indiana; and in his own town—at home—we found, during a visit made there last summer, that his name and character and deeds were as highly esteemed, his influence

as great and that he was more ardently beloved there than anywhere else.

Of his talents it is needless here to speak. His reports in the G. L. U. S. and in the Grand Lodge and Grand Encampment of this State fully speak for him; and we doubt not, were his claims submitted to the masses of Odd Fellowship, that he would secure a much larger vote for the office of Grand Sire than any other member on the Order in the Union; not that there are not many others "who have done good service in the Order, and who possess all the qualifications for the office," but the masses will be of the same opinion that Bro. GLENV, of the *Ark*, is, viz., that "among them all there is one whom they prefer, and that one is SCHUYLER COLFAX, of Indiana. That he will have opposition we expect for he is common with almost all of the Indiana delegation, and other true progressives, has rendered himself obnoxious to a considerable number who seem wedded to the past—the days of ancient usage—and are unwilling to sympathize with the advancing spirit of the age. He has ever been found upon the side of the people. He desires to see no more power in the Grand Lodge of the United States than is necessary to preserve the unity and permanency of the Order; and from our knowledge of the man, we should not hesitate to at least guess that he readily seconded if he did not suggest those clauses which define and limit the power of the Grand Sire, one of which clauses says that "all power and authority in the Order, not reserved to this Grand Lodge by this Constitution, is hereby vested in the various State, District and Territorial Grand Bodies." It may be expected, then, that many of those who oppose the progressive movements of the Order will oppose him, and there are some who rank even among the "anti-progressives" who are in favor of his election as Grand Sire.

We gladly fling out the same banner to the breeze that floats at the mast-head of the *Ark*, and trust that at the next session of the G. L. U. S., when the question is asked, "Who shall be our Grand Sire?" the delegates composing that R. W. Body will respond in the conclusive language of another, "*His name shall be Schuyler!*"

A WORD TO OUR AGENTS.

With the December No. of the Magazine the time of quite a large number of our subscribers expired. We hope that our agents will bestir themselves so as to give us as large, if not a larger number of subscribers for the last half of the year than we had for the first. It will require but a slight effort on the part of our friends to double our subscription list, and we hope the effort will be made.

Every brother who feels disposed to aid us in extending the circulation of the Magazine, is authorized to act as an agent.

ODD FELLOWS' PERIODICALS.

It is a difficult task to write acceptably for any periodical, and a much more difficult task to edit one acceptably. The work of an editor is like that of a woman—"it is never finished." Contributors may fail to write, but their failure is no excuse for the non-appearance of the paper, for the editor must be competent to do all that his contributors may leave undone. Fresh or fatigued, sick or well, disposed or indisposed, ideas or no ideas, the editor is expected to prepare daily, weekly, or monthly, as the case may be, a sufficient amount of interesting, readable matter for his patrons. Mails may fail, but his pen must never fail—it must always be ready to write; but what has this to do with the subject?

One of the first thoughts that suggested itself to our minds, when we resolved to publish our Odd Fellows' Magazine, was—"What kind of a sheet shall it be?" We found the question much more easily asked than answered; but after mature deliberation we determined that about one-half should be devoted exclusively to the interests of the Order. Since then one of us has traveled over the greater portion of the State, and the almost universal desire, as expressed to us, was that it should be what its title indicates, an 'Odd Fellows' Magazine.' Some of the best men in the Order told us to avoid everything that was not, in some way or other, connected with the Order, or intended to illustrate some principle inculcated by our ritual.

A portion of each number has, thus far, been devoted to articles in which the members of the Odd Fellow's family might find instruction and entertainment. So far as we can learn from those who have read the Magazine, they seem to be generally pleased with the manner and matter of the work. (Pardon us, reader, for making the remark; it is more than we have ever said before.)

The members of the Order, when they pick up an Odd Fellows periodical, expect to find at least a fair portion of it devoted to the Order. If, however, they find it filled with general news, ordinary literary articles, and trashy tales, illustrating nothing, unless it is how *hard* some young couple have loved, or are supposed to have loved, they have a just cause of complaint. While enough general literature should be given to make it interesting to the families of our patrons, one of its leading objects, if not the leading one, should be to explain the principles, duties, and aims of the Order. We look upon the Order as one of the great instruments in the hand of Providence of elevating the moral and benevolent feelings of our race, and of relieving the wants and distresses of the oppressed and afflicted. To accomplish this the principles of the Order are to be promulgated, its moral and benevolent demands are to be kept before the minds of those who have assumed the

obligations of the Order—they, like other people, must have "line upon line, precept upon precept, here a little and there a little," to keep their minds fully alive to the duties they have to perform—and then the "dry statistics" of the Order are needed to stimulate them in their labor of love.

To what source shall they go for these things? To the ordinary papers of the day—to the literary magazines of the times? To them they will go in vain. For these facts and teachings they must look to a press devoted to their peculiar interests.

The mission of Odd Fellowship is a noble one—one that will not be accomplished until want, and woe, and sorrow shall have given place to plenty, and joy, and happiness—until the miseries of this world shall be submerged beneath the healing tide that flows from the fountain of benevolence and peace. Our aim shall be, while we have anything to do with the press of the Order, to use our efforts for the accomplishment of this mission; and if we shall succeed in stimulating our brethren to action—in enlightening their minds, and improving their hearts, we shall feel that our publication has not been in vain. Pursuing, then, the even tenor of our way—ever ready to plead for the right, and discountenance the wrong in individuals or lodges, promulgating the principles and practices of the Order—we shall look to those for whose good we labor, and to our own consciences, for that reward which well-meant and honest efforts to do good always receive.

I. O. O. F.—We have been furnished by Willis W. Wright, Secretary of the Grand Lodge, with the following facts in regard to the condition of the Order of Odd Fellows, and the transactions during the past year, which will, no doubt, be interesting to most of our readers.

Initiations,	-	-	-	-	630
Rejections,	-	-	-	-	63
Admitted by Card,	-	-	-	-	163
Withdrawn by card,	-	-	-	-	254
Reinstations,	-	-	-	-	14
Suspensions,	-	-	-	-	107
Expulsions,	-	-	-	-	23
Deaths,	-	-	-	-	25
Past Grands,	-	-	-	-	975
No. of contributing members,	-	-	-	-	6,415
No. of Brothers relieved,	-	-	-	-	515
No. of Widowed families relieved,	-	-	-	-	15
Resources of Lodges,	-	-	-	-	\$114,508 12
Dues Grand Lodge,	-	-	-	-	2,972 81
Orphan Fund of Lodges,	-	-	-	-	35,174 88
Paid for relief of Brothers,	-	-	-	-	5,897 17
Paid for relief of Widowed families,	-	-	-	-	148 98
Paid for burying the dead,	-	-	-	-	1,174 14
Paid for educating Orphans,	-	-	-	-	374 49
Donation to Transient Brothers,	-	-	-	-	240 20
Other charitable purposes,	-	-	-	-	1,099 06
No. of ladies who have taken the Degree of Rebekah,	-	-	-	-	332

GRAND LODGE AND GRAND ENCAMPMENT OF INDIANA.

As usual, we were present at the late semi-annual session of these two bodies, held at Indianapolis on the 16th, 17th, 18th and 19th of January. There was a large number of Representatives in attendance, and much business of importance was transacted. Great harmony prevailed in all the deliberations of the two bodies, and the presiding officers, G. P. E. H. BARRY and G. M. W. K. EDWARDS, proved themselves so prompt and efficient in the discharge of their respective duties that no time was lost. Owing to the fact that we had, only a week before the session, found ourselves considerably "used up" on account of confinement and much writing, we were unable to endure the fatigue necessary to take our usual abstract of the proceedings for the present number of the Magazine. We will try and furnish a well-digested abstract for our March number.

The Encampment branch of the Order was never in a more flourishing condition than at present. This simple fact—the report of *every* subordinate was in the hands of the Grand Scribe prior to the opening of the Grand Encampment—is the best eulogy that we can pronounce on the healthfulness of this branch. The finances of the Grand Encampment are unembarrassed. The membership of the jurisdiction is over thirteen hundred.

The Grand Lodge had a very large representation for a semi-annual session, and, although several exciting topics came up for discussion, great harmony and unanimity of feeling prevailed. One of the most exciting topics was the subject of the "contested seat"; and, while the Grand Lodge felt it to be its duty to submit to the decision of the Grand Lodge of the United States, submitted, as its G. Representatives had done, with a protest against the action of that M. W. Body. For the action of the Grand Lodge and Grand Encampment, on this subject, we refer the reader to another page of our present number.

The Grand Lodge Hall Committee reported that they had perfected a plan for the building—had made some purchases—entered into a contract with an eminent artist, Mr. CASTIGAN, to complete the building for \$38,000. The Grand Lodge ratified their proceedings, and, upon the recommendation of the committee, discharged them and elected G. G. HOLMAN, J. P. CHAPMAN, and Wm. ROBINSON, trustees, to take charge of the business and have the hall completed as soon as possible.

Other business of importance was transacted, an abstract of which we will furnish in our next number.

The Order is in a flourishing condition throughout the State, and, as Odd Fellows, we feel proud of the position it has attained in this flourishing State.

The four days we spent in the city passed away

rapidly and pleasantly. We met many warm friends from every part of the State, and felt that the ties of friendship were strengthened by the meeting, and we made some new ones for whom we formed a strong and lasting attachment.

This meeting of old friends is one of the most pleasant events connected with the sessions of our Grand Bodies. From all parts of the State come those who have been honored by their brethren with seats in that body, and as one sits and gazes over those composing it, he cannot fail being impressed with their appearance. Men of all ages, from the youth of twenty-two or twenty-three, who has for the first time entered the Grand Lodge, to the gray-haired sire of three score years, who has been battling in this part of the great army of humanity since he knelt at the first altar ever erected in our State to Friendship, Love and Truth, while we see some old veterans who learned in other States, ere Indiana had an Odd Fellows' Lodge, to use the great weapons of our warfare. Almost every occupation in life, almost every sect and party, has its honored representative. Social divisions, party and sectional lines, known in the world, are forgotten here; hatred and jealousies, bickerings and strife, and heartburnings, that wage so fierce a war without, are banished from these halls. Here a calm has come upon the elements of strife, and beneath the same tent, and around the same altar, tried friends meet, while over their hearts that charity of thought and feeling, which our ritual so earnestly and constantly inculcates, has folded its angel-pinions, and breathed into their souls the sentiments of the *Golden Rule*, whose sway over our earth shall make earth an Eden of peace and love. But as we gaze we miss some familiar face, whose light has gone out in the tomb, and we are reminded, by a lesson more impressive than that which comes from ritual or emblem, that Friendship's bright links are being severed, one by one, and that in the grave, man's last earthly resting place, we shall each soon sleep the sleep that, on earth, knows no waking. Thus, even here, as elsewhere, the gloomy shade of the cypress darkens the sunlight of our joy, and causes the heart to cling more closely to those who, with us, are left to travel life's rugged road. At these semi-annual reunions we pitch our tents by the wayside and tarry for a while to enjoy sweet converse and renew our strength for the coming journey. Soon we shall have pitched our tents for the last time upon the plains of earth. Death will then take down these fleshly tabernacles and permit them to molder into dust. But Faith and Hope point us to a re-union beyond the power of time and chance and change—a re-union that death shall not sever. God grant that all who thus meet on earth may so live that we may meet in Heaven, and with Abraham and Isaac and Jacob, and the

good of all ages, sit down beneath the pavilion of the Almighty, and enjoy that rest which He has prepared for the "careworn man of faith."

STATE TEMPERANCE CONVENTION.

PERHAPS no action of a Supreme Court ever created a greater sensation throughout a State than did the late decision of the Supreme Court of Indiana, by which it was declared that that portion of the liquor law which permitted the people of the State to say whether or not spirituous liquors should be sold amongst them, was unconstitutional. The immediate effect of that decision was to cause a great number of men who care for nothing but to make money to file their bonds and take out a *free* license to retail ardent spirits. Closely following this effect, a feeling of intense indignation was aroused throughout the State that in many places seemed just ready to manifest itself in mobocratic demonstrations. A better spirit, however, prevailed, and the indignant feeling found expression in one of the largest and most enthusiastic conventions ever assembled in Indiana. About TWELVE HUNDRED delegates from the various sections of the State, met at the Capitol in January to devise some means by which the State should be freed from the evils of Intemperance. EDWARD R. AMES, one of the Bishops of the M. E. Church, was President of the Convention. GEN. CAREY and MR. HAWKINS, two excellent temperance advocates, and a host of able speakers and workers, were present and took part in the deliberations.

As the result of their deliberations, those delegates have sent forth to the citizens of Indiana a strong and eloquent address, calling upon all who love good order and social happiness to assist them in the extirpation of this monster evil. They have pledged themselves to raise the sum of \$12,000 for the purpose of canvassing the State and bringing the subject before the minds of the masses—the people, in whose hands the redress of this iniquity is placed; and have summed up the principles by which their future action is to be governed, and for which they have pledged themselves to contend, in a series of excellent resolutions, from which we make the following extract:

Resolved, That as intemperance is the scourge of our land—the fountain of crime—the source of untold social and political evils—the ever present foe of human happiness, invading alike the cottage of the poor and the princely home of the wealthy—robbing the pulpit, the bar, the bench and the forum of their brightest ornaments—and by corrupting the purity of the elective franchise, endangering the stability, if not the very existence of our free institutions. Therefore, it becomes the duty alike of the patriot, the philanthropist and the christian to unite their efforts to accomplish its utter overthrow.

Resolved, That no prohibitory law will satisfy the Temperance sentiment of this State which does not contain the principles of *seizure, confiscation and destruction* of liquors kept for illegal sale.

Resolved, That the principles for which we contend are and have been recognized by all civilized Governments, as well as by the Divine Government, as fundamental to the existence and well being of society.

Resolved, That, attached as we are to our respective political parties, we have no disposition to interfere with their organization; but we *distinctly* declare that we *will not vote* for any candidate for the Legislature, of any party, who is not *fully committed in favor* of the principles avowed in the two preceding resolutions.

Resolved, That in view of the high moral bearing of the Temperance question, we deem it peculiarly the duty of Ministers of the Gospel to interest themselves in the progress of this good cause. And we respectfully solicit them to bring this subject before their respective congregations as often as they can make it convenient."

We do not suppose that the action of the Convention would have been so decided and strong, if the late decision had not made a great many people in the State feel that there seemed to be in every law that has hitherto been given them to restrain the evil traffic, some clause especially designed to render null and void the whole law. For years they have thus been baffled and disappointed, and for years they have submitted. Now they have resolved to strike a blow, the effect of which will be the *utter extirpation* of the vice. May God give success to their efforts, and inspire the citizens of our flourishing State to second their efforts, and hasten the time when Intemperance and its attendant crimes shall be banished from our land.

When we view the wide spread evils of intemperance, and the legally thwarted efforts to remove them, we cannot wonder at the earnestness of this convention and the strong language of the resolutions. The people feel that they have endured these evils until endurance is no longer a virtue. Year after year they have endeavored to restrain them, without success; and now the people calmly, dispassionately, and with a determination that will not shrink in the hour of effort, have resolved that the evils of the traffic are unendurable, and **IT MUST BE PROHIBITED**. And we think that it will be done, for there is not a family in this State that has not felt the withering influence of the demon, and these families have resolved that the demon *shall* "be cast out."

There is no class of men, unless it be some one of the Temperance orders of the times, more frequently brought into contact with the mournful effects of this traffic than the Order of Odd Fellows. In our larger towns and cities, the out-door relief committees are appointed to hunt up and assist the suffering and distressed out of the Order; and these committees know that, very frequently, the want and poverty they relieve are traceable, directly or indirectly, to the use of alcohol. They see the need of some law that will remove the tempter from those whom a degraded appetite holds in abject slavery, and for the gratification of

high appetite they are willing to sacrifice honor, character, health, family, life, and salvation itself. Every Odd Fellow who has often visited the bodes of poverty and wretchedness, has too frequently found that the misery he seeks to alleviate is the legitimate result of the iniquitous liquor traffic. And while he, with his brethren, labors for the alleviation of the distresses of mankind and for the elevation of his race, he knows that the prohibition of the liquor traffic will be a glorious advance toward that period in which the miseries and woes of this life shall be submerged beneath the healing tide that flows from the fountain of benevolence and peace.

A SLIGHT DIFFERENCE OF OPINION.

Editors frequently publish what their brethren of the press say laudatory of the periodicals they may be connected with. Of the many, very many flattering notices of our enterprise, we have published very few—but the following we deem it best to publish, as it is the only one that we have seen that has said aught *against* what *we were*, and we deem it but due to our many readers that they should know it. Rev. T. A. GOODWIN, of the Brookville American, thus speaks:

"The December number of the W. O. F. Magazine came to hand about the 6th of January. Whose fault this is we do not know. [Charge this to Uncle Sam's *attention* postmaster. Perhaps some one detained it to read it—EWS. MAGAZINE.] However, we did not lose much, as it is, by all odds, the dullest number ever issued. The editors must spur up, or the Magazine will die the death. Let them chew so many long-winded, prosy articles 'on the state of Order,' and either throw fire into their pages, or throw their pages into the fire."

The same mail that brought the American from the White Water country, brought us a letter from the 'Pocket,' from which we make the following extract, hoping the brother will pardon us for so doing:

"NEWBURG, Jan. 9, 1854.

"Certainly, George. I have grown fat over the contents of the December number of the W. O. F. Magazine. I am about to take a small tour thro' this part of Indiana. Send me a prospectus for the Magazine and I will do what I can for it.

"The Magazine gives general satisfaction. Will make the list larger next year.

"Yours, fraternally,

W."

So, reader, you have two opinions of us; adopt which you prefer.

APOLOGY.

We owe an apology to our numerous readers for the irregularity heretofore in the publication of our Magazine; the difficulty causing this is in a great measure removed, and we hope hereafter to be in time for the first of each month; at least we will do all in our power to accomplish the object.

I. O. O. F. HALL, SOUTH BEND, INDIANA.

In our notes of this place we spoke of the Hall that the brethren had resolved to build, for the use of the Order in that place. We see by a late number of the "Register," that the building will be completed as early as possible in the Spring. It occupies the south-east corner of Main and Washington streets, and measures 90 feet in length by 49 in width, and is 8 stories high besides the basement. It will be, we think, when finished the finest building in Northern Indiana.

On the first floor are two store-rooms, each 20 feet wide, 90 feet deep, and 12 feet high, besides a hall 6 feet wide. The front is all composed of Iron and Glass except the doors. Each window will contain four mammoth panes of glass, 3 1-2 feet by 2 in size. The door-sills are of cut stone, 3 feet wide, 6 feet long and 8 inches thick.—The window sills in front, and all the window-sills and caps in the building are of cut stone.—The lintels on Washington st. front are also of cut stone, one foot by one and a half feet in size; and with the superincumbent wall are supported by 8 iron columns, made of native ore, by the St. Joseph Iron Co., weighing nearly 6,000 pounds. The rear of the store-rooms are nearly as well lighted as the front, having two mammoth windows for each room.

The second story has four ways of access, and is divided into rooms for officers, &c.

The third story is 15 feet high and is divided into a Lodge room, 26 by 47 feet, with suitable ante-rooms attached; and a Concert Hall, 47 by 52 feet. The height and well proportioned dimensions of this Hall will doubtless render it a great favorite for the uses for which it is designed. The roof is of fire proof materials, and the surrounding walls are carried up above it, and protected by cut stone capping. All the materials have been selected with great care and in the erection of the entire structure, special attention was paid to strength, durability and proportion.

The Washington st front has two belting cornices of cut stone upon the lintels, and the windows are double capped and trussed with the same materials. In this front the name, "Odd Fellow's Hall" is set in marble embossed letters, 14 inches long, which when gilded, will show to good advantage from the street below.

The building is owned by a Company composed exclusively of Odd Fellows, and is another happy illustration of the result of well directed associated effort. It has been erected (and is now under cover) under the immediate supervision of P. G.'s Rice, Dayton, and Humphreys, whose names, where they are known is a sufficient guaranty, that every thing has been done in the best style. May it ever stand as a fit temple for the noble brethren of South Bend to assemble in, and from its hall may an influence go forth that shall de-

monstrate the usefulness and true worth of Odd Fellowship.

OFFICIAL.

PROCLAMATION.

I. O. O. F.
OFFICE OF M. W. GRAND SIRE, }
R. W. G. L. U. S. }

To all whom it may concern:

I, WILMOT G. DESAUSSEURE, Most Worthy Grand Sire of the Independent Order of Odd Fellows, in and for the United States of America, and the jurisdiction of the Order thereunto belonging, send greeting:

Know YE: That whereas, the Right Worthy Grand Lodge of the United States of the Independent Order of Odd Fellows, did at its annual communication, held in the city of Baltimore, on the twenty-fourth day of September, one thousand eight hundred and forty-six, erect into a distinct sovereignty, The Grand Lodge of British North America, the same having before that time been subordinate to the said Grand Lodge of the United States: And whereas, the said Grand Lodge of British North America, having now ceased to exercise all the functions of a Grand Lodge, whereby the Lodges and Encampments subordinate thereto are without an acknowledged head: And whereas, the said Lodges and Encampments located within the territorial limits of British North America have made application to the Grand Lodge of the United States, to resume its original jurisdiction: And whereas, the Grand Lodge of the United States having called upon the Grand Lodge of British North America to resume its functions, and exercise its authority over the Lodges and Encampments subordinate thereto, or to surrender its authority to the source from which the same emanated: And whereas, such call has been met by a surrender of the powers and authorities of the Grand Lodge of British North America, in a declaration that the same has ceased to exist—

Now THEREFORE, KNOW YE: That I, WILMOT G. DESAUSSEURE, Most Worthy Grand Sire of the Right Worthy Grand Lodge of the United States of the Independent Order of Odd Fellows, under a special authority in me vested by the said Grand Lodge for that purpose, do hereby make proclamation that the charter granted to the Grand Lodge of British North America, and declaring the same an independent sovereignty, is this day reclaimed, and all powers and authority vested in the said Grand Lodge of British North America, are from this day annulled and revoked, and a final termination now put to the separate existence of the said Grand Lodge of British North America. And I do further make proclamation that all Lodges and Encampments heretofore subordinate to the Grand Lodge of British North America, are hereby, and from this day declared no longer subordinate to the said Grand Lodge of British North America, but revert to, and henceforward are under the immediate jurisdiction of the Grand Lodge of the United States of the Independent Order of Odd Fellows, and that to the same alone shall the said Lodges and Encampments make their returns, ask instructions of, receive the work from, or in any other manner or way be governed by, in all things relating to Odd Fellowship; and that the said Lodges and Encampments shall be governed by the laws of the Grand Lodge of the United States of the Independent Order of Odd Fellows. And I do further make proclamation, that the Lodges and Encampments within the territorial limits of British North

America, which may have received charters from the said Grand Lodge of British North America, are invested with full power and authority to continue their work in as full and ample a manner as though the said charters had been originally derived from and granted by this Grand Lodge.

Given under my hand and the Seal of the Grand Lodge of the United States, at the city of Montreal, this fourteenth day of October, one thousand eight hundred and fifty-three.

WILMOT G. DESAUSSEURE,
Grand Sire.

ODD FELLOWS' LITERARY CASKET—*W. P. Strickland, M. D., Editor.*—We hail with pleasure the appearance of this new monthly, published at Cincinnati. It is, as its name indicates, devoted to Odd Fellowship, and is another evidence of the intelligence of our Order. This makes the fourth publication in the valley of the Ohio devoted to the teachings and principles of this institution. The Casket is edited with a great deal of ability, and is printed upon large and clear type, good paper, and each No. contains 64 large octavo pages. We hope the Order in the West and South, and everywhere else, will extend to our new collaborer in the great work of elevating human character, a hearty welcome, as it richly deserves support. Success to you, brother Strickland. Terms \$2 per annum, in advance. We will take pleasure in receiving and forwarding subscriptions. Communications must be addressed, post paid, to Tidball & Turner, publishers, No. 130 Walnut street, Cincinnati, Ohio.

DIED,

In the city of Indianapolis on the 5th of September, 1853, of Consumption, Mrs. ELIZABETH M., wife of GEORGE BROWN, P. G. Representative from the Grand Lodge of Indiana in the G. L. U. S., aged 26 years and 27 days.

For six or seven years Mrs. Brown was a consistent member of the Methodist Episcopal Church. The last few years of her life were those of much suffering, but she bore it with the calm and holy resignation, knowing that it was the hand of a kind Father which afflicted her—one who had told her that these light afflictions should work out for her a far more exceeding and eternal weight of glory. Knowing this, she murmured not, but patiently waited until her charge should come; and when it came, it found her full of faith and of the Holy Ghost and, through Christ, more than conqueror of her last enemy death.

We deeply sympathize with Bro. Brown in his loss, but are consoled with the thought that he does not mourn as those who have no hope; and when death shall come to him may he depart with a hope as full of immortality as was hers, and be reunited to her in that land where sin and sorrow and death never come.

THE WESTERN ODD FELLOW'S MAGAZINE.

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NO. IX.

Original.

[Written for the Western Odd Fellows' Magazine.]
OUR MAGIC MIRROR.

BY THE EDITORS.

Months have passed, kind reader, since you and I sat down to gaze into that "Mirror," whose revealings of the past are so true, and sometimes so mournful. Long months have they been; for when last we gazed into it, we saw side by side the buried months of 1852. Since then 1853 has been called to lie in the tomb of ages, and 1854, fresh and bright as the loving heart of a pure young maiden, has dawned upon us. Many sad changes have passed over us. Some that, then, trod life's thorny pathway by our side, journey with us no more. From some of you, the aged parent, whose trembling hand was placed upon your stalwart shoulder for support, has been taken away, and the Spring Sun that now shines through clouds and storms, shines upon the little mound of earth that hides the aged form from mortal sight. The smiling babe that then chirruped upon your knee, and into the depths of whose bright eyes you gazed, and saw visions of joy and future happiness, has stiffened in your arms, while its pure spirit has gone up to that God "whose face their angels always behold." The wife who then leaned upon your arm, or pillowed her head in trusting and holy confidence upon your manly bosom, now sleeps the sleep of death. The husband who then stood erect by your side to counsel, assist and protect you and your little ones has been conquered by the pale monarch of the tomb, and you are left to battle with the practical and selfish world, and, almost unaided, must guide those little ones in the path of life, and point them to a renown and honors that shall never fade. But fear not. A just and merciful Father rules on high, and even in this selfish world there are hearts to feel and hands to work for you. Look up! there's light behind the cloud, or else that cloud would throw no shadow on thy path-way.

Our world is one of mingled sadness and change. Yon clouds that hover about the portals of the West, enamored with the beauty of the setting sun, are not more changeful than our lives. One moment with wings of crimson and gold they hover over our world—the next their golden edges deepen into a gorgeous purple—the next the purple dies and black and colorless masses, they float away. So with our lives. Youth's golden sky beams above us, and the bright wings of joy and hope reflect the light upon our souls. Years pass,—clouds gather in our sky,—joys fade and disappointment weaves many a somber thread into hopes bright pinions. Years pass—and the damp vapors of the tomb extinguish the lamp of life, and float in solemn silence above our mouldering forms—but hope—undying hope—tells us that from the dark night of the grave shall dawn a day whose sun shall never set, and atwart whose golden sky clouds shall never come. Let us live, and labor, and believe, and hope for the brightness of that day of endless joy, which God shall bestow upon the faithful of earth. Hope on—hope ever.

But turn we to our "Mirror," and see if we cannot call back to its surface some of the many scenes that have passed over it.

The old Seminary! There it is, as it was in 1838. Its white front, and maple doors—its many windows with their green curtains—its steep roof upon the top of which hung, without a belfry, an old steamboat bell, with its "monkey tail." Its clear tones as they used to sound over the green common on which so many of us played in those halcyon days of our youth, still rung in my memory, as freshly as if it were but yesterday they called us from play to "books." There is the white paling fence, but a few feet from the front doors, and there near the center of the small yard, a large wild rose bush stands bending beneath its odorous burden. How oft from it was plucked the opening bud, by some boy-lover, to give to the charming lass who had won his young affections.

'Tis now the noon recess. The teachers have not yet come. On the common opposite a score or two of boys a playing ball, or

trundling the hoop. Nearly as many more are standing upon the pavement in front of the Seminary, or are sitting upon the fence, laughing and talking with as many bright-eyed and light-hearted girls who fill the upper windows. In the side yards crowds of what we then thought, and still believe, were sweet young girls were playing "tag," or with whirling rope were chasing the fox. How happy were those days! How swiftly they fled by! How sweet their memory!

Yonder comes the Principal, and as his form appears, the faces of most of the young misses disappear from the upper windows. What a check to the courting and small talk is the presence of a serious-faced teacher! It acts upon the mercury of young spirits like an ice blast upon the mercury of the thermometer. It causes it to descend rapidly towards zero.

Now the old bell sends forth its play-destroying anthem, which we so often interpreted, "Come to school!" "Come to school!" The play ground is deserted. Some run with eager haste to be the first in their places, while others move with a solemn countenance and a funeral pace, ekeing out as they mope along, the memory of their play, and dreading the task they know they must now begin.

Already has the teacher assumed his place. Calm, dignified and somewhat melancholy is his appearance. But in that melancholy there is nothing misanthropical. His clear eye beams with the kindest expression of love to all,—his warm heart beats with sympathy for all. How oft did we sit and gaze with childish awe upon that face, and wonder if we should ever be as good and as great as he. The wonder still exists!

Around the room, engaged in study, sit many whose lives this mirror holds in its depths—many, the shadows of whose tombs fall upon it.

In front of the beloved Principal, upon the recitation bench with Virgils in their hand sit six young lads—the oldest of whom has not seen 18 summers and along the pathway of the youngest 15 springs have not yet scattered their bright flowers.

The history of one of that class we wish our "mirror" to reveal—one whose young life opened with much promise.

There he sits—the first one upon the recitation bench. His clear, large hazel eye, as it raised for a moment from the book from which he is reciting, at once calls to your mind the sweet cadences of poetry. You feel that the soul which looks out at such eyes must be full of the sweetest notes of song. Nor do you think wrongly. Already has the music of his lyre been heard by many, and won for him young as he is, fame

that may well excite the pride of his ambitious heart. But his intellect is not all beauty. It has strength. That finely developed head, and those classic features tell you that his will be one of those master-minds, made to lead—a mind which will command the respect and admiration of those who may come within the reach of its influence. His plain and somewhat thread-bare dress strengthens this idea, for you feel that the baneful influences of wealth and luxury will not narcotize his intellectual powers, but that he will realize the hero-making truth, that his own arm is to carve out his destiny, and win him honors and renown. This fact will stimulate him—this will give vigor and strength to the pinions of his ambition, and cause him to essay no ordinary flight. Thus far the eagle eye of his soul has kept its ardent gaze upon the sun—thus far his life gives promise of a full fruition to the hopes of his friends.

The five who sit on the same bench with him, we shall not speak of now. Their histories lie within "our mirror," and ere long we may again sit by it, and call them to its surface.

* * * * *

The scene changes. The school room with all its rich store of memories had disappeared, and an open brickyard is before us. A midsummer sun is pouring its burning rays down upon the heads of those who hour after hour stand by the moulds or "off-bear" the newly moulded clay, to expose it in the sun that it may attain sufficient solidity to be placed in the kiln. Here, you see a little half-clad child of poverty, with a huge ox-gad in his hand, urging into faster gait a yoke of slow-moving and lazy oxen, that are tempering the clay. There in another part of the yard, some men, assisted by a crowd of boys are "stacking" the unbaked brick, preparatory to their being formed into a kiln. Yonder, but a short distance from these, others are finishing off a kiln, in which that night they intend to build the "fire."

Among the crowd who thus toil in the burning sun, we see young MILTON, for thus we shall call the light-haired and blue-eyed youth. An old, crownless and almost rimless straw hat sits upon his head. His clothes are patched and dirty, his feet are bare, and his sun-burnt face and arms rivaling in color, the clay in which he works, contrasts strongly with what they were a few months since, when he sat by his school-mates in the Virgil class. His eye, however, as bright and clear as ever, his laugh as joyous, and his step as elastic as when we joined in sport upon the green common opposite the "old Seminary." How merrily he whistles some favorite tune as he performs his task, while occasionally he utters, in a mu-

sical voice, the thoughts of his soul, as they come in impromptu verse. No shade of sorrow or care darkens his brow or dims his eye. To him the future seems as bright as the cloudless sky above him, and, doubtless, in the dim distance of the future he sees himself occupying a position of honorable renown. He views the present with its toil and labor only as the means by which he is to secure ease and competency and honor for his manhood's prime and his declining years.

* * * * *

Night, with its gorgeous canopy of stars, is reflected from our mirror. The kiln fires have been kindled, and from their low arches they, ever and anon, shoot out jets of flame that cast a lurid light upon the long green branches of the forest trees that stand around the enclosure like so many huge though weird giants of darkness. Dusky forms pass and repass before the fires and fill them with fuel, while the huge cloud of steam and smoke, rendered inky black by the darkness of night, reminds us of that pit which JOHN in his apocalyptic vision saw, where "the smoke of their torment ascendeth up forever and ever." Among the number that feed the fires, if that kiln we find young MILTON, and to him the night is more beautiful than the day. The noise, the bustle, the glare of day are all unpleasant to him, while his soul revels in the dim and silent night, broken only by the glare of the kiln-fires or the smile of the stars, and the subdued roar of the flames, the cry of some lone night bird, or the occasional shout of those who toil with him. In the night, beneath the sleepless stars, he finds time for meditation. He has fired his arch and sought, for a few moments, a retreat even from the noise of his companions. But he is not permitted long to enjoy that quiet retreat. His companions are unlike him; and now that the kiln is burning finely, a portion of them draw near to one of the fires and while away the tedium of the night with a game of cards. Another portion rouse MILTON from his reverie and drag him within the light of the fire and demand of him a story or a song. They know, though they sometimes laugh at his book-knowledge and his love of the school, that none can tell a story half so well as he. In vain he struggles to be freed from them; they will not yield him up to night and solitude. As they seat themselves, one of the crowd pulls from his pocket a small flask of brandy, and all willingly partake but MILTON. Why does he hesitate? No one burns bricks without liquor! The night air is harmful, and alcohol, when taken internally, protects the human system from its baneful effects! Good men

drink it! Good men make it! Good men sell it! Fashion sanctions its use! Why does young MILTON hesitate? Why may he not partake of the exhilarating and healthful beverage! His companions press him. They have seen him take it before. They know that for the time it brightens his ideas, expands and electrifies his mind, warms his heart, loosens his tongue. They know that his stories are more beautiful—more startling in their grouping—more pointed in their satire—keener in their wit—more pungent in their humor—more life-like in all their details, and that his songs possess more pathos, and there is a richer fullness in his voice. MILTON knows it too—knows that the stimulus sends his thoughts burning and sparkling along the avenues of his mind, and makes his stories and his songs beautiful as a clear rivulet that sparkles in the rays of the sun as it winds its way 'mid herbage and flowers. But why does he hesitate? Why does he not seek the excitement the rest so gladly enjoy? Ah, I see it now! Do you not see, just in the lower corner of the mirror, the form of one staggering along that dark and dismal alley? He is singing a low, drunken song as he reels towards his miserable home, with his stomach and jug full of whisky. Dark as it is, our mirror reveals his features, and shows to us one who once possessed, ere it was so bloated, a fine face. Follow him as he enters that low doorway, in that obscure home! See the wife of his bosom shrink from his presence, while his children cower in a corner to avoid his drunken wrath. Once he possessed wealth, and honor, and influence, and friends; now he has none of these. His wife clings to him because, woman-like, she loves him, for he is the wreck of the husband of her youth and the father her children. That man, once so worthy, now so fallen, is the brother of MILTON!

Look again. Yonder, in the back room of a fashionable coffee-house, sitting around a small table on which are several piles of money and some half-emptied glasses of liquor, you see four beings, having the form and appearance of men. In their hands are cards, and their excited manner and wild looks betoken that they have much at stake. By the clock that hangs against the south side of the room you see that it is past midnight. Strange place that for a time piece! Dare those gamblers list to the ticking of that clock, as minute after minute of precious time is murdered by them? How can they bear to hear the hammer of that clock as it tells them hour after hour is taking its record of crime up to that tribunal where deeds and character are to be tested by a Being who will render to every man accord-

ing as his works have been. What a strange fancy that coffee-house keeper must have had when he put that clock there! One of the four that sit around that table, haggard and wild from excitement, loss of sleep and excessive use of alcohol, gazes with a fixed and intense stare, first upon the cards he holds in his hand, and then upon a pile of money that lies in the centre of the table. His eyes are bloodshot—his hands are unsteady—his breathing is hard and almost spasmodic. In vain he seeks to control himself. His potations have been too deep—his losses have been too heavy. For a moment, however, his anxiety seems to sober him, and with a nervous hand he places his last dollar upon the pile and calls the one against whom he is betting. They show their hands. He has again lost! With a fearful oath he rises from the table, and penniless seeks the open air!

Look again. In that low room, in the outskirts of the city, a pale and careworn woman sits striving to hush the moanings of a babe whose eyes have not yet seen the light of two weeks. Around her, in their little beds, lie three others, the oldest of which is too young to know the misery that surrounds him. The tears silently course down her furrowed cheek—furrowed by care and woe, not by age—as she watches the troubled breathing of the innocent one she is trying to lull to sleep upon her sunken bosom! While thus she sits and weeps, and prays, the gambler whom we saw a few moments since rise from the table in the back room of the coffee-house, enters the room, and, with a scowl that would disgrace the brow of the arch-fiend, furiously demands of her why she is not in bed; and as she does not answer immediately, he fells her and her infant with one blow of his fist to the floor! That woman, lying there with a bleeding brow, is the *sister* of MILTON!

No wonder he hesitates!

"Come, come, MILT, no flinching; you must drink," says one of his companions.

"Not to-night," replies MILTON; "it makes me sick."

"Nonsense; you shall drink," cry several at once.

"Not to-night."

* Did his sensitive soul feel that his relatives were in misery? Did he see what we have just gazed upon? Were the image of that drunken brother and the form of that smitten sister before him?

"But you must drink, and then sing us a song. Come, boys, let's drench him!"

"If I must, I must," he said, as he saw them rise to put this last suggestion into operation; "so here goes," and he took a hearty draught from the accursed bottle.

Alas, for poor human nature!

We gaze not long ere we see the effect of that draught. As his nervous structure is more delicate and refined than theirs, he soon passes under the full influence of the liquor, as his loud laugh and boisterous mirth indicate.

"Come, MILT, give us a song!" cries one of his companions; "I know you were making one about some new flame as you lay on the pile of boards gazing upon the stars."

"Yes, MILT, let's have it!" cry the rest.

"No, no, not that song, for it is about some girl!" objects one; "give us a song to suit the times—one about bricks and brandy!"

"Nonsense," says the first speaker; "he never made such a song. Come, MILT, let's have the one you were thinking of when I roused you from your dream."

"Yes, let's have that," said another; "brick-kilns, star-light, and girls, will make a good and new mixture."

Too much intoxicated to be timid, and just enough so to feel free and bold, MILTON sung the following sentimental improptu song, in a clear and musical voice:

Oh! where should the head of the beautiful rest,
Secure from the sorrows of life,
When the storm-cloud of hate that beats her pale
brow,
Is black with fell terrors and strife;
When the gaze of the loved and the cherished
grows cold,
And friends have forsaken her path?
In the home of the blest, let her seek her last rest,
Secure from earth's sorrow and wrath.

Oh! where should the head of the beautiful rest,
When, dimly, the pure light of love
Is glittering in her cerulean eye,
Like a star in the deep blue above?
Let her pass to the land of the early blest,
From the gloom and coldness of earth
To the home above in the regions of love,
To the land of fair Beauty's birth.

Oh! where should the head of the beautiful rest,
When the loved of her bosom is gone,—
When, like a deserted memento of grief,
She stands in her sadness alone?
Let her haste to the place where the loved one
sleeps—
To the couch where the beautiful lie—
To the fairy land of the fairy band—
To the home of the blest on high.

Oh! 'tis sadness to mark the loved one depart
From the friends that to her were so dear,—
To pass from our sight, like a being of light,
To the dreariness of despair;—
But the bosom of earth on which rests her head,

Is soft as the pillow of down,
And pale evening throws the dyes of the rose
On the tomb of the beautiful gone.

"Bravo! bravo! Well done, MILT!" cry half a dozen voices; "you sing poetry like a psalm book!"

Again the bottle passes—again they all partake. No hesitancy, now, on the part of MILTON. His brain is delirious with the joy of the reveler, and he madly quaffs the burning fluid, nor stops to think where it may lead him.

Night after night of the week passes away, and our mirror reveals each night such scenes as these. Each night but lessens the hesitancy of MILTON to begin to drink, *for the moral power of a refusal to take the first glass was lost.* His potations become deeper, and, ere the season passed, his disordered system demands the stimulus. That demand alarms him. Will the alarm save him?

* * * * *

Years have passed since the last scene. The class that used to sit in the old seminary are scattered. Three of them have each, at different colleges, graduated with much honor, and are now preparing for active life. The other three, among whom is young MILTON, have been compelled to commence the preparation for the duties of life without their parchments from a college. They were permitted to graduate in the school of poverty, or if not in that of poverty, in that school where small means can enter. MILTON, after much toil, has procured a situation by which his fondest hopes are to be realized. Often, in the heyday of youth, have we sat together and talked of coming years. The names of HENRY and WIRT, and CLAY and WEBSTER were the talismanic sounds that used to keep alive the fires of ambition in our young hearts. One of our teachers—God crown his declining years with peace and happiness—used frequently to tell us anecdotes of many of our great men, and thus inspire us to emulate them. The successes of these men were pointed at, and often, at recess, or at the close of the day, would we get together and indulge in the bright dreams of the future in which the young mind so much delights to revel. MILTON's dreams seemed in a fair way to be realized. His talents and his industrious habits had secured the patronage of an excellent lawyer, and he was invited upon very favorable terms to pursue in his office the study of law—that profession for which his young heart had formed an attachment that had become the passion of his soul. But, with all his attachment to the profession of his choice, he found time to indulge the social feelings of his nature.

Few young men were blessed with a larger heart, and those qualities so desirable in social life. His verses had won for him a name, and his excellent conversational powers made him an invited guest to all the social parties that were made in our circle of society. To these he would go, and, apparently forgetting law and the dreams of his future greatness, he would while away the hours in pleasant converse, or, joining with a few others, would entertain the circle with strains of music.

There was one stain upon his character. Occasionally, when in the company of his male associates, he would indulge too freely in wine. The appetite he had formed in the brick-yard, where he had spent many of his summers, had not died—but seemed, imperceptibly, to him at least, to acquire strength as he increased in years. It was seen by his few intimate friends that he was losing the power to resist temptation, and they spoke to him about it. He seemed hurt and startled to find that his friends had seen what he felt to be true. He resolved to break the habit, and to do this he found it necessary to give up the association of some of those whose society had been most pleasant to him. His friends admired him for his candor, and praised him for his sacrificing spirit; and as month after month passed away, and no excess was seen, they trusted that the habit and appetite had been destroyed. May they not be disappointed!

* * * * *

A gay and brilliant party appears within the surface of our mirror. The fashionable, the rich, the talented, and the elite of the city have assembled, at the bidding of the patron of MILTON, to enjoy, during one of the long winter evenings of 184—, the festivities attendant upon occasions of this kind. The party has been given in honor of MILTON, for only a few days since, in a lecture before the Literary Lyceum, he increased largely and fixed the reputation he had already won as a scholar, a speaker, and a writer. His fine form is set off by a neat though plain suit, for he has not forgotten that he is poor. Never did he appear to better advantage than now, and some who are now the first to congratulate him upon the success of his late effort, and laud him for the sweetness of some of his later pieces of poetry, would have been very loth to recognize, a few years ago, the brick-yard boy of sixteen. So moves the world. The first to flatter in a crowd are the first to forsake when the crowd departs. True friends whisper their praises in your ear, or tell them behind your back; flatterers speak their praises, as a merchant advertises his wares, to draw custom. Such praise is not worth the hav-

ing. It wounds and disgusts a truly modest and sensitive mind.

Pleasure reigns in the apartments of the lawyer. Brilliant lamps, with their colored shades, shed a rosy-tinted light upon the assembled throng, as they sit or stand in small groups in the various apartments, engaged in conversation. There, surrounded by a bevy of young ladies and gentlemen, stands young MILTON. His eye is clear and bright. His countenance is slightly flushed, but not with wine; he has tasted none since he promised his friends to abstain from its use. Here, seated by a piano, is a beautiful young lady, the ward of Mr. Simonson, the lawyer, playing some popular airs and accompanying them with a rich, mellow voice. Joy reigns unconfined. Mirth and wit and pleasure and happiness pervade the whole company. The evening wears away.

While thus they spend the time, servants enter with refreshments. All that the most fastidious appetite can desire is there, and among the rest that most fatal of all plagues, the wine cup. For an instant a shade of sadness passes over the features of MILTON as he sees the sparkling wine, and then his lips are slightly compressed, as if he renews his vow to withstand the temptation.

"Come," says a fair young girl as she offers a glass of wine to him, "pledge me in this, and let us drink to your future honor and happiness."

A slight paleness overspreads the countenance of MILTON as he replies—

"No, my dear miss, you must excuse me, for I do not drink."

"What, not drink on such a night as this? But you must drink; I will not take a refusal. Here, pledge me in this sparkling cup," and she offers it to him.

Politely he again refuses, saying—

"Do not ask me to drink!"

"Ha! ha! that sounds well," laughingly says the miss. "See here, friends, Mr. MILTON refuses to touch glasses with me. I expect his next great speech will be made upon the merits of total abstinence, in which he will recommend the banishing of wines and cordials from social parties and weddings. Won't it, sir?" she asks, turning, with an arch smile, to him, as she still proffers the glass.

This rallying turns the attention of all the company in the room to him. He colors to the temples—turns pale, and endeavored to stammer out some reply. Several of those who know the precipice upon which he stands pass over to the side of the room where he is, and seek to catch his eye, and thus if possible, smile approval of his course. He sees them and tries to recover his self-possession. At this instant Miss Woods, the ward of Mr.

Simonson, rises from the piano, and goes to the assistance of the *fair tempter*!

MILTON sees the movement. His embarrassment increases. He dreads to have her offer the cup. She possesses great power over him. Often has she in past times encouraged him, when he began to despair of success. Often has she, at his request, pointed out to him the faults or beauties of his productions. He did not even venture his Lyceum speech ere she had seen it. Can he withstand the effect of her smile and her request! God help him!

"Why, MILTON, how can you refuse to pledge with wine at such a time as this. Your friends will think it strange. Come drink with me," she said, taking a couple of glasses from a servant.

"Excuse me to-night Carrie," he said. "I will tell you all about it to-morrow."

"No, no, I will *not* excuse you to-night! You must yield to me. Here, take this," she says, as she touches the rosy wine with her lips "You must not refuse."

He takes the proffered cup. For an instant he hesitates.

"Here friends," she says turning to the company, "here's to the health and future greatness of Mr. MILTON!" and looks him in the eye as she raises the glass to her lips.

MILTON is forgetful of all save the look of those bright eyes that fascinate and subdue him. His promise—his unsubdued appetite—his former danger—his present situation—his future prospects—his fallen brother—his injured sister—all—all are forgotten—and in obedience to the wish of those eyes that hold him spell bound, and to the request of that voice which thrills through every avenue of his soul, with a trembling hand, he raises the glass and drains it to the bottom.

"Well done," said Miss Woods, as she touched his hand, "I knew that you would not refuse me."

"Now drink with me" said the first fair tempter.

The old appetite within is aroused. Without hesitancy or reflection, he takes the glass and drains it likewise.

He hears not the spirit voice of his guardian angel as it mournfully cries "fallen! fallen!"

Now he has lost his self control, and as the hours glide away glass after glass is drunk. His friends see his danger, and strive to warn him. He is blind and deaf to their looks and their words, and for the first time in their lives his patron and his ward see their young protegee, under the influence of liquor. Mr. Simonson is deeply mortified, and Carrie, with all her love for Milton, is offended.

Why should she be? Did she not twine the bowl with garlands, crown it with her smile, and then tell him to drink? Has she not made him violate his pledged word? Is her's not the hand that gave him the forbidden fruit? Does not the sin rest upon her heart, and is she not the guilty one?

The company disperse and as the city-clock tolls the hour of midnight some of his friends carry the boisterous Milton to that home, where an aged and infirm mother indulges the fond hope that her son will become honored and renowned.

Six months have passed since that last scene. It is a beautiful moon light night, in the month of June. The stars shine with a dimmed radiance. Beneath an arbor in front of the mansion of Mr. Simonson, sit young Milton and Carrie Woods. Here and there through the leaves of the luxuriant grape the beams of the moon pass, and spot with silver the ground beneath. The evening is one formed for peace and joy. Balmy zephyrs float around them, and the hum of tiny insects steals musically to their ears.

MILTON holds the hand of Carrie, and gazes earnestly and hopefully into her eyes.

"Will tell now, Carrie?" he asks.

"You know," she replied with the same simple child-like confidence with which the question was asked, "that I have loved you long and much, and that I still love you. But there is one thing, pardon me for my plainness, I must mention here. Do you recollect the night of the party at Uncle's?"

"Recollect it! How can I forget it! Has not the memory of it haunted me ever since like an evil spirit. I cannot forget it. But why do you ask?"

"Have you tasted wine since? She asked somewhat hesitatingly.

"Not once."

"Did you know that my conduct on that night had caused me many a hour of pain—many a moment of bitter regret? I knew not your—your—" she hesitated.

"My culpable weakness!" somewhat bitterly added Milton.

"Yes, that's it! Milton, you know what I would say. I love you and would not hesitate to say yes to your question, but I have since that night had my fears. May I ask of you one promise?"

"Yes, yes, ask it."

"Will you promise me never to taste wine, or any spirituous liquor?"

"Yes, I will swear it, if you will only be mine!"

Carrie has risen from her seat. Her hand is still held by her lover. The beams of the moon through the foliage of the arbor, fall full in his face. She looks for a moment

steadfastly in his large lustrous eyes, and then adds:

"I consent, I am thine!"

Milton throws his arms around her waist, quietly draws her to his bosom, presses the first kiss upon her lips, in her willing ears:

"God help me to be faithful to Him and thee."

"Amen!" sweetly responded Carrie, as she yields herself to the delightful thoughts that pervade her mind.

* * * * *

It is the winter of 185—, some six years after the scene we have just gazed upon. In many things young Milton succeeded. About a year after their betrothal, Milton and Carrie were united in marriage. Never seemed there a happier couple, or two better suited to each other. All who knew them predicted a happy future,—if Milton only kept his pledge. And why should he not? Had he not abstained for eighteen months? He was young, and had not the appetite for liquor died within him? Little know they who have not felt it, of the power of the appetite when once formed. They know not that it is an incurable disease—that this master of the heart once born and nourished into vigorous existence never dies. The tiger tamed, and for years under the control of his keeper may manifest a change of nature, and become playful and apparently harmless, but wet his tongue and jaws with blood and he is a Tiger still!

Two years of their married life passed by without a sorrow and almost without a care. The fears that sometimes stole into the heart of Carrie as she thought of the night of the party at her uncle's, had been destroyed by the continued faithfulness of her husband to the pledge. The fear that he would again fall had been the only cloud in her sky. The sun had dispersed this and all was joy and peace and contentment, and bright prospects for the future. Milton during the first year of his marriage had been elected to a responsible and lucrative office. This gave him importance and influence in the political world, and drew about him a class of persons whose habits and customs were dangerous to his continued faithfulness. But yet he kept his vow.

About two years after his marriage, during a very bitter political campaign, several distinguished politicians of a neighboring State visited the city in which he resided. Great preparations were made to entertain them, and their ladies, (for all brought their wives with them.) Balls and parties and dinners were the order of the day. By common consent Milton was to make the welcoming speech. At one of these parties where were gathered the leading families of the party

of which he was a member, he was again influenced by the wife of Gov. M——, to violate his pledge, and drink wine with her. That one glass, forced upon him by the politeness and mistaken notions of etiquette, by that lady, revived his evil appetite from its long slumber, and *he fell*.—From that fall he never fully recovered. He strove to rise, but it seemed in vain. He had lost all confidence in himself and betrayed that placed in him by his lovely wife. Less than a year from this time found him a daily visitor of a drinking saloon. His friends expostulated with him in vain. Alcohol seemed to have burnt up all the holier feelings of his nature. He soon forgot the dreams of his youth, and the resolves of his manhood. The love he bore the wife of his bosom, was gradually diminishing, and he treated her with coldness and harshness. With a breaking heart she endured his ill-treatment, and prayed for his reformation. Oh, how bitterly she repented ever having offered him the wine cup! Thus affairs continued to grow worse and worse until about the year 185—. Deputies performed the duties of his office, and he spent his time in the coffee house, the gambling saloon, and the brothel. He was fallen, hopelessly fallen!

In a small room surrounded by all the conveniences and many of the luxuries of life, sits the heart-broken CARRIE MILTON. It is midnight, within and without—a starless midnight to her soul, with no promise of a morrow. We need not tell you how step by step, he went down, and how her heart broke. You know the history of many such an one, for the victims of wine are numerous. But our mirror reveals her, in all the hopeless helplessness of her despair. There she sits, hour after hour, waiting the return of him, whose love for her has been supplanted by the love of wine.

There she sits, and as our mirror reveals her thus to us may we not imagine this to be the language of her smitten soul:—

“He comes not—I have watched the moon go down,

But yet he comes not. Once, it was not so.

He thinks not, how these bitter tears do flow,

The while he holds his riot in the town.

Yet he will come, and chide, and I shall weep,

And he will wake my infant from its sleep,

To blend its feeble wailing with my tears.

Oh, how I love the mother's watch to keep

Over those sleeping eyes, that smile, which cheers

My heart, though sunk in sorrow fixed and deep.

I had a husband once who loved me,—now,

He ever wears a frown upon his brow,

And feeds his passion on a wanton's lip,

As bees, from laurel flowers, a poison sip;

But yet, I cannot hate.—O! there were hours,

When I could hang forever on his eye,
And Time, who stole with silent swiftness by,
Strewed, as he hurried on his path with flowers.
I loved him then—he loved me too. My heart
Still finds its fondness kindle, if he smile;
The memory of our loves will ne'er depart;
And though he often stung me with a dart,
Venom'd and barbed, and waste upon the vile,
Caresses, which his babe and mine should share;
Though he should spurn me, I will calmly bear
His madness,—and should sickness come and lay
Its paralyzing hand upon him, then,
I would with kindness, all my wrongs repay
Until he penitent should weep and say,
How injured and how faithful I had been!”

* * * * *

Steadily, rapidly downward in his course of vice and dissipation moves the infatuated and guilty Milton. Harshness and cruelty has months since compelled his wife to leave him and seek among her friends, protection for herself and children, from the brutal assaults of the husband of her youth.

There he sits in that infamous saloon beastly drunk. See if in that bloated face, and those matted locks, and that diseased frame, you recognize the proud youth of the Virgil class, the toiling son in the brick yard, or the lover that swore beneath the grape arbor fealty to Carrie and abstinence. And yet 'tis he! Liquor—proffered by the hand of woman—has brought him to this. He withstood the temptation when man held the fatal bowl—but when woman, with her position in life and her charms held to him the fell plague cup, he drank and was ruined.

Downward he plunges. Honor is gone—love for wife and children,—respect for friends—veneration for infirm parents—fear of God—all—are gone, and downward he plunges. Fearfully rapid are his steps. The shifting scenes upon our mirror, as he rapidly hastens on, tell us how near he is to the last final scene.

That, kind reader, we would not again view. It is too replete with the terror of the drunkards death. We could give some of its scenes, for they remain with horrible distinctness, fixed images in our minds. And yet that last scene comes up to the surface of the mirror—it will be revealed. It demands that you and we shall gaze upon the friend of our youth, as he lies upon his death couch.

“See him bound upon his bed, at once the terror and pity of the few that stand near him—in the same breath weeping and laughing, groaning and singing, cursing and praying, and, ever and anon, the room rings with shouts and shrieks so terrible as to attract spectators from the streets and the neighboring dwellings! Mark those frightful eye balls, those distended nostrils, those

blue, cadaverous cheeks, that brow covered with big drops of cold, clammy perspiration. Observe how he starts, and shudders, and pleads for help, and grasps for a hold, as if his soul were drowning. Now his delirious fancy peoples the apartment with stalking spectres and menacing fiends, and he points to them with a trembling finger, and speaks to them in whispers of mortal terror, and gazes after them until his strained eyes seem starting from their sockets. Then he imagines his bed a den of slimy reptiles and loathsome vermin; cowers in speechless agony, as if he would sink into the earth beneath the blasting eye of a basilisk; utters a feeble, choking cry, and beseeches you, for Heaven's sake, to tear that venomous serpent from his neck, while with one hand he plucks the spiders out of his ears, and with the other wrenches from his back the fang of a scorpion. One moment he weeps as if his heart were bursting; the next he cries out as if all hell had broken loose within him; and anon he buries his face in the bed clothes, as if to hide from the gaze of some infernal visitant; and the quick, convulsive tremor shoots, thrilling, to the extremities of his frame. His physical energies at length exhausted, he lies gnashing and quivering upon his couch; and his eye, having lost all volition, rolls like a flashing meteor; and his tongue, bitten and bleeding, hangs from his foaming mouth like that of a wild horse on the burning prairie; and his blue, emaciated hands are clenched so tightly that the very blood is extravasated beneath the nails." And now, consumed by the slow fires and lingering tortures, and holding communion with the wan, unsheeted ghosts and dark spirits of hell, he ceases to breathe, while *faith* and *hope* fail us, for "no drunkard shall enter the kingdom of God."

Thus lived and died, at an early age, one of the most talented young men the West has ever seen. Our mirror has not been false in its revelations; alas, it reveals too truthfully and too mournfully. Alas, alas, for the departed, and pity for the living, broken hearted. Alas, that woman should so far forget her duty as to tempt to ruin those who may come within her influence. And yet how oft it is true. MILTON's case is not an isolated one; our mirror contains the history of others who have fallen by the influence of woman, and gone to a drunkard's grave. Fair reader, you who have gazed with us upon these true scenes, as they have appeared in the "mirror," resolve, if you have not already done so, to banish forever from your presence all that intoxicates, and demand that those who seek your smiles shall be free, in every sense of the

word, from its pollution. Had such been the case, ten years ago, we should not now weep with unavailing sorrow at the loss of a dear schoolmate—his wife and friends would not mourn his ruin, but you and we and they would see him honored and influential in society, for his talents, uncursed by alcohol, would have procured for him that position to which his young fancy always pointed.

[Written for the Western Odd Fellows' Magazine.]

NEVER DESPAIR.

BY EARNESTINE.

NEVER DESPAIR! Tho' around and above you
Droop the dark storm-clouds that shadow life's
way—

Ever remember *some* fond hearts still love you,
And the dark hours but herald the day.

Never despair! There are moments of sadness,
That—all unbidden—*will* steal to the soul;
But they may tell of bright hours of gladness,
Yield not your heart to their magic control.

Does the lone future look gloomy before you?
Nerve your strong heart for the ill you may
see—

Smile at the shadows that doubt would fling
o'er you,

And from your presence they quickly will flee:
Comes to thy home the dark angel of sorrow,
Shrouding in sable the halls of thy heart!
Think there is dawning a happier moment—
Trust thou in Him who can comfort impart.

Never despair! Though your heart should grow
weary,

Watching for hours that never may come;
Tho' the world frown, and its paths all seem
dreary,

Never despair!—but, what e'er betide you,
Still let your watchword be, "ever look up!"
Then shall the *flower* spring gladly beside you,
Happiness glisten in life's mingled cup.

CEDAR GROVE, Feb. 21, 1854.

"Ma," said little Wilhelmina, "I don't think Solomon was so rich as they say he was."

"Why, my dear!" said her astonished mother.

"Because he slept with his fathers, and I think if he had been so very rich he *would* have had a bed of his own."

"Let a man have all the world can give him, he is still miserable if he has a groveling and undevout mind."

Who will say that woman is of no importance in the decrees of fortune?

[Written for the Western Odd Fellows' Magazine.]
REPLY TO G. REP. OLIVER DUFOUR.
 RUSHVILLE, January 27, 1854.

Messrs. Editors:—The communication in the January number of your Magazine over the signature of Oliver Dufour, from its bitter innuendoes and reckless assertions, perhaps demands some attention. As I wrote the Protest, the duty of noticing this communication more properly devolves upon me than upon either Bros. Colfax or Chapman.

I trust that it is unnecessary for me to say to your readers, that in all that I have said or done in reference to the controversy, I have been guided solely by convictions of duty and by the spirit of Odd Fellowship; and no bitterness of denunciation upon the part of those who have formed opinions differing from my own upon this subject, can drive me, I trust, from an observance of that fraternal courtesy which is due from one member of our great Brotherhood to another, in its further examination. Personal hostility, ill-will or discourtesy has prompted no act of mine towards Bro. Dufour, and notwithstanding the coarseness of his communication, to say nothing of its want of good taste, I shall continue to be governed by legal rather than personal considerations.

Bro. Dufour's tirade against my colleagues and myself is based upon false assumptions, resulting either from a want of capacity on his part to comprehend the positions of the Protest, or from a determination to misrepresent, as I shall be able to show with a conclusiveness admitting of no controversy. He charges us with garbling and misquoting the law to sustain our positions. This charge is not only groundless, but it has not even the poor apology of the shadow of a foundation! We quoted no law, fraternal, civil, municipal or ecclesiastical in our Protest, except the constitutional provision declaring that "no brother shall represent a Grand Lodge or Grand Encampment unless he resides in the State, District or Territory where the Grand Lodge or Grand Encampment of which he offers himself as a Representative, is located;" and that he does not pretend that we garbled or misquoted that provision. He insists that we garbled and misquoted Judge Storey, when in truth, as an examination of our Protest will show, we neither attempted to quote his language nor pretended that we were quoting it! We asserted that the legal meaning of the word "reside" did not differ from the definition given of it by Webster in his Dictionary, and in proof of our assertion laid down a general principle drawn from the decisions of Courts and the declarations of Jurists in this country touching the question of residence. We cited Storey's "Conflict of Laws" as an authority

in point, without having the book before us and without assuming to quote *anything*, much less *all* that he had said upon the subject. We obtained our reference to the pages by the argument of Rep. Fitzhugh of Virginia, who cited the work as well as a decision of the Supreme Court of Massachusetts in his remarks in the G. L. U. S. If we stumbled upon any portion of Judge Storey's language in stating our own position, so much the better, as I presume Bro. Dufour will not accuse him of *making, bending, enlarging*, or *perverting* his views from personal hostility to Oliver Dufour, or for the purpose of ousting him of his seat in the G. L. U. S! From this brief statement, any school boy who has passed through Webster's spelling book may discover, upon an examination of the Protest, how utterly ridiculous and absurd are all the complaints and innuendoes of Bro. Dufour, founded upon a baseless chimerica of a distempered or perverted imagination! He erects a man of straw, and proceeds to demolish him with true Quixotic courage, leaving the real object of his attack untouched and unharmed. I do not feel called upon to vindicate my colleagues or myself from these complaints and innuendoes, or from Bro. Dufour's charges of unfairness, want of candor and liberality, or his insinuation that we were actuated in our course by some "sinister motive by personal feeling." We leave all that to be determined by our brethren and to Bro. Dufour's future reflection.

But while upon the subject, let us briefly examine "the law and the testimony." There is no controversy about the language of the constitutional provision, nor can there be much difference of opinion about the facts of the case. The proper interpretation of the former and the legal effects of the latter are the only points in controversy. Bro. Dufour does not argue the point raised by the others in his favor, that it is only necessary for a Representative to reside in his State, District, or Territory when he offers his credentials as such Representative. But let us look at it for a moment. Five requisites are necessary to qualify a brother to represent a Grand Lodge or Grand Encampment: 1st, He must be a Past Grand. 2d, He must be in good standing, that is, a contributing member of a subordinate Lodge and in good standing in his G. L. 3d, He must have received the R. P. Degree. 4th, He must be a contributing member of a Subordinate Encampment. 5th, He shall not represent a G. L. or a G. E. unless he resides in the State, District, or Territory where the G. L. or G. E. of which he offers himself as a Representative is located. It is the absolute duty of the G. L. U. S. to know that every Representative possesses all these qualifica-

tions, for if one of them may be dispensed with, why not all of them? With due deference to the opinion of some very distinguished Odd Fellows, I hold that a Representative *offers* himself as such, not only at each session which he attends, but every morning during each session, when he responded to the call of his Grand Lodge or Grand Encampment by the Grand Secretary. The change of the time for which Representatives were elected, from one to two years, cannot change the question; for if it is not necessary for him to have the requisite qualification as to residence during the second year, it is not necessary for him to have either of the other four requisites of qualification, and—if such a thing were supposable—he might break out of a Penitentiary and “appear” in the G. L. U. S. rightfully as a member of that august body?

But Bro. Dufour maintains the correctness of the decision of the G. L. U. S. in his case on the ground that he was in the contemplation of law a resident of the State of Indiana. My colleagues and myself, believing that he was not, voted that he had no legal right to hold his seat in that body—not that he was not a good man and a good Odd Fellow, not that we had any disrespect for him or ill feelings or sinister motives to gratify—a distinction which he seems not to possess the ability or inclination to comprehend. If misquotation and a happy faculty of enlargement be traits in the character of the politician and legal profession, we would suggest that Bro. Dufour is in a fair way to be classed, at least, with the former! He pretends to quote literally Storey on the “Conflict of Laws.” Let us see whether he did or not. Judge Storey lays down seventeen rules and guides for the determining the question of domicile or residence. Let us quote what Bro. Dufour attempted to quote: “Eligibility, if a person has actually removed to another place, with an intention of remaining there for an *indefinite time*, and as a place of *present* domicile, it becomes his place of domicile, notwithstanding he may entertain a floating intention to return at some future period. Ninthly, the place where a married man’s family resides is generally to be deemed his domicile. But it may be controlled by circumstances; for if it is a place of *temporary* establishment for *his family*, or for *transient objects*, it will be otherwise.” We submit it to the candor of Bro. Dufour, to say whether in applying Judge Storey’s qualification of his ninth rule, to the eighth with which it has no connection, and his cool statement that the sentences he quoted were only separated by a period, thus conveying the impression that they all had reference to the same principle or rule of de-

cision, whether he most exhibited the traits of the lawyer the politician, or the Odd Fellow? The facts admitted by Bro. Dufour to the Committee on credentials and in the G. L. U. S. had no applicability to the ninth rule, while they exactly fitted the eighth, came clearly within its legal operation, and settled the case, as we thought conclusively against him. It was admitted that he had removed to Washington, taken his family with him, domiciled himself there and engaged in business, with an intention of remaining there an *indefinite time* as a place of present domicile, but that it was his expectation and intention to return to Indiana at some *uncertain* and *indefinite* period in the future. If under these circumstances he then resided in Indiana either in fact or by operation of law, we have examined the law and common sense to no purpose. We shall quote no other authority, as we deem that which we have cited amply sufficient upon the point and for our present object.

Bro. Dufour triumphantly quotes a provision of the constitution of the state of Indiana in regard to residence, to sustain his position. It would be uncharitable to suppose that he is not sincere, though to admit it, is to pay a very poor compliment to his judgement and legal knowledge. Article II. of the Constitution is devoted to “suffrage and election.” Section one of this article declares that all elections shall be free and equal; section two, fixes the term of residence in the State in order to entitle a citizen of the United States, or a foreigner to vote; Section three, declares that no soldier, seaman or marine in the army and navy of the United States shall acquire a residence by being stationed within the same, and denying them the right to vote, and section four, the one quoted by Bro. Dufour, declares that “no person shall be deemed to have lost his residence in the State by reason of his absence, either on business of this State or of the United States,” that is to say, an absence from the State, however long, on its business or that of the United States, shall not deprive persons who had previously resided the constitutional time to entitle them to vote, of the right of voting upon their return, and that they shall be considered residents at once, without the six month’s or year’s probation upon their actual return to the State. In other words, they do not *lose* what they had previously acquired, and have the right of suffrage immediately upon their *bona fide* return to the State and resumption of their residence. Can Bro. Dufour seriously think that this section makes him a resident of this State in spite of the *fact* to the contrary? Does he expect to pay a poll-tax and to work out his two days’ personal privi-

lege upon the highways of Switzerland country, during his residence at Washington? He may remain there for twenty years; he may change his present vague intention of returning to this State at some period in the future and finally remove to some other State or Territory.

Whether Col. Benton was an "inhabitant" of the State of Missouri during his thirty years' career as a United States' Senator, was a question for the Legislature of Missouri and the U. S. Senate to decide. I do not regard it as a case in point, for Col. Benton was living temporarily in Washington in discharging his duties as Senator of Missouri and not for another purpose. Whether the term "inhabitant" used in the constitution of the U. S. has not been held to be tantamount to the term citizen, I have not had time to examine.

As soon as I can get sufficient leisure, I intend to take up Bro. Moore's communication published in the Golden Rule and sift its positions and conclusions with the view of seeing how far they are correct or erroneous.

Considering the tone and manner of Bro. Dufour's communications, I trust your readers will give me credit for good humor and placidity of temper in this reply.

P. A. HACKLEMAN.

A RUMSELLER'S TELESCOPE.

A Mr. Long, from Virginia, related, at the recent World's Convention this amusing anecdote:

A rumseller in our state, feeling some compunction, went to a temperance gentleman, and asked what he should do to have some chance of expiating the consequence of his evil ways.

"Go and make a telescope," said the gentleman.

"A telescope! what can I do with one, and how can I make it?" asked the rumseller.

"Well, unless you do you will never get a glimpse of heaven," was the reply.

"How am I to do it?"

"Just take every barrel of liquor in your store, knock out the ends, put these barrels end to end in a long line, kneel down and take a good look through the tube, and that's your only chance of ever getting a view of heaven."

A FACT TO BE REMEMBERED.—Rogues generally die poor. Every time they make a dollar by cheating, they have to spend ten shillings in law.

Forms exist before the substance out of which they are shaped.—Coleridge.

INTERESTING DOCUMENTS AND REPORTS OF THE LATE SESSION OF THE R. W. G. ENCAMPMENT OF THIS STATE.

Below the reader will find most of the important papers of the late session of this R. W. G. Body, which held its regular semi-annual communication on the 16th, 17th, and 18th of January.

M. W. G. PATRIARCH'S REPORT.

To the R. W. Grand Encampment I. O. O. F. of the State of Indiana:

PATRIARCHS:—Having been taught at the threshold of our Institution that we cannot be Odd Fellows in spirit and in truth; unless we are grateful to our Creator—it is but meet that in again assembling as the Grand Encampment of the State, to discharge the high trust confided to us by our respective subordinates, our first act should be to offer the grateful homage of our hearts to Him who has greatly magnified us by his mercies, and to supplicate a continuance of his unspeakable goodness. The increase of membership, and the general prosperity of this branch of our favored Order, since last we met, afford most gratifying evidence that "the God in whom we trust"—"the Lord of Hosts"—is with us.

Unlike any civil or ecclesiastical body, we come with no sectional feeling to gratify—no party or sectarian interests to subserve. Our efforts as Odd Fellows are confined to no geographical boundaries—our labors of love and mercy know no limits but those which prescribe the wretchedness of man, can know no cessation until "misery has no want to relieve, or sorrow no tear to dry." To bind the whole family of man with the triple cord of Friendship, Love, and Truth, to make men better and consequently happier, is our high and holy calling. As the Supreme tribunal of all Encampments of Patriarchs throughout this State we have assembled to review our labors in the last six months—to take sweet counsel together—and render, if possible, our Brotherhood more efficient in its Heaven-sent mission.

In the midst of our labors and onward prosperity, it may not be amiss for us to pause, and from the proud eminence we now enjoy, look around us and see the changes a few years have wrought. But six years ago, eight individuals, including the instituting officer, representing but three subordinates, composed the first Grand Encampment of the State of Indiana. At the time there were but six subordinate Encampments in the State, with a membership of only one hundred and forty-six. Now, we have 450 Patriarchs who are entitled to seats in this Body—thirty-five subordinates efficiently labor-

g for the extension of our principles—comprising a membership of nearly 1300—with fund on hand and steadily increasing every year, of nearly Ten thousand Dollars, after having expended for the relief of Patriarchs, widowed families, burying the dead, and other charitable purposes—not less than Six thousand Dollars.

But the increase of our members and the amount of our resources, are but insignificant auses for our gratitude and rejoicing, compared with the other good our Order has accomplished. How many hearts have been subdued with gratitude, and lifted up with admiration at witnessing the practical exemplification of those noble charities and virtues so beautifully taught and enforced by our ritual; at having seen and felt and realized that the holy sentiments inscribed upon that banner we have unfurled to the world are no fiction, but living and glorious realities. Have you not seen them powerful and efficient causes in breaking down the high and impassable barriers erected by the diversities of party and sect, and in uniting men together by the golden chain of Friendship, Love, and Truth? Have you not seen them with the dying husband and father, relieving and consoling the hour of his mortal agony, by the assurance that those who were to him more dear than life, would be tenderly cared for and protected when he should be called to his rest? And then, have you not seen the spirit of Odd Fellowship enter the desolate home of the widow, and like an angel of mercy solace her grief and comfort her despair by the assurance that she is not alone in the world to contend with its selfishness and evil.

To obviate the difficulty heretofore experienced by the Reports of subordinates not having been received in time for the communication of this Body, instructions were given to the several D. D. G. P.'s, "to see that the Reports were made out before the officers were installed"—this, with the amendment to the General Laws requiring the C. P. "at the last meeting of each term to appoint a committee to examine the books," &c., has had a most salutary effect. For the first time in the existence of this Body, reports have been received before the commencement of the session from all the subordinates. These Reports show a most gratifying state of facts. The apathy and manifest indifference which seemed for a while to brood over some of the subordinates in this jurisdiction, and which almost saddened us into despair for their permanency, has been thrown off, and the entire jurisdiction now presents a refreshing interest, and gives cheering encouragement and hope of a bright future. About 120 have been initiated the in last

term, and out of the whole number of contributing members, amounting to about 1,300, but six are reported to have died—a number so small to demand our faith in the assurance that if our wholesome precepts as to the government of our "tempers," "passions," "appetites," and the "enjoyment of all the good things with which Providence may favor us,"—deduced from the instructions of Divine Wisdom, be complied with, "length of days and long life and peace shall they add unto you,"—and sufficiently large to remind us that we too, shall "fade as a leaf, and pass as the shadow that fleeth away." And may I not add, beloved Patriarchs "How essential then that we should learn to practice those living and immortal virtues, which, while they secure ultimate happiness, contribute so largely to smoothe the troubles and soften the asperities of life."

Of those reported to have died, I know of but two who were honored, with us, by seats in this Grand Body.

Patriarch LEONARD G. HARRIS, of *South Bend Encampment, No. 9*, admitted a member of this Body at its communication in January 1850—died Nov. 11th, 1853. Of Patriarch Harris it may truly be said, his highest aim was the good of the Order, his most zealous efforts were exerted for the sustaining of those noble principles of fraternity and benevolence which are at once the corner stone of our edifice, and the most beautiful adornments of our structure. Faithful in every capacity—qualified for every honor—and worthy of the high rank he so justly held among his brethren.

Patriarch ROBERT S. COX, of *Bernice Encampment No. 12*, was admitted a member of this body at its communication in January 1852, and was removed from the labors and trials of earth on the day of January 1854. To the Encampment, of which he was so long an able and devoted member, untiring in his exertions to promote its useful and benevolent objects, his loss will be long felt and seriously mourned. In his life he exemplified the teachings of our order—he was a tender husband, an affectionate parent, a considerate neighbor, living in peace with all mankind, and possessing their confidence and regard, and went down to the grave under full hopes of a blessed immortality.

The Grand Body having at its last communication granted a charter for the establishment of an Encampment at Frankfort, Clinton County, at the request of the applicants, on the 7th of November last, assisted by D. D. G. P. J. H. STEWART, of *Carroll Encampment, No. 22*, I instituted in ample form WITLIS WRIGHT ENCAMPMENT, No. 36, and installed JAMES GASTON, C. P., WIL-

LLAMSON P. DUNN, H. P. JOHN W. BLAKE, S. W., and ENOS HOOVER, J. W. If the Patriarchs composing this Encampment, in the discharge of the duties required of them, will but imitate the zeal, fidelity, and devotedness of him whose name they bear, though the the last received into our Patriarchal family, will soon attain an enviable position therein. Though I have the organization of but one Encampment to report for the last term—yet the growth of the jurisdiction in point of numbers, has been all that could be desired, and there has probably never been a period in our history when so much harmony and good will has prevailed among the Brotherhood as now.

The course pursued and the votes given by your R. W. Grand Representatives, at the late Session of the G. L. of the U. S., I have no doubt will meet with your hearty approval. And the action of that Grand Body at its late session, in having indefinitely postponed, after repeated agitation of the question, the abolition of Grand Encampments, and merging the Encampment Degrees into the work of subordinate Lodges, will leave us to the prosecution of our exalted duties without the fear of future attempts to interfere with our separate and distinct organization.

The Recording and Corresponding Secretary of the G. L. of the United States, having notified this body of sundry resolutions having been adopted by that R. W. Grand Body, defining the manner in which Traveling Brothers may be assured of that Relief, care, and protection, to which they are entitled abroad as well as at home—which will be laid before you by the R. W. G. Scribe.—I would respectfully suggest that suitable means be devised by which our Subordinates may be officially apprised of the action of the G. L. of the U. S. and by which a measure so essential to carrying out our benevolent objects may be conformed to throughout this jurisdiction.

I am happy to inform you that there has been no necessity for the interposition of any authority vested in me during the last term—and the few questions and cases referred for my decision are not of sufficient importance to demand the attention of Grand Encampment.

In conclusion, allow me to indulge the hope that your deliberations may be marked with prudence and wisdom, that Friendship, Love and Truth, may be manifest—that our faith may be confirmed, our proudest hopes realized, and “go on” be our constant and abiding watchword, until the unparalleled efficiency of our organization for the dissemination of the principles of Benevolence, and

Brotherly love shall be felt and acknowledged throughout the world.

Respectfully submitted,

E. H. BARRY, M. W. G. P.

The following extracts from the R. W. S. Report show the condition of the Order throughout the State, and the work of the past term:

Reports have been received from all of the Encampments, from which I make the following extract, showing their operations for the term just ended:

Initiations,	-	-	-	109
Rejections,	-	-	-	5
Admitted by Card,	-	-	-	11
Withdrawn by Card,	-	-	-	21
Reinstations,	-	-	-	6
Suspensions,	-	-	-	10
Expulsions,	-	-	-	1
Deaths,	-	-	-	6
P. C. Patriarchs,	-	-	-	235
P. H. Priests,	-	-	-	185
No. of contributing Patriarchs,	-	-	-	1224
Resources of Encampments,	-	-	\$8,174	69
No. Patriarchs relieved,	-	-	-	60
Amount paid for relief of Patriarchs,	-	-	\$652	50
Amount paid for burying the dead,	-	-	65	00
Other charitable purposes,	-	-	46	25

Total for relief and charity, \$763 75

The receipts of the present Communication I estimate at \$330; while the expenses will probably amount to about the same.

In accordance with your requirements, twenty shares of stock in the Grand Lodge Hall have been subscribed for—the certificate for which has been made out in the name of this Grand Encampment, and is in the possession of the Grand Treasurer.

By a report from the Committee on the state of the Order the Grand Scribe was directed to have the Resolutions of the G. L. U. S. (and that part of the report of the M. W. G. P.), in regard to endorsing on all visiting cards the amount of Sickness and Funeral Benefits allowed by the Lodge or Encampment issuing them, forwarded to each Encampment, with directions that they shall be read in open session thereof.

The following report of the same Committee was concurred in:

“Has a Subordinate Encampment authority to inflict a penalty without trial, upon an officer of that Encampment, for leaving the Encampment while Degrees are being conferred?”

The committee would reply that, while the Degrees are being conferred, it is not proper for officers or members to leave the Hall; neither is it proper for the Sentinel to permit them to depart. If by the word “penalty,” in the above query, the fixing merely

of an officer under such circumstances for absence is intended, we think it was proper, without trial, as such punishment is often inflicted without the formality of a trial, and can be remitted whenever a satisfactory excuse is rendered. If a higher penalty is sought to be inflicted, under the 8th section of chapter 3d, such as impeachment or removal from office, it would only be proper to do so after a regular trial.

By a Report from the Committee on Finance it appears that the Grand Encampment is entirely relieved from debt, and there is in the Treasury a balance of \$301 68.

By a Report from the Committee on the state of the Order the following resolution was adopted:—

Resolved, That if a clear majority of the members in good standing of Eldridge Encampment, No. 27, resolve in favor of its removal to Patriot on a vote by yeas and nays, the M. W. G. Patriarch be authorized, if he deem it will conduce to the prosperity of the Encampment, to consent thereto.

The following resolution, introduced by the Committee on the state of the Order, was adopted:—

Resolved, That Subordinate Encampments within this jurisdiction, which work in other than the English language, are hereby authorized to keep the records of their proceedings in the language in which they work, and may dispense with the translation heretofore required, provided that the officers of Subordinate Encampments shall always furnish translations of so much of said records as may be required by their superior officers, or by this Grand Encampment.

Charters were granted for the following Subordinate Encampments:

BARRY ENCAMPMENT, No. 30, Lawrenceburg, Ind.

ENCAMPMENT, No. 37, Warsaw, Ind.

WOOLSEY ENCAMPMENT, No. 38, Newburg, Ind.

The above with what we gave in our February No. constitutes the principal business transacted at the late session.

BABIES.

It strikes us that there are more fibs told about babies than anything else in the world. We all say that they are sweet, yet everybody who can smell, knows they are sour; we all say they are lovely, yet nine babies in ten, have no more pretensions to beauty than a pup dog; we praise their expressive eyes, yet all babies squint; we call them doves, though one of them makes more noise than a colony of schreech owls.

The fellow who wrote this is left for Kamshatka. The women were after him with broomsticks.

LATE SESSION OF THE GRAND LODGE OF INDIANA.

For the benefit of a large majority of our readers who seldom see the printed proceedings of the Grand Bodies of this State, we propose to give in as little space as possible an abstract of the principle business of their sessions, and most important papers presented to their consideration, and acted upon by them. We may not be able to give them all in this No. of our Magazine, but will give as many as we can, and as they form a large portion of the written history of the Order in Indiana, we do not know of any articles that would be more welcome to every good Odd Fellow:

The Lodge met in Indianapolis, Ind., on January 17, 1854, a very large number of P. G's. and Representatives in attendance.

G. M. W. K. EDWARDS' REPORT.

To the R. W. G. Lodge

I. O. O. F. of Indiana:

BROTHERS: You are again convened, at the Semi-Annual Communication of this R. W. Grand Body, to legislate and counsel together, for the interests and further advancement of our beloved Institution. The sublime and elevating precepts of our rituals, still harmoniously progress, within this jurisdiction, in the fruits of peace and good will to man.

The increase of the number of Lodges may correspond with your anticipations, whilst that of the number of members is all that can be desired. Aware that the good of the Order does not depend so much on the addition to the number of Lodges as upon the healthy condition of those instituted, a number of applications for dispensations at questionable points were, therefore, either refused by me, or referred to you.

But few of the Subordinate Lodges have given cause for your interference, and such will, at the proper time, be submitted for consideration.

All the Lodges chartered at the last Annual Communication have been instituted, in regular form.

Since then, dispensations have been issued to establish Lodges at the following points:

Westville Lodge, No. 136, at Westville, in the county of Laporte, upon the favorable recommendation of the R. W. Deputy Grand Master, who instituted the same.

Worthington Lodge, No. 137, at Worthington, in the county of Greene, upon the application of the requisite number of members, holding withdrawal cards, in good standing, which was instituted by me, in ample form.

Schiller Lodge No. 138, (German) at the city of Evansville, which was instituted by the D. D. G. M. of that district.

And Everton Lodge No. 139, at West Union, in the county of Fayette, which was also instituted by the D. D. G. M. of that district.

The reports of the several officers, who instituted the respective Lodges, with the papers in each case, together with the reports of such D. D. Grand Masters as have been received, and likewise all my official correspondence and acts are herewith submitted.

Your sanction is desired to revoke the commission, and to appoint the successor to every D. D. Grand Master who shall fail to make his semi-annual report.

The officers of this jurisdiction have proved faithful to their trusts, and the R. W. Grand Secretary besides has discharged the responsible duties incumbent upon him with dispatch and accuracy.

The Building Committee of the Grand Lodge Hall will report to you the progress and condition of that extensive edifice. As that property will have to be held in trust, the election of trustees in conformity with Statutes of the State, should be provided for.

On the 16th of November last Wildey Lodge No. 26, at Michigan City, voluntarily surrendered their charter, books, papers, and effects into the hands of the R. W. Deputy Grand Master, for the want of ability to sustain itself. That officer was advised by me to deliver the charter, books, and papers into your custody with an inventory of the effects, for your disposition. His report is herewith submitted.

The elevated tone and character of the R. W. Grand body, and the exalted talents and moral worth of the R. W. Grand Representatives of the Order from this State to the R. W. Grand Lodge of the United States is a source of just pride, and has gained for Indiana a high rank in the esteem of Odd Fellows.

Profoundly grateful for the official distinction conferred upon me, it is my endeavor to discharge the responsibilities of the confidence reposed to the advancement of the Order and to your approval, without the desire of further reward.

W. K. EDWARDS.

REPORT OF THE BUILDING COMMITTEE.

To the R. W. Grand Lodge

I. O. O. F. of Indiana:

The Building Committee of the G. L. Hall now report that they have perfected the plan of the G. L. Hall Building, and herewith report the same, including the external elevation and internal subdivision and working plans for the inspection of the members of the Grand Lodge.

They have let the completion of the building to Mr. F. Costigan, the able and distinguished Architect, by whom the drawings were made. The contract is herewith submitted, and as the contract price exceeds the sum originally named, it will require the approval of the G. L. to give it efficacy. The Committee recommend that the contract be confirmed, as they feel very sure the building, as designed by them, cannot be completed for less money, unless at a sacrifice of its permanency and utility.

The Committee having executed the trust reposed in it, so far as is practicable and economical, propose—

1. That their organization be dissolved, and the Committee discharged from all further active duties as such.

2. That there be elected three Executive Trustees of the G. L., any two of whom may form a quorum and transact executive business. They shall take immediate possession of the G. L. Hall property and effects, and retain the same in trust for the G. L.

3. To procure stock to such an amount as will secure the erection of the G. L. Building according to the plan accompanying this report. They may have power to increase the capital stock of the G. L. Hall to such amount as may be necessary to the accomplishment of the object in hand.

4. The R. W. Secretary and Treasurer of the G. L., to be ex-officio financial members of the Board of Trustees, to keep an accurate account of all the proceedings of the Board in writing, and an account of the moneys received and disbursed by the Board. All of which they shall report to the G. L. at its regular Communications.

5. The Board of Trustees to be subject to meet at any time on the call of the senior member or of any two of the three members.

6. The actual expenses of the Trustees while in the discharge of their duties, be paid out of the G. L. Hall fund, on draft of the Senior member.

7. The M. W. G. Master shall always have the right to meet with the Board and have access to its records.

8. It shall be the duty of the Building Committee to hand over to the Board of Trustees all books, papers, and property in their hands or under their control.

Good.—At one of the missionary stations, the question, "What is original sin?" having been put to an aged Indian chief, he promptly replied 'laziness!'

Philosophy, when superficially studied excites doubt; when thoroughly explored, it dispels it.—*Bacon.*

[From the Ark.]

DUTIES OF ODD FELLOWSHIP.

BY REV. BRO. JOHN HAMILTON,
M. W. Grand Master of the Grand Lodge of Ohio.

Our duties as Odd Fellows are plainly prescribed in the mandate of the Right Wor-
thy Grand Lodge of the United States: "WE
COMMAND YOU TO VISIT THE SICK, RELIEVE
THE DISTRESSED, BURY THE DEAD, ASSIST THE
WIDOW, AND EDUCATE THE ORPHAN." These
are a few among many of the duties which
we are striving faithfully to perform. Silently,
unboastingly, and unostentatiously the currents
of our benevolence and charity are un-
ceasingly spreading themselves abroad in
every direction. We may be compared to a
mild rivulet, gently winding through a valley,
obscured in the mild luxuriance of the ravine,
but imparting vigor and prosperity wherever
it flows. The indifferent, unconcerned, and
selfish world, may deride our humble name,
but around it are clustered the grateful re-
collections of many a child of sorrow—of
many a widowed heart. The world may
prate of charity and benevolence, yet, aside
from pecuniary interest, is like "sounding
brass, or a tinkling cymbal." Go with us to
yon secluded chamber, where we find a brother
reclining upon a couch, in pain and angu-
ish, far from home, in a strange land, and
among strangers. Who do we see there
standing by the bedside of the sufferer, gen-
tly raising his emaciated form and adminis-
tering the soothing cordial of the healing
balm to his parched and burning lips, and
patiently performing the duty of watching
through a long and tedious night? It is an
Odd Fellow! a brother of the Order, em-
ployed in one of the pleasantest duties im-
posed upon him by his obligations. It may
be in a lonely place, in a wilderness, or on
the mountain's top—in the miserable hovel
of the beggar, where the conceited fool and
the foppish upstart would consider it degra-
ding to enter, and where the would-be friend
of humanity takes good care to pass on the
other side. But what difference does all this
make to the true Odd Fellow? He knows
there is a brother in distress. He stops not
to scan the appearance or dimensions of the
building. It does not concern him whether
he find the oaken plank or the marble slab,
whether the interior is decorated with folds
of tapestry or festoons of cobwebs. It is
enough for him to know that it is the abiding
place of an afflicted member of our Order,
and he cheerfully approaches his bedside, not
only to tender him that help which his pro-
strate condition demands, to cool his fevered
brow, to administer ease and comfort to his
tortured body, but also to pour into his ear

the welcome music of kindly sympathy and
brotherly affection, which is a balm to that
deeper malady of the mind, which the skill of
the most celebrated physicians is not able to
discover, or their most potent prescriptions
to reach, and thus the poor invalid breathes
freer, sleeps more quiet, from the firm per-
suasion that he will never lack friends, nor
his family their daily bread, although grim
disease has crippled his energies, and depriv-
ed him of the means of procuring the neces-
saries of life.

This is a part of Odd Fellowship. But
there is more than this. When the cold hand
of death has been in our midst, and snatched
away one of our members, thus proving be-
yond a doubt that "all that is born must
die," we feel it a sacred duty, as well as a
binding duty we owe his remembrance, and
no more than a just tribute of respect to his
surviving friends, to step aside from the usu-
al avocations of life, and follow his remains
to "that home of the body the grave, giving
it in trust of its mother earth from whence it
was taken, commending his spirit to God who
gave it, trusting that he will judge and award
in mercy and righteousness."

When the father and husband is summon-
ed to go hence by the grim monster of the
tomb, he departs in peace, knowing that his
widowed wife and fatherless children will not
be compelled to brook the various ills and
dark vicissitudes of life alone. He rests sat-
isfied in the knowledge of the truth that as
long as there is an Odd Fellow in existence,
so long his surviving family will find friends
and protectors; also a fund constituted for
their relief only, which cordially tendered to
them as their necessities demand. There is
no one who is worthy of a place in the Lodge
room who can hear the

"Dreary echoes that part
From the depths of a sad and desolate heart,"
without feeling the tender sympathies of his
soul aroused to action in behalf of the com-
plainant. There is a high and Heaven-born
principle that supports the genius of this in-
stitution, which prompts the generous mind
and feeling soul,

"To look upon the widow's sadness,
And bid her crushed heart leap for gladness."
It instinctively moves us,

"To hearken to the orphan's groan,
And weep for those who weep alone,"
and directs us to the heavenly effort of help-
ing those helpless, homeless ones in their en-
deavors to shun the toils of the snarer, and
the dangerous struggles of life's dusty turmoil.
It stands ever ready to support and aid those
who feel,

"When tossed on life's tempestuous shoals,
Where storms arise and ocean rolls,
And all is drear,"

as though the last link that bound them to earth was broken. It is a lovely principle—most freely forgiving the faults of our brethren, and proffering the boon of pity to the erring. It has often appeared to us as an angel, whose broad wings unstained by its flight through scenes of misery and impurity, are all radiant with the tints of heaven. It may not make as much display—may not receive the applause of thousands—but it is of heaven. It will live when the sword of the conqueror has been broken, and the tones of the poets lyre have died forever; when the praise of great men shall cease to be sung, and when all the mighty works of human invention have perished. Yea, when this great mass of heterogenous matter shall have crumbled, tottered, and sunk into primitive chaos, and when the bright luminaries of heaven shall cease to burn, it will be accounted among the first diadems worn in heaven, around the throne of God.

The principles of Odd Fellowship are the immutable, ever living principles of Divinity, struggling in the bosom of every man, and seeking an outlet, a channel of communication, that they may flow into the ocean of our common brotherhood. They are FRIENDSHIP, LOVE AND TRUTH. Can any man I would enquire, be injured in his moral feelings by a strict adherence to such divine and holy sentiments?

By the exercise of true FRIENDSHIP, we unite the discordant elements of society, strengthen the weak, and give assistance to the needy; the welfare of each becomes the common object of all, so that it makes us one body, animated by one soul, whose emotions vibrate through every member of the system. A unity of interest is created, by which we are prompted to watch over each other's actions, counsel and direct each other's movements, and warn against approaching dangers. The intelligence of all becomes the property of each, and what is dark in our brother we illumine, what is low we raise and support. If we mould in conformity with this principle of our Order, it will be easily perceived that there is no room for the exercise of those vile passions which disturb and harass society. They are the antagonistic principles which prevent the coalition of those elements of men's nature which must take place ere the ends for which he was created can be accomplished. We must all become as one individual. There is a sufficiency of power in the world to carry out our purposes, but there must be a union of the whole to achieve it. Isolated we are weak, combined we are strong, unite the human family and we are powerful. Friendship is the attraction of the moral world, and

through its agency alone can this union take place.

CHARITY is our great directing or moving power; from whatever quarter the wailings of suffering humanity assail you, there is the object of your benevolence. Like the appeals which the parched earth sends upon the wings of lightening to the clouds of heaven, eliciting from their bosom a relief to their sufferings, so must you answer the voice of distress, showering your gifts upon those branches of society which are languishing under the withering blasts of penury, they will shoot forth anew, bearing fruits which swell the common mart of intellect and virtue. Charity is the regenerating principle of the moral world, it plants in the soul that receives it the elements of those qualities which adorn and elevate the man. Give it free circulation and your community will abound with virtue. By alleviating the cares of life, our thoughts will flow more freely towards that immortal throne where ought to be centered all our aspirations and motives. How necessary this among a race of beings so mysteriously connected as we are, and where the strength and happiness of all is in direct proportion with the merits of each particular member. LOVE, is one of the great fundamental principles of our Order, and it is the embodiment of the great duty of *Charity*, which is the essence of all true religion. It is the practical carrying out the divine command, "Love thy neighbor as thyself;" in which is comprised that universality of brotherhood, promised as being the ultimate destiny of the whole human family.

Why is TRUTH made a fundamental principle of our Order? Because truth is the basis of practical goodness; without it all virtues are mere representations wanting the reality, and having no foundation, they quickly prove their evanescent nature, and disappear as "the morning dew."

Whatever brilliant abilities we may possess, if the dark spot of falsehood exist in our hearts, it defaces their splendor and destroys their efficacy. If Truth be not our guiding spirit we shall stumble upon the "dark mountains," the clouds of Error will surround us, and we shall wander in a labyrinth, the intricacy of which will increase as we proceed in it. No art can unravel the web that falsehood weaves, which is more tangled than the knot of the Phrygian king.

Falsehood is ever fearful, and shrinks beneath the steadfast, piercing eye of Truth. It is ever restless in racking the invention to form some fresh subterfuge to escape detection. Its atmosphere is darkness; it lures back to betray, and leads its followers into the depths of misery.

Truth is the spirit of light and beauty, and

seeks no disguise; its noble features are always unveiled, and shed a radiance upon every object with their influence. It is robed in spotless white and conscious of its purity, is fearless and undaunted; it never fails its votaries, but conducts them through evil and good report, without spot or blemish; it breathes of heaven and happiness, and is ever in harmony with the teachings of Him, who is "the Truth."

Our Order is built upon the immutable principles of Truth. The teachings of our Order are in accordance with Truth. This, my brethren, gives us confidence in each other, and it is to this alone we are to look for success, with our end clearly defined, and our actions for the accomplishment of it continued and unvaried. This is the truth, and it is the secret of prosperity in all branches of business. Look to nature; it is by her never varying motions that we are enabled to provide against every contingency, calculate events which will take place a thousand years hence. The fruits of the earth depend upon the uniform motions of the sun. Imagine for a moment the desolation that would ensue, were he to delay his visits to the earth a month, or leave a month sooner. The streams of commerce would be frozen up, the arts and sciences would be arrested in their progress, famine and despair would reign in our land. If such certainly is requisite in the works of nature to produce the primary elements of success, does it not follow that it is as requisite among men, especially when we consider that every man in the community is a center, around which revolves a system, the welfare of which depends upon the uniformity of his actions? If he is not true, disappointment, misery and degradation follow. It seems that all kinds of fruits and rewards depend upon this unvaried action. Every man does good at turns, but the crown of glory is reserved for him alone who continues to do good. Be true, then, Brothers, and all those sinks of vice which depend for their subsistence upon the exercise of the viler passions of our nature must wither and decay.

'First class in natural philosophy stand up. What's attraction?'

'Please sir, I know; the look that a blue-eyed girl gives her lover.'

'Right! Now tell me what inertia is?'

'Inertia, sir, is a desire to remain where you are; a feeling a piece of calico experiences when leaning against a canary-colored vest.'

'Right again; call the next class.'

Humor is consistent with pathos, while wit is not.—*Coleridge*.

[Written for the Western Odd Fellows' Magazine.]
A DREAM OF SORROW.

BY EARNESTINE.

THERE came to my heart a strange vision of sadness,
That changed into sorrow its light notes of gladness,
And woke, 'mid all its chords, such a wild, mournful strain,
To pleasure's light touch they'll ne'er echo again.
It stole to my heart, when the star-beams were shining,
And round it the mantle of darkness entwining,
Its shadows fell thick o'er those star-beams so bright,
And left me enshrouded in sorrow's dark night.
Methought that a form, by my heart fondly cherished—
As fadeth a star of light—from earth had perished;
A voice, whose sweet music my soul loved to hear,
Could echo alone in a holier sphere.
A brow that, in fancy, with bay I was twining,
Already with garlands *immortal* was shining;
And a young, noble heart—whose wealth may not be told—
Beneath the death-angel's caress, had grown cold.

Ah! well may the heart-chords with keen anguish quiver!

His spirit, so glorious, has passed to the Giver;
The vision that darkened my spirit-sky's gleam,
Has proven, alas! a sad, "*slumberless dream*."
And now, when I think that, in death, he is sleeping,

I sigh for the hearts o'er his early grave weeping;
For ah! if a stranger such sorrow may know,
God comforts the heart that feels *deepest* the blow.

Yet still, thro' the darkness, a hope-light is breaking—

And, 'mid the lone harp-chords, a strain of joy waking—

For softly there whispers a voice full of love,
'He has gone to his *home*—his *Father*—above.'
He lingered awhile, round all hearts closely twining,

But for purer joys his glad spirit was pining;
Earth's dull light but fettered his soul-pinions free,

So he unfurled them, Father, and went unto Thee.

CEDAR GROVE, Feb., 1854.

Found recently, a comb made from the horn of a dilemma.

BEAUTIFUL SENTIMENT.

GEO. D. PRENTICE, the talented editor of the *Louisville Journal*, thus tearfully mourns the death of his late associate, the lamented SHREVE:

"To-morrow the lamented Shreve will be laid in the grave, amid the tears, and sobs, and lamentations of relatives and friends; but his memory, unburied in the earth, will remain a cherished, and beautiful, and holy thing in the souls of hundreds. When such a man passes away, he leaves the earth lone and desolate to those who knew and loved him; but heaven becomes brighter to them than before. A dark and chilling shadow stretches from his tomb, and seems to envelop the heart and the whole world of nature with its cold gloom; but when the eye of the spirit looks upward, and pursues him in his radiant and starry flight, the gloom vanishes, and all is eternal beauty and glory.

We, the surviving editor of the *Journal*, feel that the prime of our life is scarcely yet gone; yet, as we look back on our long career in this city, we seem to behold, near and far, only the graves of the prized and lost. All the numerous journeymen and apprentices that were in our employ when we first commenced publishing our paper are dead; our first partner, our second partner, and our third partner are dead; and our first assistant and our last assistant are also dead. When these memories come over us, we feel like one alone at midnight in the midst of a church-yard, with the winds sighing mournfully around him through the broken tombs, and the voices of the ghosts of departed joys sounding dolefully in his ears.

Our prayer to God is, that such memories may have a chastening, and purifying and elevating influence upon us, and fit us to discharge—better than we have ever yet done—our duties to earth and to heaven."

HUMAN NATURE.

At an infant Sabbath School, a few years since, I gave a 'Bible story'—the 'Prodigal Son.' When I came to the place where the poor ragged son reached his former home, and his father saw him 'a great way off,' I inquired what the father probably did. One of the smallest boys, with his little fist clenched, said: 'I donno, but I des he set de dog on him!'

People go according to their brains. If they lay in their heads they study; if they lay in their stomachs they eat; if they lay in their heels they dance. Perfectly natural!

Intellect is not the moral power, conscience is. Honor, not talent, makes the gentleman.

AVARICE.

A man who is making money ought to be especially careful to guard against this incalculable curse—the intense love of money. If he at any time feels the hideous worm of avarice gnawing at his heart-strings, let him turn about and direct all his energies toward the extirpation of the fatal moral disease which has made its appearance in his bosom. Let him change his course without any hesitation or delay, avarice, like an oriental conqueror, will soon utterly devastate his whole nature, and leave him a thing to be despised and spit upon. Let him immediately become generous and charitable, and by cultivating those of his better feelings which may be left, he will have nothing but avarice to prey upon. In this course his safety lies, and he cannot neglect it without irreparable injury.

Could the foul and blistered and blackened heart of a victim of avarice be exposed to others in all its hideous deformity, there is no man who would not loathe it, and who would not shun a like calamity as he would a plague. It is indeed, worse than plague or famine; for a man who would accept a continuance of life on condition that he should surrender his heart to the dominion of avarice, would be the most absolute of all fools. Nobody ever saw a happy avaricious man. The wisdom and justice of Heaven have forever rendered the union of human comfort and avarice impossible.

ISAAC NEWTON AND VOLTAIRE.

Rev. C. Marshall, pastor of the Second Presbyterian Church in this city, in his morning's discourse yesterday, remarked that Sir Isaac Newton wrote a work upon the prophet Daniel, and another upon the book of Revelation, in one of which he said, that in order to fulfil certain prophecies before a certain date was terminated, namely, 1860, there would be a mode of traveling of which the men of his time had no conception, nay, that the knowledge of mankind would be so increased that they would be able to travel at the rate of fifty miles an hour.

Voltaire, who did not believe in the inspiration of the Scriptures, got hold of this and said: "Now look at that mighty mind of Newton, who discovered gravity, and told us such marvels for all to admire. When he became an old man, and got into his dotage, he began to study that book called the Bible, and it seems that in order to credit its fabulous nonsense we must believe that the knowledge of mankind will be so increased that we shall be able to travel at the rate of fifty miles an hour." The old dotard! exclaimed the philosophic infidel, Voltaire, in the self-complacency of his pity. But who is the dotard now?—*Lafayette Courier*.

The Western Odd Fellows' Magazine.

EEO. B. JOCELYN AND JNO. B. ANDERSON, EDITORS.

WOMEN AND SOCIAL EVILS.

Mrs. HARRIET C. LINDSEY, of the *Kentucky Garland*, is out against the practice of duelling. The *Louisville Journal* tells her, in the following language, that the ladies are in a great measure, responsible of the existence for the practice:

"Thousands and thousands of duels have been fought, from a well grounded belief, on the part of those engaged in them, that, without fighting, they could not stand well in the estimation of the ladies, and that duels would recommend them to the ladies' admiration and favorable regard. We have never known a man, notorious for his duels, to be discountenanced on that account by female society in general—on the contrary, we have invariably found them, if they had the address and manners of gentlemen, to be especial favorites of womankind. Let the ladies reform all this, let them set their faces sternly, not only against duelling, but against duellists, and our estimable friend of the *Garland* will soon find in earnest that "the diabolic practice has forever passed away."

While this is true to the letter, is it not also true that the female sex are also responsible for the large majority of the crimes that disgrace the body social? This has been our opinion for years, and as we grow in years, we are the more firmly convinced of the truth of our position. We believe that the influence of woman is all-powerful in the social circle, and our observation has led us to conclude that in every civilized community those customs, and those only, exist, which women openly or tacitly sanction. Let us cite a few examples—let us appeal to the facts in the case.

Woman demands that her sex, to move in polite society, must be pure. The female who transgresses the law of virtue and falls, is as certainly expelled from respectable society as it is that her fall is known.

Woman does not (and we speak it to her shame) demand that the male sex shall be as pure as the female. This needs no argument,—the facts as they exist prove it. A kind and loving girl, under promises and protestations of the most solemn character, in an evil moment yields to the guilty request of the one who has won her confiding heart. She yields and is ruined. Her name becomes a word of loathing and reproach, while he—the vile seducer—meets with no punishment, unless just and merited retribution is meted out to him at the hands of the father or brother of the ruined girl. And the female sex, what do they do, in cases of this kind? Almost invariably, (there are honorable exceptions) the same females who cast off their poor unfortunate, guilty sister, are found dangling upon the arm of her vile and perjured seducer. They repudiate her, but, by their actions endure him. They thrust her out with the brand of shame upon her brow to die, or seek for associates

among the base and low, but receive him to their homes and their parlors. The woman's crime is a sin—that cannot find, among her own sex, a place for repentance, though she seek for it carefully with bitter tears, while in the estimation of the same sex the baser crime of the man is denominated "sowing a few wild oats," and needs no repentance.

In this custom (and custom is law) there is the rankest injustice, and the most culpable guilt upon the part of those who by word and deed uphold it. Justice demands that the punishment of the man shall be at least as severe as that which is meted out to the woman. He is always, in our opinion, the *guiltier* of the two, but no one will pretend to affirm that he is *less guilty* than the victim of his arts and passion. And if the female sex refuse to associate with the *seduced*, how can they reconcile it to their ideas of right or purity to associate with the *seducer*? We do not now wish to say what position the ruined female should hold in society. That has nothing to do with the present question; but we do wish that the female sex would have sufficient justice, independence, and consistency to compel the villain to suffer with the one whom he has ruined. If she must go forth a ruined, withered, blighted thing—the scorn of her sex, and a term of reproach for all—let him accompany her and feel the same curse. If she must seek for her associates among the lost and ruined, compel the man to seek his among the same class! Don't send her out upon the world with the brand upon her brow, and receive him rank with pollution, into your parlors and social circles, and treat him as a gentleman! In this woman must act—and act firmly and without fear. May God help her to act!

The law of the land reaches not the case, but in the past few years a *new law* has been put in force—and a law that public opinion, among men, at least, sustains and approves. That law is this:—The ruined girl cast off by her own sex, has the right to demand in marriage the hand of the seducer,—and if that is refused, she can, with impunity, shoot him down in the street, as she would a rabid dog. Among the number who, during the past twenty years, have taken vengeance in their own hands, not one after trial has been convicted off wrong.

We trust that the desperate wrong of society that now exists, may be cured by this desperate, (and we had almost said just and righteous) remedy. May it arouse woman to mete out to man, —the more guilty one—the same punishment she metes out to the fallen of her own sex.

Let the female reader look around her, and see if in her own community woman does not mould the manners and customs of that community. If ardent spirits are used at weddings and social parties does not woman, by her words or her presence and too frequently by her participation, sanction

their use? If card-playing—the initial step to gambling—is practiced in any respectable circle, does not woman uphold it by her smile of approval? And is it not so in any social impurity?

We would not lay too much upon woman's shoulders—we would not exonerate man from his guilt and his sins—we would not willingly place wrong at the door of those to whom it does not belong, but our observation has led us nay, forced us, to the following conclusions:—

That the female sex of our country make and sustain the manners and customs that exist in social life—that no social wrong exists by her approval, that would not cease, if she were to disapprove it—and manifest that disapprobation—that when she *wants* our sex to be as pure and free from stains as is her own, all she has to do is to demand it of us, and manifest the sincerity and earnestness of that demand by refusing to associate in her social parties with those who will not attain this purity of character. Let the sex discard the duellist and the gambler—the debauchee and the rake—the vile seducer and the frequenter of the brothel—the fashionable tippler and the vender of the alcoholic beverages, and in less than one quarter of a century the crimes and impurities which these men now, by their presence and their actions inflict upon social life—crimes and impurities that have cursed our earth from time immemorial will “pass forever away.” But so long as those who commit such crimes are invited to our social parties—are received by our wives and mothers into our parlors, and are permitted to associate with and marry our daughters, they will never pass away. The men if they wish—may scold—the ministers may preach about it—the press may speak out upon the subject, a few women here and there, with the spirit of martyrs, may stand up to oppose these crimes, but they will never cease until the female sex *prohibit* them.

We are heartily glad that Mrs. LINDSEY has spoken out upon the subject—and we trust that her efforts to elevate the tone of public opinion will be successful. Let her keep the subject of these and other social evils before the people—let her and others of her sex and ours agitate the matter, and the time is not far distant when woman will rise in the majesty of her power, and in *all things* demand of us the same blamelessness and purity of life that man demands of her.

God help her to make the demand and to make it *now*!

“When once you allow a girl's head to get full of finery and her heels full of waltzes, polkas and cotillions, you may about as well throw her books into the fire, and marry her to the first simpleton who will take her off your hands—for her days of study and improvement are at an end.”

“If it were not for hope the heart would break.”

STATISTICAL HISTORY OF ODD FELLOW-SHIP IN INDIANA.

As we are frequently asked about the early history of the Order in this State, we publish from “Moore's Digest” and our own printed proceedings the following facts:

The first Lodge was instituted at New Albany, Ind., under the title New Albany Lodge No. 1, in pursuance of a charter by the G. L. U. S. in 1835.

Monroe, No. 2, was instituted at Madison, in 1836.

The Grand Lodge was instituted at New Albany on the 14th day of August 1837, in accordance with a charter granted on a petition of the above mentioned Lodges.

In 1842 the Grand Lodge was removed to Madison; and in 1845 it was removed to Indianapolis.

In 1846, (which is as far back as our printed proceedings reach,) the following statistics appear:

No. of Lodges,	-	-	-	36
No. of Initiations,	-	-	-	155
No. of contributing Members,	-	-	-	891
No. of Past Grands,	-	-	-	143
Amount of Receipts,	-	-	-	\$4,572 67
Amount paid for Benefits,	-	-	-	\$388 50

In 1847 we have the following statistics:—

No. of Lodges,	-	-	-	43
No. of Initiations,	-	-	-	413
No. of contributing Members,	-	-	-	1,599
No. of Past Grands,	-	-	-	269
Amount of Receipts,	-	-	-	\$13,835 67
Amount paid for Benefits,	-	-	-	\$1,711 50
Amount paid for Funerals,	-	-	-	\$388 83
Cash in the G. L. Treasury,	-	-	-	\$463 25

July 1848.

No. of Lodges,	-	-	-	60
No. of Initiations,	-	-	-	435
No. of contributing Members,	-	-	-	2,146
No. of Past Grands,	-	-	-	333
Amount of Revenue,	-	-	-	\$15,870 73
Amount paid for Benefits,	-	-	-	\$1,988 53
Amount paid for education of Orphans,	-	-	-	\$73 40
Amount paid for Funerals,	-	-	-	\$371 55
Amount paid for other charitable purposes,	-	-	-	\$840 83
Cash in the G. L. Treasury,	-	-	-	\$1,532 19

July 1849.

No. of Lodges,	-	-	-	64
No. of Initiations,	-	-	-	340
No. of contributing Members,	-	-	-	2,625
No. of Past Grands,	-	-	-	380
Amount of Revenue,	-	-	-	\$17,652 13
Amount paid for the relief of Brothers,	-	-	-	3,263 33
Amount paid for educating Orphans,	-	-	-	142 13
Amount paid for burying the dead,	-	-	-	505 00
Amount paid for other charitable purposes,	-	-	-	250 00
Cash in G. L. Treasury, (this year the G. L. paid mileage and per diem to Representatives,)	-	-	-	1,506 27

July 1850.	
to. of Lodges, - - -	88
to. of Initiations, - - -	918
to. of contributing Members, - - -	8,869
to. of Past Grands, - - -	450
Amount of Revenue, - - -	\$38,845 08
Amount paid for the relief of Brothers, - - -	7,280 48
Amount paid for educating Orphans, - - -	187 71
Amount paid for burying the dead, - - -	1,893 28
Amount paid for other charitable purposes - - -	
Balance in the G. L. Treasury, - - -	65 00
July 1851.	
to. of Lodges, - - -	97
to. of Initiations, - - -	558
to. of contributing Members, - - -	4,454
to. of Past Grands, - - -	618
Amount of Revenue, - - -	\$58,202 80
Amount paid for the relief of Brothers, - - -	2,998 27
Amount paid for educating Orphans, - - -	272 88
Amount paid for burying the dead, - - -	1,198 90
Amount paid for other charitable purposes, - - -	325 44
Balance in G. L. Treasury. - - -	161 08
July 1852.	
No. Lodges, - - -	117
No. of Initiations, - - -	667
No. of contributing Members, - - -	5,111
No. of Past Grands, - - -	750
Resources of Lodges, - - -	\$73,020 87
Amount paid for relief of Brothers, - - -	8,945 27
Amount paid for educating Orphans - - -	260 46
Amount paid for burying the dead. - - -	1,066 40
Amount paid for other Charitable purposes, - - -	1,127 83
Balance in G. L. Treasury, - - -	66 86
July 1853.	
No. of Lodges, - - -	180
No. of Initiations, - - -	802
No. of contributing Members, - - -	5,967
No. of Past Grands, - - -	954
Resources of Lodges, - - -	\$107,118 75
Amount paid for the relief of Brothers, - - -	5,230 67
Amount paid for educating Orphans, - - -	287 25
Amount paid for burying the dead - - -	1,472 86
Amount paid for other charitable purposes, - - -	1,118 02
Orphan Fund, - - -	27,078 17
Balance in G. L. Treasury, - - -	1,577 67

Thus it will be seen from the year 1835 to 1846, a space of eleven years, the Order had only 801 members, and a revenue of \$4,572. In those 11 years it had much prejudice to overcome,—for it was a sect almost everywhere spoken against. From 1846 to 1853, a space of only 7 years the 801 members became 5,967, and the \$4,572 67 had swelled to \$107,118 75; and during this time the Order had paid out for the relief of its members, educating the orphan, burying the dead, and other charitable purposes nearly \$40,000. And if we

look at the figures of the late semi-annual session we shall see that the Order is still advancing in the same healthy ratio as before. This is not boasting for figures do not lie:

January 1854;—	
No. of Initiations, - - -	680
No. Past Grands, - - -	975
No. contributing Members, - - -	6,415
Resources of Lodges, - - -	\$114,508 12
Orphan Fund - - -	85,174 88
Paid for relief, funerals, education, and donations to transient brethren, - - -	7,884 98
Paid other charitable purposes, - - -	1,099 06

May we not, with honest pride, point to the success of our Order—its firmness and its permanency! Has it not accomplished some good in the past seven years and a half with its outlay of nearly \$60,000 in purely beneficent purposes. The expenses of the institution have not been taken into the calculation; and when we are told that Odd Fellowship "costs more than it comes to," we can point as a refutation of this to these facts:—

In seven years and a half we have paid all the ordinary business expenses of the subordinate and Grand Lodges, have laid up in ordinary revenue over \$110,000, in the Orphan Fund \$85,000, and expended for the alleviation of distress over \$50,000.

This is the working of the Subordinate Lodges. Has the Patriarchal branch done nothing? From the same sources we derive the following statistics:—

JERUSALEM ENCAMPMENT, No. 1, was instituted at New Albany in 1836.

WILDEY ENCAMPMENT No. 2, was instituted at Madison in 1838.

In 1844 a petition was presented for BETHLEHEM ENCAMPMENT, No. 3, to be located at Lawrenceburgh. Owing to some disqualification in the petitions, a charter was not granted at that time. This Encampment was afterwards chartered and instituted, and in 1846, its location was changed to Aurora.

In 1846, SHERLOCK No. 4, at Laurel, METROPOLITAN No. 5, at Indianapolis, and WABASH No. 6, at Lafayette, were erroneously instituted by the District Deputy Grand Sire, but their charters were confirmed on the recommendation of the Grand Sire, at the communication of the G. L. U. S. of that year.

At the same session, MISHAWAKA No. 7, at Mishawaka was chartered.

WAYNE, (now HEBRON), ENCAMPMENT No. 8, at Connersville, was chartered in 1847.

In 1845 an irregular petition was made for a Grand Encampment to be located at Madison, and the Grand Sire, was authorized to grant a warrant during the recess on proper application being made. A constitutional petition was not presented, however, until 1847 when a charter was granted.

ed, and the Grand Encampment of Indiana was instituted at Indianapolis on the 10th of January, 1848. Moore's Digest says the G. E. was opened in 1847. The date of the first meeting in our printed proceedings is 1847. We presume that both are errors from the following reasons:—

The date of the warrant issued by HORN R. KNEASS, G. S. is Sept. 21, 1847.

The special Deputy J. P. CHAPMAN issued his call to the qualified Representatives to meet at Indianapolis on January 10, 1848.

All the transactions except the date of the meeting, are dated 1848.

The 2d session of G. E. was not till July 1848.

In January 1848, from returns that were nearly all more or less imperfect or deficient, the following meager statistics appear:—

No. of Encampments,	-	-	8
No. of Initiations,	-	-	5
P. C. Patriarchs,	-	-	6
P. H. Priests,	-	-	9
No. of contributing Patriarchs,	-	-	112
Total Revenue,	-	-	\$157 56
Dues to G. E.	-	-	15 75

In July 1848:—

No. of Camps,	-	-	14
No. of Initiations,	-	-	91
No. P. C. P's.	-	-	24
No. of P. H. P's.	-	-	28
No. of contributing Patriarchs,	-	-	278
Total Revenue,	-	-	\$1,898 75
Amount paid for Relief	-	-	76 00
Cash in G. Treasury,	-	-	46 00

In July 1849:

No. of Camps,	-	-	17
No. of Initiations,	-	-	66
No. of P. C. P's.	-	-	55
No. of P. H. P's.	-	-	50
No. of contributing Patriarchs,	-	-	340
Total Revenue,	-	-	\$1,287 44
Amount paid for relief,	-	-	207 00
Grand Treasury in debt	-	-	25 47

In July 1850:—

No. of Camps,	-	-	21
No. of Initiations,	-	-	115
No. of P. C. P's.	-	-	88
No. of P. H. P's.	-	-	82
Contributing Patriarchs	-	-	558
Revenue,	-	-	\$2,335 77
Amount paid for relief,	-	-	97 25
Cash in the Treasury	-	-	11 06

In July 1851.—

No. of Camps,	-	-	18
No. of Initiations,	-	-	98
No. of P. C. P's.	-	-	128
No. of P. H. P's.	-	-	182
Revenue,	-	-	\$3,080 62
Amount paid for relief,	-	-	821 60
Cash in G. Treasury,	-	-	9 61

In July 1852:—

No. of Camps,	-	-	30
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No. Initiations,	-	-	-	135
No. of P. C. P's.	-	-	-	148
No. of P. H. P's.	-	-	-	157
Contributing Patriarchs,	-	-	-	971
Revenue,	-	-	-	\$4,490 41
Amount paid for relief,	-	-	-	611 25
Cash in G. Treasury,	-	-	-	169 37
In July 1858:—				

No. of Camps	:	:	:	35
No. of Initiations,,	:	:	:	143
No. of P. C. P's.	:	:	:	211
No. of P. H. P's.	:	:	:	177
Contributing Patriarchs,	:	:	:	1107
Revenue,	:	:	:	\$7,818 69
Amount paid for relief,	:	:	:	744 55
Cash in G. Treasury,	:	:	:	144 41

It will thus be seen that in six years, from 1847 to July 1853, the number of Encampments has increased from 8 to 85, the number of Patriarchs from 112 to 1107; the revenue from \$157 56 to \$7,818 69; and that in addition to meeting the ordinary expenses of the Grand and Subordinate Encampments, the Patriarchial branch of the Order has disbursed for relief \$2,059 40.

Such is the statistical history of the Order in this State as furnished by its records. In it we see nothing to dishearten us, but much to encourage us in our labors of love, and works of kindness.

May the Order continue to increase in number and usefulness until its beneficent principles shall find a lodgment in every heart, and the shadow of its hospitable tent cover the whole State.

HOWARD ASSOCIATION IN NEW ORLEANS.

From the following facts which we gather from an exchange, it will be seen that this noble association did effective service during the late epidemic in New Orleans. May Heaven reward the members and all who assisted them by their contributions, with those blessings which are more to be desired than much gold:—

Of the 11,088 sick with the Yellow fever, taken care of by the association, 5,845 were Irish, 486 were French, 2,390 were Germans, and only 716 were Americans. Of this number 2,942 died and 8,146 were discharged cured.

The whole amount contributed to meet the exigencies of the epidemic was \$288,927 46. The amount expended was \$159,190 82, which together with \$3,500 to pay outstanding debts, is \$162,690 82, leaving a balance of \$126,237 14, which has been properly invested to meet the future demands of the Association.

Let no man be idle. Life is too short and its duties too serious for those who love to idle away their hours. It is only the man that works, works with all his energy, that accomplishes the object for which he was created.

Be not obstinate in your own opinion.